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Series C: Interreligious Activities. 1952-1992

Box 30, Folder 6, Jewish-Christian relations, 1968.

Rome, January 31, 1968

Dear Rabbi Tanenbaum:

Sometimes mail takes a long time to arrive! I received your Hannukah greetings! And it is almost time to send Purim greetings or even Pesach wishes! I thank you very much for your greetings. And I want to use this occasion to thank you for the sending of some material information, particularly the special issue, "Christian Reactions to the Middle East Crisis." This gave a good survey and I think it very useful. Further I believe, that this crisis has revealed a lot and that we can learn much of it. Some very important aspects and a very deep level of misunderstanding and of lack of knowledge came to the fore. For our relations of capital importance. - I am particularly happy to learn, that in the United States Catholics begin to move slowly; This is necessary because otherwise the work remains too one-sided and does not produce much real result as the past has shown.

Here in Rome also the work is developing, perhaps not too fast, but on a good basis. Here again the question is to change a mentality and to open eyes. This is being done. And I am sure, that on the whole we are moving into the good direction.

I will always be happy with any useful information, because we need this very much.

For my exact address I enclose my card.

With best wishes  
and kindest regards

Yours sincerely

C. A. Rijk

Rev. Prof. Cornelis A. Rijk  
Advisor on Jewish Affairs to  
Vatican Secretariat on Christian Unity

The American Jewish Committee  
Institute of Human Relations  
165 East 56th Street  
New York 22, New York

Date \_\_\_\_\_

FROM: RABBI MARC H. TANENBAUM

TO: Norman Podlovitz

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REMARKS:

*Norman,  
I thought you  
might want to see this.  
Marc*

April 4, 1968  
204, Rue de Grenelle  
Paris (7) France

Rabbi Marc H. Tanenbaum  
The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022

Dear Rabbi Tanenbaum:

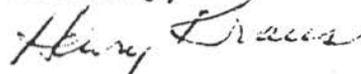
Well, here is the promised article, which I have titled, CONTEMPORARY ECHOES OF ANTI-SEMITISM IN CHRISTIAN ART. It took longer than I had planned but once I got involved, there was no turning back. I consider this whole matter terribly important and would want to feel that I might be of help in the campaign to eradicate anti-Jewish prejudice. For this reason, I have made a sharp departure from the rather passive handling of the subject in my book and gone further along the lines that I had adopted in my lecture at Indiana University, about which I told you.

I would like to see the article placed in Commentary, but if this proves impossible, please do not send it back to me but rather to my literary agent, Rosemary Macomber, 145 East 52nd Street, # 503, New York, N.Y. 10022. If you do that, I would appreciate hearing from you, in any case, what the reaction was. Most of all, I would like to know what your opinion is.

I am sending you a recent review that appeared in the London Sunday Times, after the Thames and Hudson edition of my book appeared. You will be interested to hear that soon after I received a request from the Jewish Chronicle that I do a piece for them, also taking off from the chapter on Anti-Semitism in Medieval Art. I really had not counted on losing so much time from my longrange work (I believe I told you that I have been working on a second book), but the interest shows that there is a need for writing in this field.

If, in your travels, you ever get to Paris, I hope you will not fail to ring me up (unlisted number: 468-67-61). It would please me no end to have some more talk with you, now especially that I know, from having read the material you gave me, about your manifold activities.

Cordially,



Henry Kraus

CONTEMPORARY ECHOES OF ANTI-SEMITISM

IN CHRISTIAN ART

AMERICAN JEWISH  
Henry Kraus  
ARCHIVES



זכר אלה יעקב וישראל לא

When the visitor to the State Museum of Art at Copenhagen discovers, in the admirable Peter Breughel painting of Christ driving the merchants from the temple, a pig among the animals scudding before the Savior's wrath, he would be wrong to attribute this presence to ignorance or even inadvertence. The elder Breughel, friend of humanists, knew only too well the Jewish aversion to pork to fall into such an error. It is permitted to assume that the inclusion was intended and, surprising as it may seem in this genial and sophisticated chronicler, hardly different in inspiration from those execrable representations of the Judensau, made infamous by Martin Luther and which can be found in so many contemporary popular woodcuts, <sup>showing</sup> ~~as~~ hooknosed, conical-hatted Jews greedily feeding at the udders of an enormous sow.

Similar artistic manifestations cannot be circumscribed either in time or place. One finds them cropping up everywhere and again and again. If on occasion they may be less crudely executed than at others, their anti-Semitic intention remains no less categorical. Few works of the early Italian Renaissance are more exquisitely done than Paolo Uccello's desecration of the host predella paintings at the ducal palace of Urbino, for example. From delicacy, the artist even suppressed the grosser details of the sacrilegious acts committed against the communion wafer. But the Jew's punishment, on the ~~other~~ <sup>contrary,</sup> ~~was~~ <sup>was</sup> fully developed and one finds it curious that neither the

artist nor his viewers apparently thought it at all unusual that the Jew's wife and even his two children, though innocent of his crime, should have been made to share his ordeal in the flames.

Anti-Jewish art exists in hundreds of churches and museums throughout the world and continues to pour its coarse or subtle poison into people's minds. No doubt there are some who turn away from this type of message in irony or indignation. But there are at least as many others like the mother who was heard explaining Christ's depicted sufferings to her young son as the work of "the Jews," at the Church of the Assumption in the Kremlin. The fact that she was Russian should induce no sense of righteousness, moreover, since the same scene could be duplicated almost anywhere, reflecting (and not only for the Catholics) what Augustin Cardinal Bea has called "the old and extremely strong anti-Semitic tradition in the Church."

The adoption of the so-called "Declaration on the Jews" at Vatican II, in October, 1965, while ~~it has resulted~~ <sup>resulting</sup> in a certain amount of corrective action in regard to the anti-Jewish content in some Christian media, has left the plastic arts virtually untouched. Indeed, these were hardly even mentioned at the Ecumenical Council's sessions nor in meetings of the commissions, as far as the writer has been able to determine from participants. Aside from a few dramatic changes in the liturgy (initiated personally by John XXIII and Paul VI), implementation of the Council's resolution has largely been limited to teaching materials: catechistic texts, parochial school books, and the Mike. But here at least the improvement has been quite general and often impressive.

An example is the broad study that was undertaken, in May, 1966,

under sponsorship of the Belgian primate, at Louvain University, to search out anti-Semitic references in all French-language classroom texts, prayer books and bible commentaries published between 1950 and 1965. These works are said to reach sixty million readers in all parts of the world. Similar projects, if on a less ambitious scale, have been launched in Italy, Spain, Austria, Holland, the United States and other countries. In Rome, a joint Catholic and Jewish research center has been set up to carry on this work. In Spain, the examination of texts has resulted in the editing or total suppression of over half those in use. New school books of bold originality have been produced in Holland and the United States, stressing such positive features as Jesus' Jewish origin and the common Christian-Jewish heritage. Not only has the charge of deicide completely disappeared from these texts but any mention of a Jewish role in the sufferings and death of Christ has been eliminated so as to avoid the danger of a generalized accusation.

One wonders to what extent the failure to consider anti-Semitic influences in the plastic arts has been due to a kind of recoil to sharply condemned iconoclastic practices of the past. What, indeed, can be done about art works that contain strong anti-Jewish elements? It might be ~~excused~~ suggested, for example, that they be draped or hidden away in the reserves. But this may not always be feasible or even desirable. And often it may not even be necessary since there are some anti-Semitic works whose stories have become so befogged by time as to render their effect entirely innocuous. There are many others, on the other hand, whose noxious message is still inescapable. A number of these that are associated with cults of anti-Jewish impact have been subjected to sharp criticism in recent years.

But this has occurred only secondarily and in connection with the cults.

The campaigns against a few cults with strong anti-Semitic content have, nevertheless, been among the most notable concrete effects of the Vatican II "Declaration on the Jews." The official suppression of the most famous of ritual-murder cults, that of young Simon of Trent, was timed to coincide with the formal promulgation of the "Declaration" by Pope Paul, on October 28, 1965. But this symbolic demonstration had become possible only after years of struggle against stubborn opposition. As late as 1955, a 60-page booklet had been reissued narrating the ritual-murder story in unbelievably ingenuous and virulent terms. The following year, a new stained-glass window illustrating the murder of Simon was installed in the pilgrimage church. The resulting outcry and especially the brilliant polemic conducted for two years by a woman professor of Bologna, Gemma Volli, convinced the Vatican to have the entire case reopened and the historicity of the original evidence scrutinized. The assignment was given to the well-known German Dominican scholar, Willehad Paul Eckert, who, four hundred and ninety years after the execution of a large part of the Jewish community of Trent following gruesome tortures, declared their conviction "a judicial murder."

The concrete steps that accompanied the suppression of this cult illustrate the many-sidedness of its propagation. Simon's status as a martyr was withdrawn by the Sacred Congregation of Rites. The solemn procession which would carry the enshrined mummified remains of the child together with the instruments of torture through the streets of Trent was abolished. Any further veneration of these relics or the saying of masses in Simon's name were forbidden while his chapel

in the church was closed. The booklet was withdrawn. A new window depicting a prophet was planned to replace the one recently made. A crude but probably <sup>highly</sup> effective sculptured scene over the chapel entrance, showing the Jews incising the boy's flesh and catching the spurting blood in a pan, was removed, <sup>as were other works.</sup> One painting involved two women in his martyrdom, in what was cannily conceived as a typical feminine role, that of offering him a fruit to calm him while a man cut into his leg.

The ~~removal~~ <sup>withdrawal</sup> of this local display of horror would by no means erase all the imagery that has been lavished upon this legend. It has been pictured in churches all over Europe, as far off as Poland, and in innumerable woodcuts and copperplates. The book establishing the cult was actually the first one printed at Trent, written by the bishop's personal physician, Johannes Tiberinus. It has been said that the bishop himself, Johannes IV Hinderbach, was motivated by greed for the wealth of the local Jews (estimated at nearly a million dollars), which he used for his extensive building projects and in his quest for the cardinalship. In the analogous cases that spurted here and there (and all the way into the twentieth century), at times with only the flimsiest disguises to hide the plagiarism, confiscation of Jewish possessions was often mentioned as part of the punishment. <sup>today</sup> Venality also seems to be an element in the resistance to the abolition of the old cults by local business people and even clergymen of the pilgrimage sites. But the importance of this consideration must not be exaggerated. There is much more involved, ~~usually to be seen~~

When one reads the account of Willehad Eckert's meticulous analysis of the evidence in the Simon of Trent case, one's patience is

sometimes taxed. In the face of repeated tortures that resulted in the death of several of the accused before signatures to the "confessions" were obtained, the delicate weighing of this or that minor point often strikes one as a straining at gnats. But the matter is admittedly complex. Attachment to such cults is always associated with a long history of miracles, for example, some of which have been formally authenticated. Indeed, the cults themselves have always had some measure of church authorization, at times the highest. And as has been asked in connection with one of them: Can ~~we~~<sup>one</sup> consider as meaningless 700 years of popular belief?

The defense of another famous cult, that of Deggendorf, in Bavaria, which stems from a supposed desecration of the host in the fourteenth century, has assumed this constellation, with the local newspaper warning that "With the suppression of the cult, a powerful impulse in the spiritual religious life of the people would be extinguished." A kind of tight-rope act has been proposed, that of ignoring the original crimes against the communal wafer while stressing only its miraculous preservation. In keeping with this view, which has the blessing of Bishop Rudolf Graber of Ratisbon, a dramatic series of seventeenth-century paintings, whose climax presented the massacre of the Jews in the village square by the burghers, who, according to a caption, acted "out of righteous, God-pleasing zeal," were removed from the church, after serving for three hundred years as an illustrated lesson in pogrom action. The bishop declared the church "a eucharistic atonement church." But townsmen have not taken kindly to the proposed subtle approach to their cult, fearing a danger in any change. The Deggendorfer Zeitung continues to insist that "desecration of the host...is an historic fact."

An inscription in old German orthography on one of the Deggen-  
dorf paintings sounded a curiously anticipatory, nationalistic note:  
"May God grant that our Fatherland remain forever free of this hell-  
ish brood!" This association of anti-Semitism with ultra-nationalism  
occurred frequently in later centuries though never as violently, of  
course, as with the Nazis, who made wide application of the old anti-  
Jewish church legends. One is reminded of the notoriety given by Jul-  
ius Streicher's Der Stürmer to another famous cult in the Tyrol, that  
at Rinn, where the <sup>supposed</sup> ritual murder of <sup>Oxner</sup> the little Andreas had called  
forth a wealth of reproducible imagery. The pilgrimage church was  
glutted with carvings, paintings, tapestries, ex votos, the featured  
work being a group of grimly realistic figures spread out around the  
so-called Judenstein, the great monolith on which the crime was ima-  
gined to have been committed, prepared to reenact the scene: the beau-  
tiful little boy with pleading, outstretched arms, the wild-eyed ex-  
ecutioners whetting their knives while closing in. Two of the cut-  
throats were wearing uniforms of French guardsmen, a naive anomaly  
doubtless meant to compound the hatred against the Jews by associat-  
ing them with these other enemies of the moment.

The cult of Andreas of Rinn has been widely assailed since the  
end of the war, by both Christians and Jews, who were able to halt  
the revival, in 1954, of the "Anderl-Spiel," a wildly anti-Semitic  
play out of the baroque period. In 1961, a decree was obtained from  
Rome ordering the removal of the ritual church's art, which showed  
up amazingly the following year in an exhibition of "Tyrolean folk  
art" at Vienna's famed Museum für Volkskunde. <sup>These works</sup> ~~They~~ were later re-  
moved from the exhibition, following further protests. But the cult

itself, like that at Deggendorf, still holds on, apparently as strong as ever and staunchly supported by the bishop of Innsbruck, Paul Rusch, who has argued that Jews must not be given a blanket whitewash just because of their sufferings under the Nazis, "as if they had never committed any crimes at all!"

There are dozens of other anti-Jewish cults, many of them pilgrimage centers, though not all continue to have as active a current life as those described. That of Little St. Hugh, at Lincoln, in England, has been condemned by the cathedral canons themselves, who have put up an inscription warning that "These fictions cost many innocent Jews their lives." But one wonders why the boy's tomb itself is left in place. The same could be asked about the Rhineland cult of Werner of Bacharach, which following a protracted campaign by a scholar, Erwin Iserloh, was removed from the church calendar though the pilgrimage chapel was left undisturbed.

Curious, also, is the way elements of the once-renowned cult of the miraculous host of Billettes, in Paris, have continued to live on despite a steady decline in the cult itself. The church that was built on the site of the Jew's house, where in 1290 the alleged profanatory acts took place, is now occupied by the Lutherans. Saint-Jean-en-Grève, which for almost five hundred years housed the wondrously resisting wafer, was torn down in 1800, its "name, traditions and parishioners" being inherited by another church, Saint-Jean-Saint-François. <sup>Here</sup> ~~which was~~ one can still see eight tapestries of the legend in the nave and an old painting with numerous detailed scenes, outside the Virgin's chapel, which picks up a prayer now and then, a few lighted candles. Still another Parisian church, Saint-Étienne-du-Mont, houses a stained-glass painting, stemming from

the vanished  
/Saint-Jean. It seems all but forgotten in the charnel house at Saint-Étienne and when the writer tried to locate it recently, a priest there was of no help in identifying it.

Yet someone seems very eager to keep this faltering cult alive. Up until a few years ago it was still written about in highly emotional terms in important church journals. In 1954, an auxiliary bishop of Paris, Mgr. Paul Louis Touzé, announced that a "scholarly" examination of the evidence of the miracle had come up with "decisive, irrefutable" proof of its authenticity in the form of a document at the Archives Nationales showing that the Jew's house had been sold the year following his execution. As though anyone had ever doubted that the Jew had died! (\*) In 1955, the 665th anniversary of the miracle was celebrated and a poster showing a Jew attacking the host with a knife was displayed in a number of the city's churches. Following Vatican II, however, a new look at the cult was ordered by the Parisian hierarchy and Jacques Madaule, a liberal Catholic layman and chairman of the Amitié Judéo-Chrétienne, was asked to prepare a dossier looking toward its suppression. This was supplied with the help of Léon Poliakov, a highly regarded Jewish historian. But action has remained in suspense since then, with reports that a Sorbonne scholar has come up with other "evidence" of the miracle's historicity.

\*\*\*\*\*

Even if all church cults associated with alleged Jewish crimes

(\*) It must be recalled, likewise, that the Jew in this case, Jonathas by name, also confessed under "enormous" torture, an almost unflinching circumstance in such legends. In many others, it would be later revealed that the clergy had themselves painted blood on a host and concocted the story of Jewish desecration, undoubtedly so that they too might have a miraculous wafer to attract pilgrims. Such frauds were condemned over and over by church synods and prelates.

were abolished, this would still leave an enormous body of anti-Semitic art intact. Some of it, as was already said, is no longer recognizable as such but much more is still perfectly clear as to meaning and intention, potentially deleterious. The study of anti-Semitism in Christian art has been sporadic and has not carried out the promise of the memorable <sup>work</sup> ~~study~~ by a German writer, Paul Weber, which was published in 1894. More recent contributions, like those of Cecil Roth or Bernhard Blumenkranz, are preponderantly devoted to manuscript art, which is not now and never was accessible to the large public, except for the Bibles of the Poor, which once had a popular audience. Only the monumental arts continue as in the past to have mass reverberations.

Christian art before the Crusades was rarely anti-Semitic. It was, rather, polemical. Since Christianity had risen out of Judaism, the superiority of the new faith had to be proved, a preoccupation that continued long after its hegemony had been established; it had to be proclaimed over and over again. This impulse was reflected in a variety of ways in art, the most familiar <sup>form</sup> being that of two confronting figures, Church and Synagogue, the one standing triumphantly erect, the other bowed in defeat, the staff of her banner broken, the tablets of the Law of Moses slipping from her hand. With the coming of the Crusades and the increase of anti-Semitism in real life, the passive confrontation between Church and Synagogue often became more animated, more inimical. Synagogue would be shown mounted on a goat, a lewd animal with devilish attributes, blinded by a snake, dragged toward hell by a devil, or even experience a violent aggression, sometimes by Church herself or even Christ, but usually by an angel who swoops down

to overturn her, as happens at Parma cathedral and at Saint-Gilles in Southern France.

In the latter church, the splendid carving that spreads across its façade is almost totally devoted to this opposition, <sup>between the two faiths,</sup> assuming the character of a dramatic contrast (since Christ's mission itself took place in a kind of Jewish microcosm) between what might be called "good Jews" and "bad Jews." ~~(\*)~~ The former by their acceptance of Jesus are ranged on the side of virtue, the latter by their rejection of him are led to iniquity. Judas is of course the central character of the "bad Jews" and is always shown in despicable dealings with them, like bargaining over the price of his betrayal or whispering <sup>Yet</sup> to them about its details. /the high priest can hardly avoid showing his contempt for Judas when he pays out the coins into his hollow palm. But the blood money is safely tucked away in the traitor's pouch when he appears at the ~~Last Supper table~~ table of the Last Supper.

The Jew is often rendered repulsive by physical distortion, most familiarly by the exaggerated hooknose, but this is less usual in the monumental than in the portative arts, especially before the fourteenth century. More often the artist will allow the Jew's hateful role to suffice, making sure, however, that there is no doubt about his identity, if need be supplying him with recognizable props such as the conical hat or a moneybag. The former had become a prescribed object of his apparel in the thirteenth century and the latter a realistic enough symbol after Jews were banned from all economic activities except money-lending. They were frequently portrayed in art thereafter as usurers, the classical example being Dives, whose parable can be seen depicted on countless churches, feasting on earth but

being dragged down to hell at death, his moneybag still strung about his neck.

To the medieval Christian, the Jew's association with the nether powers, with spells and necromancy, was taken for granted. It was variously illustrated in art, occurring most suggestively in the story of Theophilus, a layman who held an important church post which he performed so exemplarily that he was offered the episcopacy when the bishop died. But he was too modest to accept it and only when it was too late did he begin to be tortured by ambition. Deciding at last to procure the aid of the Devil, he sought out a prominent Jew in his town and the introduction was brought about, as one can see on the north outer wall at Notre-Dame de Paris or at Le Mans, where the Jew receives pay for this service, or, more richly circumstanced still, at Troyes, where the Jew conducts Theophilus before his rich and arrogant master, a Jewish money-lender.

Equally pointed in its development of the Jew's association with the Devil as he is more commonly called, was the story of Simon Magus, or Simon the Magician, /Simon had all the flaws one can imagine in a medieval man. He was a usurer, a Jew, a converted Christian who turned heretic, and a favorite of Emperor Nero. He is usually shown in a series of dramatic contests with the apostles Peter and Paul, at a climactic moment of which Simon puts on wings and flies, secretly held aloft by the Devil, cheered on by Nero and his court. Peter and Paul are, in contrast, sustained only by their prayers but they are more powerful than all of Simon's evil crew. The Devil is forced to let go Simon, the wings drop from his shoulders and he tumbles to earth, overturning Nero as he falls.

And there in the background, among Nero's discomfited courtiers, in a stained-glass scene at Poitiers cathedral, are several conical-hatted Jews.

The heresy of Simon was no incidental addendum of wickedness to his personality. For, contradictory as it may seem, the medieval Church regarded Jews as virtually heretics, "as men who had known the truth and deliberately rejected it." The measures adopted at the great Lateran Council of 1215 to combat Albigensianism were directed ~~both~~ <sup>both</sup> against Jews and heretics and the polemics prepared by the Church often made no distinction between them, an identification which we find also in art. Bernhard Blumenkranz has reproduced a miniature where "heretics" are depicted with hooked noses, and another where the "heretics and unbelievers" that are expelled from the Church by the pope are fitted out with conical hat, moneybag and other typical Jewish imagery. The present writer has discovered a similar example in monumental art: a stained-glass panel at Troyes cathedral, where in a characteristic heretical argument Jews are shown challenging the Sacrament of the eucharist.

Though the first of Christian martyrs, St. Stephen, was a victim of the Jews, it was not until the height of the anti-Semitic surge during the Crusades that much was made of this circumstance in art. Perhaps Christian iconographers were sensitive about the role of St. Paul in Stephen's martyrdom. At any event, when the scene began to be depicted, Paul, though "consenting unto his death" (Acts 8:1) was often differentiated from the other actors by being shown bareheaded, out of <sup>for</sup> consideration ~~of~~ his future role. He appears thus at Rouen cathedral <sup>the other</sup> while Jews, with ridiculously pointed hats, stone St. Stephen to death

in one of the most violent scenes in violence-filled hagiography.

St. Stephen is often shown discussing with the Sanhedrin, as he is indeed described as doing in The Acts. But such discussions, it is known, actually did take place frequently, not only in the early centuries of Christianity but throughout the Middle Ages, sometimes in public, more often in private. Many manuals were prepared by leading churchmen and rabbis, anticipating the arguments of the other side and supplying the proper answers to them. It is not surprising, therefore, that these debates should find an expression in art and several examples have been identified in recent years. One of these is the remarkable Bury St. Edmunds cross acquired a few years ago by the Metropolitan Museum and analyzed by its director, Thomas Hoving, who associated its iconography with the local abbot of the Benedictine monastery at Bury, "who was swept up in a harsh crusade against the Jewish people." "It is against this poor alien people and their Synagogue," Dr. Hoving explains, "that the text of the cross directs itself with wrath."

One avowed purpose of these disputations, from the Christian side, was conversion, reflecting an important preoccupation of contemporary life, especially during the Crusades, when a great fever of proselytizing often prevailed. And so we find that some of the most popular subjects in art involving Jews have to do with conversion. Yet it is curious that in their execution residual hatred of the Jews often rises to the surface, blurring the basic meaning. Usually, in fact, the act of conversion itself is totally ignored, as though from reluctance to show the Jew in so laudable a posture. This

happens, for example, in a celebrated relief at Notre-Dame presenting Mary's funeral procession. A Jewish rabbi has the temerity to attack it, trying to overturn the coffin. According to the legend, the Archangel Michael sweeps down and cuts his hands off with his sword. The Jew prays to Mary for forgiveness and wins her grace. His hands are restored and he is converted. But in the carving, punishment of the Jew is all that appears and it is interpreted with dramatic vindictiveness, showing the rabbi sprawled on the ground, his hands cut off at the wrists.

One is seemingly given a more generous choice in the famous legend of a Jewish glazier who throws his converted son into his blazing furnace. But the dramatic contrast between the repugnant father and his charming boy could have won affection for the Jews only if they too agreed to accept Christianity. As the story develops, however, and (one version appeared at Prague as late as 1694), as it can be seen at Le Mans cathedral and elsewhere, the boy is saved when the Virgin herself enters the flames to shield him, whereas the unnatural father is hanged. In other conversion art, it is significant often that the apostasizing Jew is/convicted by an incident involving what he was believed to have loved above all else: money. This ambivalence of attitude toward converting Jews can be found even in supposedly modern sophisticated/times, as witness the ~~modern~~ inscription (\*) in a chapel of the church of Sant' Andrea delle Fratte, in Rome, which reads:

"Here the obstinate and moneyed Jew Ratisbone prostrated himself and rose a Christian."

Old Christian attitudes toward Jews die hard. As was revealed:

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(\*) Called to the writer's attention by the Abbé Kurt Hruby of the Catholic Institute at Paris.

in the recent (1965) University of California survey, 58 percent of those questioned still blamed the Jewish people for "responsibility for the death of Jesus." Toward the maintenance of this fateful accusation, which has caused the death of countless thousands of Jews over the centuries, the role of art has been by no means negligible. For the story of Christ's passion is, among all others, the most richly illustrated in all of Christian imagery and whether in the preliminaries of Judas and his co-conspirators plotting Jesus' death to the actual crucifixion, the active presence of "bad Jews" is never lacking. At the taking of Christ on the Mount of Olives, Judas is not the only Jew leading the Romans to their prey: there are others too with murder in their wild eyes. Jesus is then conducted before Caiaphas and when the high priest asks him: "Art thou the Christ, the son of the blessed?" and Jesus replies: "I am," Caiaphas tears his clothes in repulsive anger. The same continues ~~through~~ <sup>throughout</sup> the episode before Pilate, after which Jesus is mocked and buffeted, crowned with thorns and lashed, all acts of the Roman soldiers, according to scripture, but which Christian iconographers often maliciously assigned to the Jews. Even if the dress of the Roman soldiers ~~was~~ <sup>will</sup> maintained, they ~~would~~ at times be given the hooknose or conical hat, unless one of them, usually the most vindictive of the lot, ~~was~~ <sup>is</sup> fitted out with the kinky hair and thick lips of a Negro!

Equally apocryphal is the story of the blacksmith's wife who undertook to forge the nails of the cross when her husband refused this odious task. She is shown in a relief at Strasbourg cathedral, on the road to Calvary, the nails ready in her evil hands. But there is much other anti-Semitic art whose scriptural source is authentic

enough, unfortunately! The question remains, what is to be done with works of art, often great and stirring creations in other respects, which ~~harbor~~ contain anti-Semitic elements? The writer does not favor the drastic solution of removal except in cases where the works are of slight esthetic value or help to keep alive a virulent anti-Jewish cult. Let them be put away for a generation or two! For the rest, they should be retained, and in the example of Lincoln cathedral, be fitted out with inscriptions explaining that the hate-stirring depicted role of the Jews is historically false and inconsistent with the viewpoint of the Church and of all Christians of good will. Facing up to the direct challenge of such anti-Semitic works is too valuable a didactic opportunity for clergymen--or museum curators, for that matter--to neglect. Even in places where the pejorative Jewish role would not be noticed by many viewers, this should be done. For, contrary to the fear sometimes expressed, calling attention to such manifestations of bigotry will not stir up hatred where it does not already exist whereas ignorance of one's own prejudice is often the last refuge of anti-Semitism.

#####

Henry Kraus  
204, Rue de Grenelle--Paris

February 28, 1968

Bertram Gold  
Ann Wolfe

cc: Perlmutter, Fine, Tannenbaum,  
Bankl

Attached is the revised and (hopefully) final  
version of the Task Force report on the  
Interreligious Program.



## Task Force on Interreligious Affairs

February 28, 1968

Ann Wolfe, Chairman  
and  
Judith Banki

### I. Assumptions and Rationale

The basic assumption underlying our work in the interreligious field relates to the goal of the entire agency and contributes in a significant way to the total agency program of combatting anti-Semitism and improving intergroup relations.

Specifically the basic goal in the interreligious program must continue to be:

- 1) To confront the Christian community with evidence of anti-Semitism, stereotypy, and anti-Jewish mythologies which may exist at various levels - on the highest levels of Christian scholarship, with clergy and seminarians; on the lay level among church membership; in Christian teaching materials; and in the conscious or unconscious behavior of Christian groups in the community.
- 2) To present positive interpretation to the Christian community: of Judaism as a religion, and Jews as a community and as a people; to clarify the concerns of the Jewish community in relation to Israel.
- 3) To establish cooperation with the Christian community in areas of social action, concern with the urban crisis, and with other domestic issues.
- 4) To deal with intergroup tensions arising out of differences on public policy issues (church-state relations, etc.).

Note: The goal of eliminating anti-Semitism is complicated by the fact that both anti-Semitism and anti-Judaism are deeply embedded in certain traditional Christian teachings and theological positions. Our approach to this problem, generally speaking, has been to establish the existence of such prejudice through impartial studies (textbook research projects) and then to confront the Christian community with the findings of such research on every possible level - from the Sunday school primer to the Ecumenical Council.

Christian anti-Semitism is not limited to the gutter anti-Semite or the ignoramus. It exists on the highest levels of Christian scholarship, in the classical resource materials used at seminaries and institutions of higher learning, in theological encyclopedias and dictionaries, and, some have insisted, even in the New

Testament itself. Nevertheless, our research projects have indicated that the antidotes to religious anti-Semitism are also to be found in traditional Christian teaching, but they have been too frequently untapped, ignored or glossed over by centuries of hostile and negative interpretation.

It should be noted that the rationale for our activities is based upon certain assumptions: one is that Jews have the right and responsibility to challenge Christian teachings which affect the well-being of Jews, regardless of how sacrosanct they may appear. The second is that there is a genuine willingness in the Christian community to overcome anti-Semitism and to understand Jews and Judaism for what they really are. As a corollary, our activities have been based also on the assumption that Christians seeking to improve and revise their materials, or reformulate their negative teachings should elicit active cooperation from the Jewish community - from AJC in its professional capacity, and from scholars and others in the Jewish community.

## II. Scope

Our work in the interreligious area is directed to the organized Christian community on every level: from the professor of theology to the parochial school teacher, from the textbook publisher to the religious journalist. It is directed toward the institutions of Christianity and those people gathered around these institutions - the religious leadership, but also the men's clubs, the women's Sodality, and other such groups organized around the Church.

## III. Program

The Task Force concluded that AJC does not purport to represent all shades of Jewish opinion in its interreligious work. We speak for AJC membership, and although this membership includes a variety of points of view, the views of every group are not necessarily represented in all of our activities.

We suggest the following programs, noting that although they are listed in some order of priority, it is likely that all or most of the program activities must be conducted at the same time.

1) Courses of Jewish-Christian relations. These are directed to the professional Christian community and take place at seminaries.

The purpose is to attempt in an organized fashion to provide accurate knowledge about Jews and Judaism, to counteract anti-Semitic or anti-Jewish teachings, to explore in depth the concept of Jewish peoplehood, etc. The course set up by our New England Regional Office was noted as an example. (Long range).

2) The Israel crisis gave us a new perception of the depth of feeling which Jews have for the state of Israel. It also gave us insight into the lack of institutional Christian perception of Jewish reactions. Christian leadership gave slow, and somewhat grudging support during the critical days. Programs to help the Christian community - the professionals and the lay, should be developed. (Short range).

We must seek ways to develop a program that makes clear the "peoplehood" concept of Jewish existence. This subject has not been explored sufficiently. The Christian community does not yet understand that the Jewish community is different in kind from the Protestant or Catholic community. It is recommended that this item be brought up as an important item of program. (Long range).

3) A "one-shot" public meeting at which some "star performers" may speak on some subject related to interreligious concerns. The meeting such as the one at which Bishop Sheen spoke in Rochester was given as an example. There is a recognition that this has superficial benefit but that it may result in either an important statement being issued, or a new move being created upon which we may build other program later. (Short range).

4) Cooperative social action with other religious communities. This area is recognized as an increasingly important area of program. Church groups at all levels are becoming involved in problems of the inner-city, and in a variety of domestic social concerns. Joint programs in the field of social welfare and social policy have to date remained largely on a professional level. It is considered important to move this social action program further to involve lay membership. (Long range).

5) People to people "lay dialogues" to discuss issues of interreligious tension or concern, and to bring valid information about Judaism as a religion and the Jews as a community. It was recognized that the small parlor meetings and home visits have limited value, but if there is some degree of knowledge, the face to face confrontation of an issue can help to raise the level of understanding and build bridges of cooperation. Issues such as divorce, birth control and others should be used to aid in improving the understanding of each other's positions, and why each group arrived at it. (Short range).

6) The interreligious aspect of church-state problems will remain an issue of concern. Our efforts in this area should be to keep the channels of communication open in situations where different positions taken by Jewish and Christian groups may create tension or conflict; to explain and interpret to church groups the reasons for particular positions adopted by us; and to prevent authentic intergroup differences from boiling over into anti-Semitism. (Long and short range).

7) The revision of Christian teachings and the effect that these teachings have on Christian attitudes and behavior has been our major emphasis during the past years. Although basic text book studies have been done in the United States and are continuing here and overseas, it is likely that this area will continue to be an important one for some time to come. The implementation of the findings of these studies remains the major unfinished business of our textbook work. (Long range).

#### IV. Resources

It is axiomatic that more work can be done with more people to do it. However, the greatest urgency at the present time is for a staff member who would devote himself primarily to help chapters develop and implement interreligious program in local communities. In addition to having community relations skills, this person should be knowledgeable in Judaism, and in Jewish affairs generally.

In addition to professional skill, it would be helpful if a group of scholars in Jewish affairs, rabbis, and others could be used in a lay capacity; that is, they could serve as a reservoir of resources and services for special work required to enhance the interreligious program.

#### V. Areas for Consideration

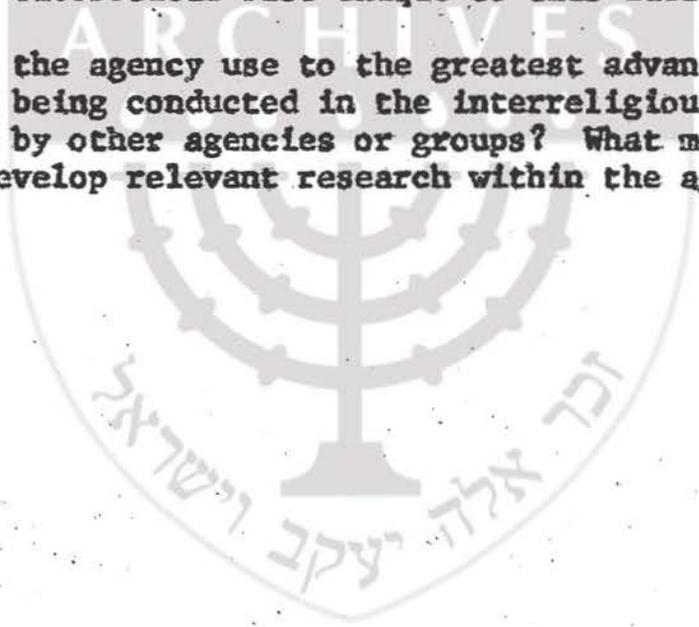
1) Certain kinds of program are more effectively done by professional staff. For example, a review of textbook materials, or a discussion on the Christian church's view of the administration of Jerusalem's holy places require the expertise and knowledge of a professional.

What kinds of programs can our lay constituency most effectively be involved in? Recognizing that lay involvement requires stafftime for orientation and training, and given the realistic limitations of staff, how shall priorities of program be established? What shall be the basis of selection of priorities - the need for lay involvement, or the urgency of the program?

2) How can the interreligious program be meaningfully related to other programs in the agency? As it becomes clear that Christian religious communities are moving into social action in the areas of race, poverty, and peace - should the contact with Christian groups remain the main responsibility of the Interreligious Department? If so, who takes ultimate responsibility for its coordination?

3) How is the methodology in interreligious work arrived at? Is it a "personal," or a "generic" methodology? Are there factors within the agency which influence the way in which the program will be designed? Is the method in this area unique to it, or is it the same as that used in all other areas of agency work? Given variations in "style," is there a "right" or a "wrong" way, and is there a philosophic or theoretical base unique to this field?

4) How can the agency use to the greatest advantage the findings of research being conducted in the interreligious field - research conducted by other agencies or groups? What mechanisms can be designed to develop relevant research within the agency?



February 27, 1968

Mort Yarmon

Sheryl Leonard

Jewish-Christians Relations

Attached is copy of items that appeared in the New World and the Chicago Daily News on the second Institute being presented by the Chicago Archdiocese and the American Jewish Committee. Also attached is copy of the new brochure.

I thought you would be interested in the enclosed copies of the Reading List of this Institute.

SL:bf

cc: Marc Tanenbaum ✓  
Will Katz

Enc.

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PRESS CLIPPINGS

NEWSPAPER

CHICAGO DAILY NEWS

DATE

2-24-68

CITY CHICAGO

# Area churches open a spring offensive

By Davo Meade

Daily News Religion Writer

The spring offensive is on. It's a communications explosion launched by churches and synagogues to capture the minds and hearts of Chicagoans.

The explosion of public classes, forums, lectures and sermons has been booming in recent years. And it's getting bigger.

One of the most extensive series is the Catholic Adult Education Center's spring program of courses on important world issues and changes in religion.

Classes on a variety of topics, ranging from "The Future of Catholic Education" to "Politics, 1968," will open next week in five centers around the city and suburbs.

## Judaism classes for Catholics

Another development is the eight-week institute on Judaism for Roman Catholic archdiocesan teachers of religion, co-sponsored by the Catholic Adult Education Center, the American Jewish Committee and the Chicago Archdiocesan School Board.

The Jewish-Christian lectures, to be held 7 to 9 p.m. every Monday at St. Xavier College, 103d St. and S. Central Park, begin Monday, Feb. 26 and end Apr. 8. Among the objectives of the institute, designed to implement the Vatican Council II's "Declaration on the Jews," according to the center are:

○ "To deepen the understanding and appreciation of our Jewish brothers, thereby freeing each from the limiting effects of conscious and unconscious prejudice.

○ "To develop the formation of interfaith grassroots living room dialogs."

## Lecture series set at Glencoe church

Of unusual significance is an upcoming series on "This Revolutionary Age: The Challenge to Man" during March and April at North Shore Congregation Israel, Glencoe.

The lectures will be given by nationally-known staff members of the Center for the Study of Democratic Institutions, Santa Barbara, Calif., with discussions by prominent men of the area.

## Religion

These programs are scheduled all on Tuesdays at 8 p.m.:

○ March 12 — "The World and the Churches—The Revolution in Religion," by Dr. Robert Gordis, Jewish leader and author, followed by a discussion program March 19.

○ March 26 — "Is the U.S. Becoming an Imperial Power?" by Stringfellow Barr, educator, editor and writer, followed by discussion April 2.

○ April 9 — "Men and Morality: Has Religion Failed?" by Bishop James A. Pike, resigned Episcopal bishop of California, followed by discussion April 16.

○ April 23 — "The Politics of Peace in a Revolutionary Age," by Harry S. Ashmore, executive vice-president of the Center for the Study of Democratic Institutions and former newspaper editor, followed by discussion April 30.

## Lenten programs start next week

Then there are the annual programs being launched by a burgeoning number of Christian churches, schools and other institutions. Quite often, these are jointly sponsored as an ecumenical effort;

The season opens next week on Ash Wednesday.

For example, at Fourth Presbyterian Church, Michigan and Delaware Pl., seven renowned American preachers will be guest speakers every Wednesday noon and evening during Lent and Holy Week.

Bishop Gerald Kennedy, head of the Los Angeles area of the Methodist Church, will preach Ash Wednesday at the 12:10 and 7:30 p.m. services.

Subsequent preachers will be the Rev. Dr. Ralph W. Sockman, minister emeritus of Christ Church Methodist New York City; the Arnold Lowe, minister emeritus of Westminster Presbyterian Church, Minneapolis; the Rev. Dr. Louis Evans, former pastor of First Presbyterian Church, Hollywood, Calif.; the Rev. Dr. George Buttrick, professor of preaching at Gar-

rett Theological Seminary, Evanston; the Rev. Dr. John S. Bonnell, president of New York Theological Seminary, and the Rev. Dr. James I. McCord, president of Princeton Theological Seminary.

The Catholic Adult Education Center series will open next week with classes at the following centers:

○ St. Xavier College, 103d St. and S. Central Park, on Tuesday, Feb. 27.

○ Nazareth Academy, 325 N. Park Rd., LaGrange, on Tuesday.

○ Rosary College, 7900 W. Division, River Forest, on Wednesday.

○ Tolentine College, Olympia Fields, on Thursday.

In addition, a Loop lecture series on theology will be held at Old St. Mary's Chapel, 21 E. Van Buren, on six consecutive Thursdays from 8 to 10 p.m. beginning Feb. 29.

Information may be obtained from the center offices at 1307 S. Wabash or by calling 683-0080.

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# the Catholic Adult Education Center

CENTER FOR FILM STUDY  
WORLD PEACE CENTER  
JOHN A. RYAN FORUM  
SUMMER BIBLICAL INSTITUTES  
NEIGHBORHOOD CENTERS FOR CONTINUING EDUCATION

Spring, 1968

Memo to Participants of:  
Institute on Jewish-Christian Relations  
February 26-April 8, 1968  
St. Xavier College, 103rd & Central Park  
Chicago, Illinois 60655

Sponsors: Catholic Adult Education Center  
1307 S. Wabash Ave.  
Chicago, Illinois 60605

American Jewish Committee

Chicago Archdiocesan School Board

## Program and Readings:

February 26, 1968

5:30-6:30 P.M.

6:30-7:00 P.M.

7:00-9:00 P.M.

Registration

Orientation

"The Roots of Judaism; the Concept of  
Jewish Peoplehood"

Rabbi Sidney J. Jacobs

Niles Township Jewish Congregation, Skokie

Readings:

Solomon S. Bernards (ed.), Who is a Jew?,  
Anti-Defamation League Pamphlet.

Rabbi Barnett R. Brickner, Answering Your  
Questions about Jews and Judaism, American  
Jewish Committee Pamphlet.

Rabbi Davis Polish, "The Chosen People,"  
Face to Face (ed. by Lily Elelman), p. 46. (ADL)

Seymour Siegel, "Covenants-Old and New,"  
Face to Face, p. 54

Rabbi Marc Tanenbaum, "What is a Jew." Star and the Cross (Bruce), Katherine Hargrove, RSCJ. (ed. p. 12)

March 4  
7:00-9:00 P.M.

"Jewish Heritage and Life: Past and Present"  
Rabbi H. G. Perelmuter  
Temple Isaiah Israel, Chicago

Readings:

John Pawlikowski, OSM., Martin Buber, CAEC reprint.

Judah Goldin, The Living Talmud, Mentor Paperback  
Editors of Commentary magazine, The Condition of Jewish Belief, Macmillan Paperback.

Rabbi Abraham Heschel, God in Search of Man, Harper Torchbook Paperback.

Leo Baeck, The Essence of Judaism, Schocken Paperback.

Martin Buber, I and Thou, Scribner's Paperback  
Martin Buber, The Prophetic Faith, Moses, Harper Torchbook Paperbacks.

March 11  
7:00-9:00 P.M.

"Contemporary Issues in Jewish-Christian Relations"

Mr. Joel Ollander  
American Jewish Committee, Chicago

Readings:

Sister Rose Thering, O.P. and John Pawlikowski, OSM, "Catholic Observers View UAHC Convention," CAEC reprint.

Rabbi Robert Gordis, "Freedom of Conscience: A Jewish Perspective," Torah and Gospel (Sheed & Ward), ed. by Philip Scharper, P. 99.

Rabbi Marc Tanenbaum, "The Role of the Church and Synagogue in Social Action," Torah and Gospel, p. 165.

Chapters 13 & 14 of Star and the Cross, ed. by Katharine Hargrove, RSCJ

March 18  
7:30-9:30 P.M.

"History of Jewish/Catholic Relations"  
Dr. Paul Mundy  
Loyola University, Chicago.

Respondent: Rabbi William Sajowitz  
South Shore Temple, Chicago.

Readings:

Rev. Edward Flannery, The Anguish of the Jews,  
Macmillan Paperback.

Articles in Autumn, 1966, issue of Continuum  
magazine.

Judith (Hersheopf) Banki, "Intergroup Relations  
in Catholic Textbooks," Summary of study by  
Sister Rose Thering, O.P., American Jewish  
Committee Reprint.

James W. Arnold, "Religious Textbooks ...  
Primers in Bigotry," Ave Maria - AJC Reprint.

Jo-Ann Price, "Erasing Textbook Bias: A Project  
for Catholics," AJC Reprint.

Rabbi Marc Tanenbaum, "The Ecumenical Council  
and the Jews", AJC Reprint.

Shlomo Katz (ed.), Negro and Jew, Macmillan  
Paperback (Anti-Semitism in the Black Power  
movement)

Chapters 5-10, Star and the Cross, ed. by  
Katharine Hargrove RSCJ., pp. 73-209.

Jules Isaac, The Teaching of Contempt, Holt,  
Rinehart, and Winston.

March 25  
7:00-9:00 P.M.

"Judaism and Its Worship Life"  
Rabbi Samuel Karff  
Sinai Temple, Chicago

Bernard Braginsky, "The Sabbath: A Time for  
Family Worship," Sacred Heart Messenger (Nov.,  
1967)

Rabbi S. B. Freshhof and Rev. Aidan Kavanagh, OSB.,  
"The Bond of Worship," Torah and Gospel, ed. by  
Philip Scharper, pp. 35-60.

"The God We Worship" Symposium, Dimensions,  
(Fall, 1967).

Rabbi Arthur Gilbert, Your Neighbor Worships,  
Anti-Defamation League Pamphlet.

Hayyim Schauss, Guide to Jewish Holy Days,  
Schocken Paperback.

April 1  
7:00-9:00 P.M.

"Development of Contemporary American Judaism"  
Rabbi Marc Tanenbaum  
American Jewish Committee, New York.

Readings:

Oscar Handlin, "Ancient Faith in a New World,"  
Star and the Cross, ed. by Katharine Hargrove,  
RSCJ, p. 58.

Rabbi A. Allen Block, "Three Types of Jews,"  
Sacred Heart Messenger (Nov. 1967).

Rabbi Arthur Gilbert, "Understanding Judaism  
in America," Columbia (August, 1967).

The Condition of Jewish Belief (cf. Class #2  
Reading List).

April 5 (Friday)  
8:15 P.M.

Worship Service of the Sabbath  
Beth Am Synagogue  
7133 S. Coles Ave., Chicago

"Israel and What It Means to American Jews"  
Rabbi Eric Friedland  
Beth Am Synagogue

Respondent: Rev. Bruno Hussar, O.P.  
St. Isaiah House  
Jerusalem, Israel

Readings:

Jack J. Cohen, "Arabs and Jews: From Dilemma to  
Problems," Reconstructionist reprint.

Rev. Gerard S. Sloyan and Rabbi Jacob B. Agus, "Israel as Idea and Reality," Torah and Gospel, ed. by Philip Scharper, pp. 213-290.

16 Christian Scholars, "Jerusalem Should Remain Unified," N. Y. Times reprint.

Msgr. John M. Oesterreicher and Rev. Edward Flannery, "A Statement of Conscience," Institute of Judaean-Christian Studies reprint.

"St. Isaiah's House of Jerusalem," CAEC Reprint.

Elwyn A. Smith, "Did the June War Damage Jewish-Christian Dialogue," Journal of Ecumenical Studies (Winter, 1967), p. 717.

Rabbi Balfour Brickner, "No Ease in Zion for Us," Christianity and Crisis (Sept. 18, 1967).

Rabbi Marc Tanenbaum, "Israel and the Jewish-Christian Dialogue," AJC Reprint.

Martin Buber, Israel and the World, Schocken Paperback.

William Korey, "Jerusalem: A Universal Question" Jewish Heritage (Fall, 1967), p. 26

April 8

7:00-9:00 P.M.

"Theological Aspects of Jewish/Christian Relations"

Rev. John Pawlikowski, OSM.  
Divinity School, University of Chicago

Respondent: Rabbi Robert Marx  
Union of American Hebrew Congregations, Chicago.

Readings:

John Pawlikowski, OSM., "Reflections on Christian/Jewish Dialogue," CAEC Reprint.

Gregory Baum, OSA., Is The New Testament Anti-Semitic?, Deas Books Paperback.

Michael D. Zeik and Claire Huchet Bishop "Anti-Semitism and the Gospel," Commonweal Reprint.

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## 8-Week Series On Jews Open To Teachers

The Catholic Adult Education center, with the co-sponsorship of the American Jewish committee and the Chicago Archdiocesan School board, is presenting a tuition-free, eight-week institute for Archdiocesan teachers of religion based on Vatican II's "Declaration on the Jews."

The institute will be hosted at St. Xavier college, 103rd and Central Park, every Monday from 7 to 9 p.m., beginning Feb. 26 and ending Apr. 8.

THE BASIC objectives of the institute are: 1) to deepen the understanding and appreciation of our Jewish brothers, thereby freeing each from the limiting effects of conscious and unconscious prejudice; 2) to design ways and means of realizing the guidelines of the sub-commission on Catholic-Jewish relations; and 3) to develop a need for and the formation of "grass roots" living room dialogues.

Among the lecturers for the institute will be: Rabbi Sidney Jacobs, the Niles Township congregation, Skokie; Rabbi H. G. Perelmutter, Temple Isaiah Israel; Joel Offender, midwest regional director, American Jewish committee; Dr. Paul Mundy, chairman, sociology department, Loyola university.

Also, Rabbi William Sajowitz, South Shore temple; Rabbi Frank S. Rosenthal, Temple Anshin Sholem, Olympia Fields; Rabbi Marc Tanenbaum, director, inter-religious affairs, the American Jewish committee, New York; Rabbi Eric Friedland, Temple Isaiah Israel; the Rev. Bruno Hussar O.P., Ecole Biblique, Jerusalem, Israel; the Rev. John Pawlikowski, O.S.M., University of Chicago Divinity school.

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CHRISTIAN-JEWISH DIALOGUE

On the dialogue's altar  
We lay twigs -  
                  root and branch  
Of the olive tree.

Sparked by our search,  
Rising temples of incense  
Shelter our prodigal family.

Blessed by a promise,  
We answer when called,  
"Here I am."

Molding a new city,  
That our children may merit  
A second ram. (Gen.22:13)

Ruth Goldboss



Catholic Adult Ed. Center  
1307 South Wabash  
Chicago, Ill., 60605

THE CATHOLIC ADULT EDUCATION CENTER

presents

an

Institute

on

*Jewish-Christian  
Relations*

for

Religion Teachers

of the

Chicago Archdiocese

*Shalom*

The  
Catholic Adult Education Center

Spring 1968 Institute  
on  
"JEWISH CATHOLIC RELATIONS"

for  
Religion Teachers of the Archdiocese of  
Chicago

GENERAL INFORMATION:

The search for a new relationship between Jews and Christians occupies a special place among the significant developments of our time. Therefore, the basic purpose of this Institute is to establish and deepen an understanding spirit among and between Jews and Christians. Its primary objective is to give a true appreciation and understanding of Judaism to teachers of religion who have the responsibility of informing the minds and hearts of future citizens of a pluralistic world.

Procedure: The Institute will consist of eight consecutive weekly sessions. Each seminar will be two hours long, allowing for lecture and discussion.

Bibliography: Reading lists will be sent upon confirmation of acceptance.

Location: St. Xavier College, 103rd and Central Park, Chicago 60655.

Time: Monday evenings, 7:00-9:00 P.M., beginning February 26, 1968, and ending April 8, 1968 (including April 5, Friday, 8:15 P.M.)

Eligibility: 1) Presently teacher of religion at any level.  
2) Written statement of not more than 100 words stating reasons for application.  
3) Personal written recommendation from school administrator.  
4) Applications must be in by February 20, 1968.

PROGRAM CONTENT AND FACULTY

- Feb. 26 - "The Concept of Jewish Peoplehood"  
Rabbi Sidney Jacobs, The Niles Township Jewish Congregation, Skokie
- Mar. 4 - "Judaism in Its Worship Life"  
Rabbi H. G. Perelmuter, Temple Isaiah Israel, Chicago
- Mar. 11 - "Jewish Heritage: Past and Present"  
Rabbi Irving Rosenbaum, Chicago Loop Synagogue, Chicago
- Mar. 18 - "History of Catholic Jewish Relations"  
7:30-9:30 Dr. Paul Mundy, Chairman and Professor of Sociology, Loyola University, Chicago  
Response: Rabbi William Sajowitz, South Shore Temple, Chicago
- Mar. 25 - "Contemporary Issues in Jewish-Christian Relations"  
Mr. Joel Ollander, Midwest Regional Director, American Jewish Committee, Chicago
- Apr. 1 - "Development of Contemporary Jewish Communities"  
Rabbi Marc Tanenbaum, Director, Inter-Religious Affairs, American Jewish Committee, New York
- Apr. 5 - VISIT TO BETH AM, THE PEOPLES' SYNAGOGUE  
7133 S. Coles  
"Israel: What It Means to American Jews and Christians"  
Rabbi Eric Friedland, Beth Am, The Peoples' Synagogue, Chicago  
Rev. Bruno Hussar, O.P., Ecole Biblique, Domus Sancti Isaiaae, Jerusalem, Israel
- Apr. 8 - "Theological Aspects of Jewish/Christian Relations"  
Rev. John Pawlikowski, OSM, Calvert House, University of Chicago Divinity School  
Response: Rabbi Robert Marx, Union of American Hebrew Congregations, Chicago

The Catholic Adult Education Center acknowledges the co-sponsorship of this Institute with the American Jewish Committee and the Chicago Archdiocesan School Board whose encouragement, cooperation and financial support brought this Institute to fruition.

Sister Rose Albert Thering, O.P., Ph.D.,  
Director  
Rev. John Pawlikowski, O.S.M.,  
Associate Director

(clip and return)

To request admission, fill out and return by February 20, 1968

PRINT

Name (Surname) (First) (Initial) (Order)  
(Street) (City) (zip) (Res. phone)  
Name of School (City) (zip) (School phone)  
Name of Administrator  
What classes do you teach?  
Grade level?  
Return this with your statement of reasons and recommendation of your administrator. Cost of materials and books - \$8.00.

**THE AMERICAN JEWISH COMMITTEE**

**date** February 23, 1968  
**to** Rabbi Marc Tanenbaum  
**from** Neil C. Sandberg  
**subject** Loyola Interreligious Institute

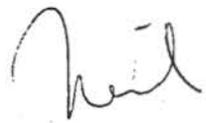
We had an excellent Interreligious Institute at Loyola, with some 200 participants from the major faith groups and from the Negro community. The subject was The Generation Gap and our morning panel included the Rev. Lewis Durham, head of the Glide Memorial Methodist Church near the Haight-Ashbury section of San Francisco; Dr. Walter Ackerman, Dean of the College of Judaica and Hebrew Teachers College of the University of Judaism; and Father Eugene Schallert, Assistant Professor of Sociology at the University of San Francisco. The afternoon panel consisted of three young men, Catholic, Protestant and Jewish, and I served as moderator. Rita Hoffman did her usual fine job in organizing the conference, together with the staff of the NCCJ, who co-sponsored with us and Loyola.

I thought you would be interested in the notes I took of the three morning panelists. After the three young panelists made their remarks, there was a sharp and delightful interchange between the morning and afternoon groups. It was exciting to see how both the younger and older participants were perfectly free to criticize one another, to be supportive or to add new dimensions to the discussion.

Among the by-products of the experience is a new and close relationship I have developed with Dr. Walter Ackerman. Our young rabbinic student, Steve Robbins, is also anxious to find closer ties with AJC. His long-range goals include Doctoral work in the field of urban studies, in which I am now involved, and we plan to spend some time together to know each other better. The Catholic participant, George Sheridan, has been involved with a group called the Amigos Anonymous, a group of Catholic boys who go to Mexico each summer to learn from the people, live with them and to provide service, particularly in the smaller villages. Robbins suggested that there were several young men at Hebrew Union College in Los Angeles who would be interested in going along and I expect to pursue this.

A more comprehensive report will be prepared when the tapes are analyzed.

NCS:al  
 c. c. Will Katz  
 Encl.



Ackerman

- Jews identify religiously, but also in other ways - "The faith community" notion is restrictive - ethnic feeling, exclusion, fear -

- Ritual involvement may not be religious -

- Generation gap: 1. - one generation rejecting totally the values held by another generation.

2. - a lack of understanding between the two generations.

3. - indifference between the two -

- Zionist movement was a rejection of the life led by 19th Century European Jews -

- Rejection by first generation children of foreign born parents comes from a lack of understanding - today's children can't say they don't understand -

Jewish youth attitudes: range from complete indifference to deep involvement (a generation ago there was more alienation) -

Similarity between Rabbinic students and the fringe of the hippies - both are deviant groups -- from family and peers - what do they hold in common? 1. Born and raised in U. S. -- this has removed the ethnic influence of Judaism - won't deny the national aspect of Judaism, but don't find it relevant in the U. S.

2. Both reject the Judaism they see around them - tainted by "American" influences, no difference in the tradition - (hippies) - the others seek to resuscitate the values in the tradition -

- Our means of communicating has been through "the book", the "word", not the visual - McLuhan would suggest that transmission by the "word" is difficult -- adds to generation gap -

Generation Gap:

- We haven't found the medium for communication, institutions haven't shown the uniqueness and relevance of Judaism - Jewish leaders have not spoken in uniquely Jewish terms -

Rev. Durham

The generation gap is not that neatly definable, i. e. Benjamin Spock and the younger generation - across issue lines the gap disappears - (1) young people are exuberant and optimistic and this is good for the older generation -

(2) young people offer manpower for change and relevance (service) -

(3) their commitment in V. P. is significant - needs endorsement by O. P. -

(4) Freedom: not materialistic (some aren't), freedom to experiment - challenge to the institutional church: 90% of Y. P. not related to any established org's, religious or otherwise - young adult has great influence on us. (1) riots, marches, love-ins, etc. -- we're having to deal with this on their terms, their time, their place

(2) they're accentuating the unresolved problems: jobs, sex revolution, race (militant for change) -- they insist we pay attention - (3) attacking our institutions: the church, educational institutions -- we have to decide if they're worth maintaining

- experimentation with new life styles - the "free store" is in conflict with the Protestant work ethic - (4) there is a ~~growing~~ growing number under 25, a majority -

- Toynbee, a challenge - relationship of Christendom to other religions - there is a deep religious concern among Y. P. - but taking from Beatles, eastern religions -- seeking a new, broader mystical religious experience -  
- we're being attacked with our own values: how can church fight anti-materialism, not be people centered - our concept of love - need spontaneity - in worship - want to reform us -  
- a willingness to use us without institutional loyalty to us -  
- Role of the church in dealing with Y. P. ; They see church as the last hope of society - (1) Legitimize Y. P. as authentic members of society - they have a right to exist - (2) Be an advocate for young people - many Y. P. have problems and need advocacy and support - (3) Need for an enabling role - help Y. P. with organizational problems, knowhow - national coalition - called YOU -- Blackstone Rangers, Sons of Watts, Mission Rangers in S. F. - we should be a mid-wife\* (British Civil servant: always on TAP, never on TOP) (4) Help Y. P. with their own forms of religious celebration: jazz worship -

Fr. Schallert -

The two previous speakers were accepting of what Y. P. are and feel - this is the way to help bridge gap - - the gen. gap can be understood in that the older generation doesn't believe in the young -- this is a rejection of self - young people know this - 72% of Calif. Catholics don't go to church on Sunday - 94% of seminarians drop out, increasing among Sisters, Priests - we've been told we're evil, worthless, others should direct us and have accepted it - our response has been to seek material gain - Young people are concerned with affluence, but they think of it differently (only a small group wants poverty) - young people see us as dull - creativity, innovation which is not spontaneous, a ~~surprise~~ surprise, is not innovation - young people don't want to come to grips with concepts, ideology - they want to understand and reach people - that's why sensitivity training is so popular among young - we are too rigid and boxed in by our roles (mother, priest, teacher) - Y. P. want to get to know us as people - they're looking for us as people, not categories, ideologies -  
- Young People are concerned with interpersonal relations, depth of feeling, not categories -  
- They have new forms: logic, moral, art -  
- Gen. Gap exists because of a profound alienation, but it's not that of the Y. P. - they can only exert their power in their peer group relationships -  
- Powerlessness, meaninglessness are symptoms of the alienation (ours) -  
We look too much at the structure of things, not the direction in which we're going -- toward some fulfillment - the Trinity has not been interpreted as a source of meaning and relevance to living situations - new norms among Y. P. - ours are not adequate - U. P. reject our normative structures - we're unwilling to talk about who we are - we talk about things - Y. P. need to talk on a feeling level -  
- Another dimension of alienation is isolation- (similarities in gen. gap -- differences: Jews can't be seen only in faith community terms) -  
- Scientific, technological revolution.

*Jewish Post &  
Opinion 1/10/68*

## Orthodox Editor Says Need For Dialogue Greater Now

NEW YORK — The general outcry by Jews against Christian leaders for failing to support Israel when she was in danger of annihilation and the subsequent shift by some Jewish leaders to opposition to the dialogue has failed to win one convert — Rabbi Louis Bernstein.

The editor of The Rabbinical Council Record, bulletin of the Rabbinical Council of America, made up of younger American-trained rabbis, wrote in the current issue that "we need dialogue

with Christian theologians more than ever before."

Pointing out that "there were many Christian leaders actively on our side in America," Rabbi Bernstein said that he will do all that he can "to seek out Christian clergymen on the basis of the Rav's (Rabbi Joseph Soloveitchik) guidelines, if only for Israel's sake.

Continuing he wrote: "I want to reach the uncommitted Christian leaders and even the pro-Arab. There were some magni-

ficent letters in the Times such as the one by the Reverend A. Roy Eckhardt of the Department of Religions at Lehigh University. I am still appalled by the "issur" to participate in the Riverside Drive rally because two Catholic school bands participated as I am by the boycott of the Washington rally because a Reform rabbi is chairman of the President's Conference."



College of New Rochelle  
New Rochelle, New York 10801  
March 12, 1968

MAR 1 1968

Mr. Isaiah Terman  
Director of Communications and Servicing  
Institute of Human Relations  
The American Jewish Committee  
165 East 56 th Street  
New York 22, New York

Dear Mr. Terman:

I have read with great interest the opposing viewpoints of Rabbi Marc H. Tanenbaum and Rabbi Emanuel Rackman in a recent issue of the Hadassah Magazine. Although both articles are very well written and highly cogent in their arguments, I must write to tell you why I believe it is so important to support Rabbi Tanenbaum's views.

I could offer many reasons for my stand, but I shall limit my remarks to just a few drawn from my personal experience and from my reading. First, let me mention my personal experience. Although many of my neighbors, school mates at graduate school, and co-workers over the years were Jewish, I have honestly to admit that I did not often enter dialogue with them to any significant degree on topics of deep mutual concern, such as those of a theological, sociological, historical, political, or psychological nature. In fact, it was not until the past two years when I became closely involved with student and faculty movements here in Westchester County which opened up Judaeo-Catholic and Judaeo-Christian dialogues that I began to realize that I was suffering from a severe paucity of knowledge of Jewish history, literature, Jewish hopes, or Jewish concerns.

This year, for example, in cooperation with the ADL of Westchester County under the very able chairmanship of Mr. Norman Buckner who is carrying on the work of Mr. Israel Moss, the Catholic colleges of the county have been able to continue a program (three years old) of seminars, discussion, and genuine dialogue. College curriculums, college library collections, college faculty and student opinion are gradually being altered as a result of these ventures into mutual understanding. This year, at the College of New Rochelle, an important course was introduced to the Theology Department called Ecumenical Dialogue. One of the chief lecturers in this course was Rabbi Shankman of Temple Israel, New Rochelle. Again, this June, Marymount College will sponsor an Institute in Jewish Studies for faculty members and for community leaders. Thus, the dialogue is issuing in action. If progress seems too slow for some Christians or Jews, I must say that at least it is being solidly built and that the centuries-old gap is really being narrowed.

Now, let me turn to literature. I will mention only two books which have influenced my thinking this year. These are The Fixer and Michel, Michel. Both make me burn with shame over our past history. In both instances, the Russian pogroms of the Jew and the crimes of Nazi Germany could not have been possible if there had been a meeting of minds and hearts of the Christian and Jewish communities. Thus, I can only re-affirm that there is absolute need for dialogue, collaborative action, and friendship. If such work does not continue how can we ever hope that there will be Christians who will support a free Jewish people in a free Jewish state?

I have been witness in the past two years to the effects of collaborative action of peoples of all faiths in community development. Last summer, working with a Board of citizens made up of all faiths, all colors, and all socio-economic backgrounds, we began a model educational summer program for children of New Rochelle, called July-O-Rama. With the help of the Westchester ADL and Tom Paine Lodge of B'Nai B'rith as well as many other

local religious clubs, churches, and institutions, one hundred thirty children of the city were offered four weeks of instruction and recreation in an atmosphere that was joyous, open, and challenging. This year, in addition to our former locations at the First Presbyterian Church and the College of New Rochelle, we shall be located at the Temple Israel Community Center, the Bethesda Baptist Church, the Ursuline School, and Christ Methodist Church. We are proud of this sort of community relationship. Out of such action comes mutual trust and mutual seeking of worthwhile goals, be they national or international.

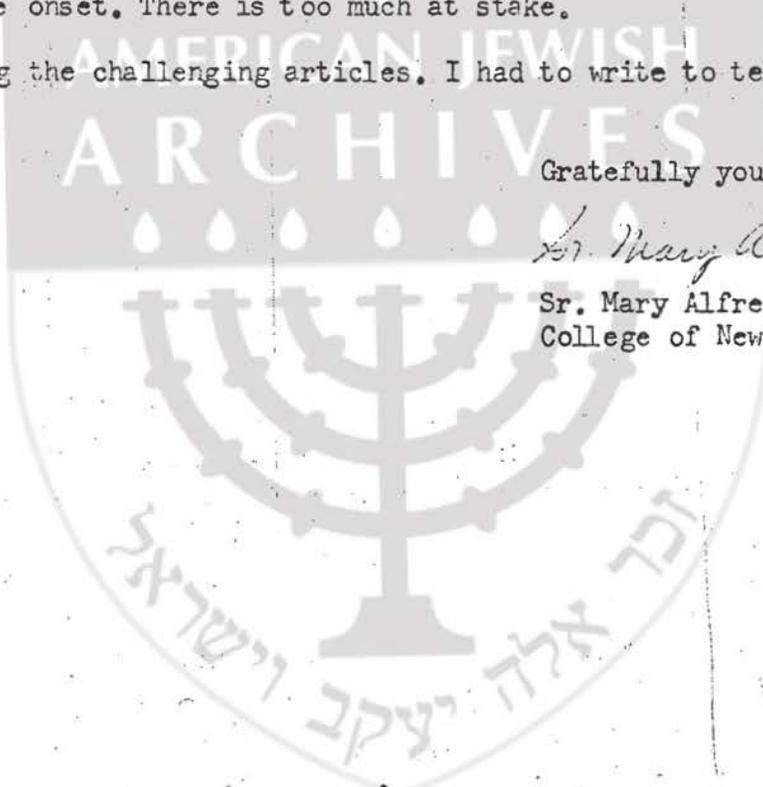
The concepts of "We" and "They" have too long divided people from people. Our vocabulary betrays our fundamental attitudes. If I, if the Christian community could learn the "WE" concept of the Jewish community, then the world would be a better place. When Christian and Jew say "WE" when and wherever this is possible, then the dialogue will be successful. The road is long. We are beginning slowly. Let us not be discouraged by seeming failure at the onset. There is too much at stake.

Thank you for printing the challenging articles. I had to write to tell you how I responded to them.

Gratefully yours,

*Sr. Mary Alfred Ashby, O.S.U.*

Sr. Mary Alfred Ashby, O.S.U.  
College of New Rochelle



March 14, 1968

Sister Mary Alfred Ashby. O.S.U.  
College of New Rochelle  
New Rochelle, New York 10801

Dear Sister Mary Alfred:

I would like to thank you most warmly for your thoughtfulness and interest in commenting on the articles by Rabbis Tanenbaum and Rackman in HADASSAH MAGAZINE.

I am forwarding your letter to Rabbi Tanenbaum who, I know, will greatly appreciate your observations.

It is possible that you are not aware that the American Jewish Committee maintains an area office in Westchester County at 48 Mamaroneck Avenue, White Plains, New York 10601. Our Area Director is Mr. Eugene Dubow. If Mr. Dubow has not yet had an opportunity to meet you, I sincerely hope that one can be arranged in the near future. Undoubtedly, there should be many occasions for fruitful working together in our common cause.

Cordially,

Isaiah Terman

CC: Eugene Dubow  
Marc Tanenbaum

Only 1 left

ST. MEINRAD SCHOOL OF THEOLOGY - AMERICAN JEWISH COMMITTEE  
INSTITUTE ON RELIGION AND THE MODERN WORLD  
March 25-28, 1968

Remarks by Rabbi Marc H. Tanenbaum, Director of Interreligious  
Affairs of the American Jewish Committee, at Opening Session

The dialogue between a leading Catholic and a Jewish scholar devoted to a searching examination of the relationship of Christianity and Judaism to the modern world has meaning beyond the inherent value of their intellectual probings. It demonstrates that both Judaism and Christianity, confronted by common challenges of secular modernity, have profound insights to contribute out of their respective and differing histories and traditions which are mutually complementary as well as mutually corrective.

That eminent Catholic, Protestant, and Jewish scholars and religious leaders have come together to uncover a pluralist vision of the people of God, and that takes seriously the claims to truth and value of the major historic religions of mankind, may well become another critical step forward in reconciling one of the major contradictions that is currently at work in certain tendencies of Christian ecumenism. While growing centers of Catholic and Protestant thinkers are seeking to recover the origins of Christianity in the sitz im leben of Judaism, almost simultaneously some Christian ecumenists on an institutional level appear to be moving in an opposite direction. On university campuses, some Catholic and Protestant youth movements are joining forces in Christian unity movements as though Jewish youth are

marginal to university life. Joint Catholic and Protestant social action bodies on national and international levels are being created at a mounting pace, as though Jews and others are irrelevant to planning for society's social and economic reconstruction. Joint Christian mass media bodies are being created at a proliferating rate, as though Jews have no substantive contribution to make in a religious message through the media.

Let me not be misunderstood. I am not charging Christian ecumenists with anti-Semitism. On the contrary, harmonious relationships between Christians could well become an effective antidote to anti-Semitism, since conflict between Christians in the past often led to the scapegoating of Jews who were caught between the milestones of inter-Christian rivalry. Jews also have a great stake in the securing of peace and justice in the social order and to the degree that Christians join forces to advance such social stability Jews assuredly must welcome such efforts. Jews also recognize that ecumenism as a Christological phenomenon obviously have every right to work out its destiny and its ecclesiastical problems without the interference of any who do not share the presuppositions of the Christian participants.

But is there not a question to be raised about such strong centripetal tendencies toward what can only be seen from the outside as pan-Christian exclusivism, replacing a former Roman Catholic or Protestant denominational exclusivism that prevailed for so long and represented such a serious challenge to pluralism? Should not serious people, committed to democratic values and the vision of an open society, begin to ponder on the consequences of a galloping ecumenism which may lead to a global tribalism, which excludes millions of human beings who are non-Christians, rather than include them in a community of solidarity and mutual interdependence while each holds to the revelation which is his own?

Translation from French of a  
Letter written by Fr. ANICETO FERNANDEZ,  
Master General of the Dominican Order

Rome, February 3, 1968  
Priory of Santa Sabina (Aventino)

Father Bruno  
Saint Isaiah's House  
Jerusalem, Israel

My dear Father,

I thoroughly approve of your booklet on St. Isaiah's House. I consider this House as one of the finest activities of the Dominican Order.

During my visit in Jerusalem in January 1964, I was greatly impressed by your work and by the quality of your religious life, which struck me as being very simple, detached and fraternal, centred on prayer and study. The special aim of this study - the ever deeper understanding of Jewish tradition - is being attained in the congenial atmosphere essential to all real understanding, and you have assembled for this purpose a very good library containing the necessary books.

I wholeheartedly approve your aim: the bringing about of a real dialogue between Jews and Christians of good will. As Master General of the Order, I cannot fail to encourage you in your efforts. I hope that the work of your Center, whose development I shall assist in every possible way, will be of great use to all those who are inspired by the same aim as yourselves.

I beg St. Dominic to bless you his sons who have come to live their religious life in the heart of Israel

(signed) fr. A. FERNANDEZ, O.P.

Master General of the Order  
of the Brother-Preachers.

Translation from French of a  
Letter written by Cardinal Augustin BEA,  
President of the Secretariate for Christian Unity

Rome, December 27, 1966  
Via Aurelia, 527  
on the Feast of St. John

To the Rev. Father Bruno HUSSAR, O.P.  
Superior of the Saint-Isaiah's House  
JERUSALEM, Israel

My dear Father,

I was very happy to read your brochure on St. Isaiah's House in Jerusalem, Israel, and I wish to let you know that I completely with its aims and with the spirit that inspires your team.

Since its foundation I have followed with interest the activities of St. Isaiah's House. The aim of these activities is to create an atmosphere of mutual understanding between Christians and Jews, understanding based on true knowledge of our respective traditions in esteem and sympathy.

Your Center for Jewish studies is devoted to serious intellectual research which can render great service to the Church. Your study however has a higher aim: love; this is particularly important for you and for your brethren who live among the Jews. You are painfully aware of their historic sufferings, too often, alas, inflicted by Christians. You feel urged to consecrate your lives to establishing the truth in their regard, so as to dissipate the ignorance and falsehood which have done them so much harm and which to-day still poison many minds.

You are working for the same end as the Church following the Council, and thus you are helping clergy and laity to enter effectively on the way of universal love, and on the dialogue so strongly recommended both by Vatican II and by the Encyclica "Ecclesiam suam".

In face of the greatness and the difficulty of the task that St. Isaiah's House faces, I pray for it in the words of the Bible: "Be strong and stand firm!" (Jos. I, 18)

May God be your help!

(signed) + Aug. Card. BEA

## Publications

In addition to a number of articles written in French and in English, some of which will be published in a forthcoming book to be produced by Saint-Isaiah's House, Fr. Bruno is the author of the two main chapters volume 15 in the series "Collana Magisterio Conciliare" : Le religioni non cristiane nel Vaticano II ( editor : Elle di Ci, Torino - 2nd edition, 1966). The first chapter describes the historical genesis of the Conciliar Declaration Nostra Aetate; the fifth chapter is a comment on paragraph 4 of the Declaration, concerning the Jews.

## SAINT ISAIAH'S HOUSE

It began with two Dominican Fathers in 1960, they are now five : one Israeli, three French and one Austrian . They live their religious life together, celebrating the Divine Office and the Liturgy of the Eucharist in Hebrew.

### The aims of the House are:

- 1) To be a Christian Center for:
  - a - The study, in post-biblical Jewish Tradition, of history, literature, philosophy, prayer, mysticism, etc...
  - b - The promotion of knowledge of the Jewish People in present-day Israel, in the fields of science, sociology, relations with the Arabs, etc....
- 2) To offer a possibility for a genuine Jewish-Christian "Dialogue", in the spirit of Vatican II and in cooperation with members and Institutions of non-Catholic Churches.
- 3) To develop a biblical and theological reflexion on the destiny of the Jewish People.
- 4) To help the local Church, by spiritual and theological assistance.

The studies, pursued mainly at the Hebrew University of Jerusalem, and many friendly relations, have enabled St. Isaiah's House to begin to fulfil its aim.

## Publications

- 1) Two quarterlies in French :

- Lettres aux Amis de Saint-Isaïe,
- Cahiers Saint-Isaïe.

From the beginning of 1969, the first quarterly will appear also in English.

- 2) A series of pamphlets, called Shoresh ( i.e. Root). Two have already been produced in French, one of which has been translated into English:

- La Bible dans son unité, son rythme principal et son actualité vivante - by Fr. Jacques Fontaine, O.P.
- From the Paradoxes of Israel to the Mystery of Israel - by Fr. Marcel Dubois, O.P.

- 3) A pamphlet and some articles in Hebrew.

- 4) A pamphlet on St. Isaiah's House, in French and English.

5) The main articles and pamphlets which have been produced by the members of the House will be collected in a book soon to be published in French and in English.

## Income

The only income of St. Isaiah's House is provided by subscribers to its publications and by friends, who share its ideal and wish to contribute towards its aim.

## FATHER BRUNO HUSSAR

was born in Cairo, Egypt, on May 5, 1911. His father, since deceased, was Hungarian and his mother French, both non-practising Jews. His father, with all the family, became Italian by naturalisation after the first World War. His mother tongue was English and he learned French very early; he received an English education. After beginning his studies in a French school in Cairo, he continued for seven years in an Italian school, where he completed his secondary studies.

In 1929, he left Cairo for Paris, where he later received French citizenship, in 1937.

### Higher studies and Profession

In 1936, after six years of higher studies, he obtained the diploma of Engineer of the Ecole Centrale de Paris. He worked as an engineer in France, from 1936 to 1941 (machinery maintenance, construction of gas-holders, industrial organization). The state of his health did not enable him to serve in the Army.

### Spiritual itinerary

Having been brought up outside all religious tradition, he searched for truth for two years after coming to France, and finally decided to enter the Roman Catholic Church, in December 1935. The necessity of supporting his mother and young sister, the death of his brother in the Free French Air Force and, for the last three years, illness, obliged him to wait ten years before fulfilling his desire to enter religious life.

In 1945, he entered the Dominican Order, in the Province of Paris. He was ordained Priest in 1950 and finished his philosophical and theological studies in 1952.

In 1953, he was sent to Israel, to study the possibility of founding a House for Jewish Studies. He spent six years alone, preparing the foundation: during that time, he studied the Hebrew language, got acquainted with the country, the people and the problems, gave religious help to Convents and lay Christians in the country. In 1960, together with another Father, he founded Saint-Isaiah's House in Jerusalem, of which he has remained, until now, the Superior.

His theological studies and his experience in Israel made Father Bruno conscious of his Jewish roots. As he became more deeply acquainted with the suffering of the Jewish people throughout the last 2 000 years, he felt, as a Jew, a Catholic and a Dominican, bound to do all he can to repair for the past and to promote respect, understanding and friendship between Christians and Jews. To this end, during the third and fourth sessions of the Ecumenical Council, in 1964 and 1965, he worked with the Secretariate for Christian Unity as an unofficial expert, for the elaboration of the "Jewish Text" which was finally promulgated as the Declaration on the Attitude of the Church towards the Non-Catholic Religions.

In 1965, he requested and received Israeli citizenship through naturalization.

Fr. Bruno is very concerned about the necessity of preparing the minds and hearts of the Christians, both in Israel and the Arab States, to desire, pray for and help build a true and just peace. It is in this spirit that he is now learning Arabic and that he attended, in June-July 1967, the Special Session of the General Assembly of the U.N.O. in New York, as an unofficial adviser to the Israeli Delegation. Fr. Bruno is in no way concerned with politics: he is interested only in the spiritual, religious and ecumenical aspects of the closely related problems which to-day challenge the Church, the Jewish People, the State of Israel and the Arab world.

I think that the best way to prepare for my forthcoming visit would be to write to all our friends in the U.S.A. and in Canada giving my suggestions and asking for their advice.

I propose to leave for Canada in September 1968 and to spend one or two months there according to the number of lectures and visits arranged for me. I shall then go on to the United States where I am ready to spend one or two months as required.

I am ready to address Christian and Jewish groups of all kinds and sizes who are likely to be interested. The following is the list of the subjects proposed :

- 1) History of the Jewish-Christian relations.
- 2) Antisemitism : its causes and remedies.
- 3) The Declaration of Vatican II : "Nostra Aetate", especially the chapter on the Jews.
- 4) Jewish-Christian "Dialogue" :
  - what it means
  - is it possible?
  - is it compatible to a "mission to the Jews"?
  - is it linked to "Ecumenical Dialogue"?
  - what can be the common ground to such a "Dialogue"?
- 5) "Ecumenical Jewish-Christian Dialogue" as practised in Israel.
- 6) The "Spiritual Kibbutz" : a movement of Prayer for the Unity of the People of God.
- 7) Christian presence among the Jewish People in Israel and in the Diaspora.
- 8) The Church in Israel ; the St. James Society.
- 9) St. Isaiah's House in Jerusalem : a centre for studying, praying and "Dialogue".
- 10) The Destiny of the Jewish people according to the Holy Scripture.
- 11) The meaning of the "Mystery of Israel" in the "Economy of Salvation".
- 12) Jews, Gentiles and Christ in St. Paul.
- 13) The Relationship between God and Man in the Biblical History of the Jewish People.
- 14) The Pedagogy of God's Word through the Torah.
- 15) Biblical Prophecy and the State of Israel : some Jewish and Christian views.
- 16) Jews and Arabs in the Near-East : is a true peace possible ?
- 17) Jews and Christians to-day : have they something to give the world together?

These titles are only guide-lines and are not exhaustive.

I would be grateful if you would answer the following questions :

- 1) Does this lecture-tour interest you ?
- 2) Do you think of other people or institutions who would be interested?
- 3) Can you offer any suggestions for lectures in your locality or elsewhere?
- 4) If so, can you suggest dates?
- 5) Which subject appeals to you most?
- 6) Can you make any suggestions for the organization of lectures in your district : publicity, invitations, place, etc.?
- 7) Probable expenses?
- 8) What fee would you or your group be prepared to donate to our House for a lecture ( or for more than one lecture) selected by you?
- 9) Would you see fit to allow contributions to be given, or a collection after my lecture?
- 10) Do you know of people who would perhaps contribute to our work?
- 11) Have you read any of our publications?
- 12) Any other advice or suggestions you care to give will be most welcome.

I am most grateful for your kind help and I ask God to bless you.

Fr. Bruno Hussar O.P.  
Superior of St. Isaiah's House, Jerusalem.

בית ישעיהו הנביא  
רחוב גרשון אגרון 20, ירושלים

Jerusalem, May 31 st, 1968

Jerusalem ירושלים



DOMUS S. ISAIAE  
rehov Gershon Agron 20, Jerusalem

For several years, Christian and Jewish friends in the U.S.A. and Canada have been asking me to cross the Ocean to give lectures on my ideas and experience of Jewish-Christian relations. Though I welcomed the invitation, the difficulty of absenting myself for a long time from every day responsibilities, has prevented me from realizing it until now. There is also the difficulty of organizing a lecture-tour from a distance.

I now, however, feel that the time has come to undertake the tour. Both, Cardinal Bea and the Master General of the Dominican Order, have personally encouraged the Community of St. Isaiah's House to go forward in our ecumenical approach to Jewish-Christian "Dialogue", in the spirit of Vatican II and its Declaration on the Attitude of the Church towards non-Christian religions. Recent events in the Near-East and the urgent necessity of a just and lasting peace make it imperative for all Christians to think and act towards the same end.

But we are not alone; we need the help of all those who are working for the same object in the Diaspora, as they, perhaps, need ours. The suspicion, contempt and hatred which have poisoned relations between Christians and Jews must be banished; mutual understanding and friendship must be fostered, so that together we may bring the Revelation of the Word of God, bestowed on us both, to a world being pushed to self-destruction by spiritual and moral anarchy.

These aims can be achieved only through co-operation. The hard-working pioneers of the State of Israel could not accomplish their formidable task without the spiritual and material help they received from their brethren in the Diaspora; we too feel that our work in Israel has been and will continue to be possible only through the spiritual and material help of friends throughout the world who understand its importance and who share with us a common aim and spirit.

St. Isaiah's House has no source of income other than the sale of its publications and the contributions of European friends who share its ideals. The income is no longer sufficient for our ordinary needs, still less for the new developments we are called upon to undertake.

We are in dire need of increasing the number of our friends and subscribers to our publications, and of finding financial help for our urgent new developments. I hope to find both in the U.S.A. and in Canada where Jewish-Christian relations are a living reality.

I expect mainly to find among you a stimulating exchange of ideas and experience and I am sure that new links of friendship and co-operation will be forged.

[start]

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May 16, 1968 ✓

Cc Rev. Edward Flannery, Executive Secretary, U.S. Bishops'  
Commission on Catholic-Jewish Relations  
Rabbi Marc Tanenbaum, Director  
Interreligious Affairs, American Jewish Committee

**KEY ISSUES ON AGENDA OF JEWISH-CHRISTIAN RELATIONS**

The American Jewish Committee expresses appreciation for the immense contribution the Bishops' Commission and its members have made both during Vatican Council II and since then to advancing Catholic-Jewish understanding.

This meeting, and your initiative in calling it, are signs of the new times and new spirit of trust and openness. My colleagues who are with me, Mr. Bertram Gold, executive director of the AJC, Mrs. Judith S. Banki, assistant director of interreligious affairs, and Rabbi James Rudin, newly-appointed assistant director of this department, join me in expressing our pleasure over your invitation.

Gertrude Himmelfarb has written: "Unfortunately nothing is more conventional than to flout the conventions" - This statement makes no claim to novelty.

Any overview of key issues on the Jewish-Christian agenda involves consideration of:

- 1) Anti-Semitism - relation of Christian teaching process to fostering or inhibiting anti-Semitism.
- 2) Historical treatment of Jews and Judaism in church history.
- 3) Theology of Israel - the people, the living synagogue, the Jewish community, the land, the State of Israel. (An analogous Jewish concern is the development of an adequate theology of Christianity.)
- 4) Conversion.
- 5) Christian ecumenism - its implications for pluralism.
- 6) Church-State

May 16, 1968

1) Anti-Semitism - Considerable progress has been made since Vatican Council II as revealed by a Notre Dame Study -

a) In America (March 9) Louis F. Buckley has an article, "Profile of a College Class," reporting a questionnaire he ran on his Notre Dame class for its coming 40th anniversary. "The only question involving recent developments in the Church that received an overwhelming endorsement by nine out of ten Catholic classmates was the Vatican II declaration deploring the hatred, persecution and display of anti-Semitism directed against the Jews: 92 per cent indicated approval of this declaration, 3 per cent disagree and 5 per cent have no opinion."

b) University of Maryland Study which indicated similar changes in attitudes in a positive direction.

Still, the question remains: how prevalent is anti-Semitism in the community? What are the sources that feed it - theological, extra-theological?

There is need to measure how Vatican Council II reforms have penetrated.

Need for Scientific Study:

- a) Louvain proposal for study of French Catholic attitudes toward Jews and Judaism;
- b) Fordham-AJC proposal for studying how Christian and Jewish children form images of each other.

There is need for effective mechanism for implementation (possibly cooperative) in areas of:

Textbook - monitoring (NCCIJ - 3 faiths); teacher-training (summer institutes and in-service training workshops; seminaries (curriculum - examine courses regarding Jews, Judaism); colleges, universities (exchange for scholars, rabbis; adult education (institutes, dialogues, social action; mass media; publications; Oberammergau (symbol); Gerald L. K. Smith - Passion Plays.

There is need for a Forum for:

Development of Ideas;  
SIDIC in U. S. A.  
Exchange of Ideas

- 2) Church Histories (secular histories) Jews as historical abstraction  
Langmuir - post-Biblical Jewry does not exist.

A project for Catholic Historical Society and American Association of Church Historians.

- 3) Theological - Jews as theological abstraction - dream or devil -

We greatly welcome recent theological views, on Jews as a living community, by Rijk, Baum, Flannery, Higgins, Oesterreicher, Sheerin, Hargrove, Standahl, W. D. Davis, Kylaarsdam, etc.

There is need for systematic approach - soundly grounded (University of Chicago); anti-Jewish passages in New Testament (Geraan study Paul Winter); new Bible exegesis that studies Bible with Biblical eyes rather than as prooftexts - Pope's recent statement interesting

There is need for clarification of concepts:

State of Israel, peoplehood (Dr. Meschal, Rabbi Bokser), Jewish community - *communitas* vs. *ecclesia*.

- 4) Conversion - there exists great suspicion in the Jewish community that dialogue is covert proselytism. A theology of pluralism is needed that affirms community without compromise of loyalty to one's own revelation. Bishop Blomjous - "pluralism is the will of God" - 1960 WCC on proselytism, conversion, religious liberty.

- 5) Christian Ecumenism - Jewish reaction is ambivalent:

- 1) Jews welcome friendship instead of hostility between Christian denominations; 2) Jews accept the fact that Christology excludes them from the "inner chamber" of ecumenism.

However, there is Jewish concern over a) joint campus ministries; b) joint Christian mass media projects; c) joint social action of WCC and Vatican: (not U.S.) that exclude Jewish participation.

- 6) Church-State:

Ecumenism and lack of Christian institutional response to threat to annihilate Jews in Israel have led many Jews to feel that they cannot rely on "Christian society" for Jewish welfare and security; this has reinforced a stronger separatist Church-State position.

Rev. Edward Flannery

- 4 -

May 16, 1968

**CONCLUSION:** In any efforts that the Bishops' Secretariat on Catholic-Jewish Relations undertakes in any or all of these areas, The American Jewish Committee stands ready to cooperate in every possible way. We accept your thoughtful invitation to continue to remain in touch with you and to keep open a vigorous two-way channel of communication.

AMERICAN JEWISH  
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Rabbi Marc H. Tanenbaum

MHF:cta

bcc Bertram Gold  
Judith Banki  
James Rudin  
Selma Hirsh  
Sam Katz  
Will Katz  
I. Terman



[end]

Original documents  
faded and/or illegible



THE AMERICAN JEWISH COMMITTEE  
Institute of Human Relations  
165 East 56th Street  
PL 1-4000

DATE 1/2/69

FROM: SIMON SEGAL

TO: Marc Tannenbaum

- For approval
- For your information
- Please handle
- Please talk to me about this
- You requested this
- Read and return, please
- Returned as requested
- Your comments, please

REMARKS: You will be interested in this discussion. Please be sure to return the material they consider confidential

HJ

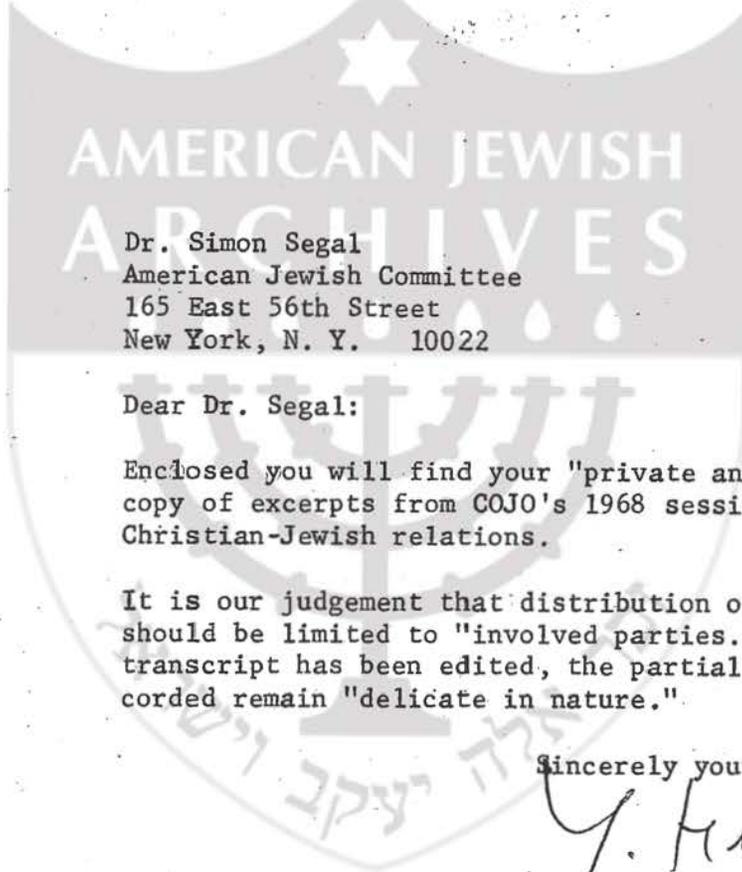
# WORLD CONFERENCE OF JEWISH ORGANIZATIONS

515 PARK AVENUE, NEW YORK, N. Y. 10022

*Participating Organizations:*

- AMERICAN JEWISH CONGRESS
- B'NAI B'RITH
- BOARD OF DEPUTIES OF BRITISH JEWS
- CANADIAN JEWISH CONGRESS
- CONSEIL REPRESENTATIF DES JUIFS DE FRANCE (C.R.I.F.)
- DELEGACION DE ASOCIACIONES ISRAELITAS ARGENTINAS (D.A.I.A.)
- EXECUTIVE COUNCIL OF AUSTRALIAN JEWRY
- JEWISH LABOR COMMITTEE
- SOUTH AFRICAN JEWISH BOARD OF DEPUTIES
- WORLD JEWISH CONGRESS
- WORLD ZIONIST ORGANIZATION

December 27, 1968



Dr. Simon Segal  
 American Jewish Committee  
 165 East 56th Street  
 New York, N. Y. 10022

Dear Dr. Segal:

Enclosed you will find your "private and confidential" copy of excerpts from COJO's 1968 session dealing with Christian-Jewish relations.

It is our judgement that distribution of this document should be limited to "involved parties." Though the transcript has been edited, the partial proceedings recorded remain "delicate in nature."

Sincerely yours,

*Y. Hellman*  
 Yehuda Hellman  
 Secretary-General

YH/pb

Enc.



a COJO "limited" edition to

Dr. Simon Legal

private & confidential



AMERICAN JEWISH  
ARCHIVES

Recorded here are excerpts from the  
World Conference of Jewish Organizations'  
1968 sessions dealing with Christian/Jewish  
relations.

We trust that this "private and confidential"  
document may provide useful guidelines for  
your work in this all-important area.

PRIVATE & CONFIDENTIAL

Father Cornelius Rijk on Catholic/Jewish Relations:

It is a real privilege to be invited here to speak on relations between the Catholic Church and the Jewish community.

During the Ecumenical Council this subject was one of the most heatedly discussed. At the same time, it was evident that there was little understanding. Now we must be frank and realistic. Most Christians think that Judaism had some importance, but today view Judaism as a fossil of the past: Jews exist without any reason, as Jews, or are considered as future Christians.

The outcome of the Vatican Council's struggle with this problem was neither very good nor very bad. But seeing it against the background of other councils and other declarations throughout our history, it did show revolutionary progress. Both theological and non-theological reasoning influenced the final vote. Many Bishops voted for the Declaration on the Jews out of sympathy, for reasons of religious liberty, attitudes in the United States, etc. Nonetheless I do believe it was a miracle that the Declaration came through in the form that it did.

Very little understanding of Judaism exists in the Church today. Very few are convinced of the importance of this question. That the Declaration was adopted does not necessarily mean a change in thinking. That many voted for the Declaration without deep understanding of the questions involved, in a sense, makes the task more difficult.

Now I shall speak of my present task to which I was appointed, with the approval of the Pope, by Cardinal Bea in 1966. When I came to Rome I found nothing but the files and documents of the Vatican Council and the age-long negative history on Jews and Judaism. No preparatory work had been done. Prior to that I had contacts in Holland, Germany, Belgium, and Israel especially, on this whole question. But in Rome I found nothing, certainly not on the positive approach. Let us not underestimate the power of a climate of thinking and acting formed during centuries. Our work, therefore, had to be built up with prudence and patience, with perseverance and insight.

The problem of relations between the Church and the Jews had to be related administratively to some department in the Vatican, and I think there are three reasons why it was related to the Secretariat on Christian Unity. First there is the psychological element. It could have been placed with the secretariat on relations with non-Christians. But you cannot put the question of relations with Jews on the same level as that of the Hindus and the Budhists. There is the historical element. For 2,000 years the majority of Jews have lived in Christian countries. Finally, there exists a close link between all Christians and Jews--for Jews, theologically speaking, adore the same God, and Christians revere tanach, the inspired word of God.

Now because Christian relations with Jews have been placed in the hands of the Vatican Secretariat dealing with the promotion of Christian unity does not mean, according to our conviction nor that of the secretariat members, that the question of Judaism and relations with Jews are part of or should belong to Christian ecumenism.

Christian ecumenism is a movement to unite Christians into one visible church. Moreover I do not believe--and I speak from what must be considered the deepest Christian view though it may be viewed from other aspects--that the relationship between the Church and Jews is to create unity between people. For us it concerns the theology involved in the mystery of Paul and God's still hidden and unknown plan of salvation. Involved is a theological insight because Christians view themselves solely as religionists.

At the same time I believe that Jewish-Christian relations can develop in a really ecumenical spirit. I mean by this that Jews and Judaism will be respected and acknowledged for what they are and want to be. And it is my personal conviction, as well as others in the Church, that the conduct of Church-Jewish relations will truly have an impact on Christian ecumenism. From my own experience, I have found that when Jews meet with Christians of a divided church, Christians are brought together at their source. On the other hand, it is clear that the work of my office (the Vatican Office for Catholic-Jewish Relations) is developing distinct and apart from the work on Christian ecumenism.

When my work began two years ago, I set out to explore Catholic feelings, attitudes and activities in this area. I traveled to several countries. First I went to some Arab countries to learn what Christians thought about this question; then to the U.S.A., Canada and elsewhere. I have already said that I discovered little understanding of the basic question. I found Bishops who just viewed the problem from, let us say, a sociological view. Now that is good, too, but not good enough. I was not too optimistic. I also attempted in my travels to learn more about Jewish organizational life.

My work is two fold. First I look to the improvement of relations with Judaism on all levels. But in order that these relations develop on a sound, permanent basis, a change in Christian attitudes is necessary. I am convinced that the answer does not lie in official declarations and statements. There is a tendency when you read public statements to come away with the impression that everything has changed.

You do not change centuries-old attitudes with a statement, even an official one. An official declaration has to either give direction, reflect or be the result of an existing mentality. I consider the Declaration on the Jews as a starting point only.

On establishing official contacts between the Catholic Church and Judaism, let me say that I am not in a hurry. We have waited 2,000 years; perhaps we can still be patient. There are difficulties on both sides. On our part, the climate must be propitious to ensure effective and fruitful contacts. The climate is being created but it is not here as yet.

I have sensed within certain Jewish circles an impression that the Church is still monolithic: that because the Church issues a Declaration everyone will act accordingly. Different tendencies exist within the Church today. What is significant is that the Church is open to a variety of tendencies and opinions which find expression within certain groups in a number of countries that are really open to the understanding of Judaism and to the importance of Catholic/Jewish relations. That these tendencies are accepted and recognized, for me, is very important because that carries some official value in the Church.

I have been working in close contact with the existing national secretariats and commissions established to further Jewish/Catholic relations. These commissions already exist in several countries, such as the United States, Canada, Belgium and Holland. They are also being established in Germany, Italy and France. It is the commissions in these respective countries that will have to do the actual work.

I believe we should not ignore the reality of the situation, for that is our point of departure. In introducing this question in Vatican and in Roman circles, I must proceed slowly. And I believe we are succeeding, slowly --sometimes too slowly--but surely.

Our progress will have an impact on questions of liturgy, for example. The Liturgical Council is preparing many new textbooks, prayers, readings, etc. It is common knowledge that liturgy, some bible readings, particularly in the introductory notes, have had a great influence in creating negative and sometimes hostile attitudes towards Jews. We have had good relations with the Liturgical Council and are trying to eliminate all negative references and to replace them with good clear texts and positive introductions. I consider this area important in helping to create new attitudes.

My office has also developed relations with other departments in Rome. We were responsible for arranging a meeting with Professor R. J. Zwi Werblowsky from Israel with the Congregation for the Doctrine on Faith and with the Congregation on Seminaries and Catholic Universities. Recently a good article on relations with Judaism was accepted in the review, The Seminarian.

Another important area is the work being carried on by Christians of several denominations on a common bible translation for Catholic and Protestant usage. We have suggested that it would be desirable to collaborate with Jews on, as we refer to it, The Old Testament. So an inquiry went forth to the Catholic Bishop Conferences in the different countries posing questions on the collaboration of Catholic bible scholars and Jews. This is not always practical, of course, because of the lack of Jewish scholars in Asian and African countries. Nevertheless the question has been raised regularly and was also discussed at a Rome meeting of the European Bible Societies with the Protestant societies, and there was interest in collaborating with Jews. I understand there is interest in this area in the United States and in France.

In Holland, for example, we began on a small scale because (of course) we are a small country. We published a series of some 300 booklets, pocketbooks and commentaries on the tenach, also on The New Testament in collaboration with Protestants, Catholics and Jews. Collaborating with Jews on The New Testament enables us to get background information, let us say, on Hebrew feelings on many New Testament expressions.

Now I consider this type of work important. Of course, it is on the level of information or education, but in a way that is more important than organizational forms of collaboration. I have cited these developments to indicate the possibilities and direction of my office's work in Rome. Another contact which could lead to a very broad collaboration between Catholics and Jews in the near future would be through the Secretariat for Justice and Peace.

I believe all these contacts are fruitful because through normal channels of information ideas penetrate more deeply and more organically than through large publications, for instance.

In the future, too, I believe my office will have its own Catholic consultants who could help in establishing better collaboration between the national bodies on the one hand and Rome on the other. Regular consultation also will enable us to reflect together upon the deeper theological fundamentals of relations which I believe are necessary to preserve and to serve the real deep and difficult dimensions of our work.

Of course there is a danger. Many Catholics will think in that way, like the good relations we now have with many Protestant churches, we will have good relations with the Jews. Many Catholics, I am sure, consider this question on the level of "let's have good relations with all of the five religions; of course, the Jews also." Many Catholics in fact have good relations, let us say social relations with Jews, and at the same time preserve their traditional prejudice. It is possible for this kind of dichotomy to exist.

Up to now collaboration between Rome and the national commissions, etc. has expressed itself in various ways. We have encouraged and helped in the publication of statements and guidelines. Also we have been involved in the formation of commissions and in the elimination of prejudicial and anti-semitic publications.

I know that much must be done and that we are only at the very beginning. We are certainly not at the beginnings of a dialogue. We are at the point of eliminating prejudice and creating a more favorable climate for real contacts and some understanding and respect. Certainly in the not too distant future we will reach the point of establishing more official relations between the Catholic Church and Judaism. I have already pointed out that I am not in a hurry to do so because we first need the climate in which such relations can be fruitful.

I have only posed some of the questions. There are many more. I did not, for example, speak of Judaism's link to Israel and the question that poses to us Christians. I do think it is an increasingly important question. And I am sure that most Christians do not understand it. Nevertheless it has to be studied before we proceed; otherwise Jews will speak in other terms than we. They will think in terms of presuppositions not accepted by Christians.

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A number of questions were then directed to Father Rijk and a "dialogue" ensued. Following are some excerpts:

Dr. Joachim Prinz: We are concerned with the anti-semitic effects of certain passion plays performed in various parts of the work. Why cannot your office be the central agency having jurisdiction in a matter of such grave concern to those wanting to work towards a decent relationship between the Church and the Jewish people.

Father Cornelius Rijk: Indeed we are greatly concerned with the texts of the passion plays. However, even if it were possible to have jurisdiction in all

countries in the Catholic world, it is preferable to work in collaboration with the national churches towards eventually changing these texts. Too it would be helpful if general statements were issued by the national bodies.

Rabbi Herschel Schacter: We can understand that yours is not the easiest task and that you are encountering a measure of frustration from both sides. However it would seem to me that one of the difficulties your office undoubtedly will encounter from our side is, very frankly, a measure of suspicion in certain quarters. The residue of 2,000 years cannot help but make an impact that maybe the sudden interest in promoting better relations involves bringing the children of Israel into the Church.

Would it not be more prudent for the success of your efforts, for which all of us earnestly pray, if your office was set up as an individual department and not merely an adjunct of the secretariat for promoting Christian unity?

Father Cornelius Rijk: I am in complete accord. However, that was not possible because of the Church's structure. Had the problem been considered more important, it might have been structured differently. But we have to deal with the reality situation. At any rate, we are developing independently. Our letterhead bears the name: Vatican Council for Catholic/Jewish Relations. No mention is made of the secretariat.

Rabbi Israel Miller: We appreciate your preciseness in using the word tanach rather than the Old Testament in speaking to us. It is with this same type of precision that we question the structure of your office within the Secretariat for Christian Unity.

Dr. F. Teichman: There has been some talk (not from Orthodox Jewish circles) on the advisability of convening a Jewish gathering on the Ecumenical Council. Would you consider such a gathering helpful?

Father Cornelius Rijk: Certainly I do not wish to make any judgments on areas outside of my province. Objectively seen, it would have been easier to deal with Judaism had there been one voice.

Mr. Lavy Becker: Father Rijk spoke with candor on the lack of understanding in the Church. Very tactfully he did not speak of the other side of the coin: the rather incomplete knowledge on the part of Jews and Jewish communities throughout the world. In our own circles, it is important we be aware that we have a job of our own to do.

My question: In visiting differently constituted Jewish communities in your travels, have you found similarities or differences in your contacts, e.g. Jews in the USA and Canada, and on the other hand in Israel.

Father Cornelius Rijk: I have found a tremendous difference in the Jews in Israel especially because it is a Jewish state. Their approach is different. For instance, they say: "We are in our own country." That means they are living with their language, living with a bible in another way; living with archeology especially. Another atmosphere, not existent in other countries, is added to Jewish life.

Dr. Simon Segal: My question is two fold: The first regards the revision of textbooks begun some years ago at the St. Louis University in the U.S.A., more recently at the University in Rome on Spanish and Italian textbooks, and in Austria. Can your office make known to the Bishops that such revisions exist and accelerate their introduction into the respective school systems?

My second question refers to dialogues. There can be dialogues both on the scholarly and citizen-lay level. Are you opposed to both kinds of dialogues? Don't you have to prepare your dialogues on the highest scholarly level so that dialogues on other levels are possible?

Father Cornelius Rijk: I know of the excellent work of the American Jewish Committee relating to the revision of Italian, Spanish and French textbooks. It is not easy to introduce these textbooks into the respective school systems because you are dealing with various tendencies in the Church. The Church is not a monolythic unit which can introduce changes in various countries. In Rome we work with these national groups with some authority, such as a letter from Cardinal Bea. I would suggest that those working on textbooks collaborate with the national commissions and eventually those commissions can ask Rome's support. In introducing changes in the respective countries, it is more efficient to work in this manner than by publishing something in Rome.

As regards dialogues, I am not opposed to either kind. I favor both. But I would not always call them dialogues. Much more it is a question of ~~information~~ information, and information on Judaism is necessary. Dialogue involves respecting one another, knowing one another and then trying to see what mutual relations should evolve.

Dr. H. J. Van Dam: In Germany we are concerned with some anti-semitic ~~painting~~ paintings showing the murder of a Christian boy by Jews. The Bishop was approached and the matter also received a critical airing on television. Can your office not only advise the Bishop concerned but do something about its display?

Father Cornelius Rijk: The procedure to follow on a concrete case such as this would be to first make the contact on a local level. If you do not succeed within the diocese, then write to us in Rome giving details. We will then correspond with the Bishop, under Cardinal Bea's signature, in an effort to resolve the matter.

Mrs. Charlotte Jacobson: Does your work bring you into an educational process with the high lay leadership of the Church? It seems to me that there are many lay people in leadership who could be brought into these discussions.

Father Cornelius Rijk: I agree. This question does fall within the purview of my office, but again the question is how to proceed. A year ago in Vienna we met with the International Consultative Committee for Collaboration between Christians and Jews, and educational problems were discussed. A Paris meeting planned for this spring had to be cancelled because of the recent strife there. Generally I would say that it is not just the points we in Rome advance, the support and encouragement we give, but it is the national commissions which have to work with the lay leadership in such a way that relations can improve.

Mr. Abraham Marks: In what practical way do you propose to manifest your work? As you know, in England we have a Council of Christians and Jews which is just not a purely consultative body. It meets regularly, at least once a month. We have various regional councils. Would you take any interest in establishing national organizations which would make a continuous effort--and here I emphasize the word "continuous"--in Christian/Jewish relations in areas extending even to novels and films?

Father Cornelius Rijk: To be effective, of course, this work must be manifested on a national level. However, the effectiveness of these councils vary from country to country. In Holland, for example, we did not have a National Council of Christians and Jews. We organized seminars where Jews, Catholics and Protestants study together. That, of course, is another kind of collaboration. My advice is that where you do have an effective instrument it should be continued.

Mr. Hayim Pinner: The question of Israel is very central to all of us. I would appreciate your commenting on the attitude of the Church towards Israel generally and Jerusalem in particular.

Rather Cornelius Rijk: Now on questions relating to Israel, and in particular that of Vatican recognition, this is determined by the Secretariat of State. Most of its members are priests schooled in traditional theology generally untouched by the development of modern theology.

Take Jerusalem. Internationalization of Jerusalem was the official Vatican position, but I think since last July there has been a change in attitude, though not officially. The Pope had said that he never spoke explicitly about the internationalization of Jerusalem--only about the international guarantee, and so on. Since last summer even the Observatore Romano has maintained silence even when the issue was aired in the Italian press.

Now you may ask: why doesn't the Vatican say officially that its attitude has changed? This, of course, is linked to other problems (Christians in Arab countries, relations with Arab countries, etc.). I think here too the proper climate needs to be developed. It is better to work in the direction of change--without speaking of it, perhaps, but doing it. Clearly something has happened--not only at the Vatican--but in some Catholic countries, especially in Latin America.

We must not forget that Christians, in Rome especially, do not know of the real contact between the Jewish people and Jerusalem, Jewry and the historic land of Israel. In Christian liturgy and in Christian thinking Jerusalem does have a place, but in a spiritual way and not in its historic context. Today I think there is growing recognition, even though not much has been published on the subject.

Mr. Fred Worms: My question refers to future generations. Even today millions of young Catholics are taught that Jews killed Jesus Christ. You can have dialogues until the "cow comes home," but the boy or girl of six, seven or eight who is hurt will be marked for life. Is it not possible that some directive on this teaching be issued through your office?

Father Cornelius Rijk: Here again is a question which I am convinced has to be dealt with especially on the educational level. To do it centrally is not so easy even though I would agree that it would be useful to publish some official statement.

As I view the problem, it is more important that national commissions are involved. We can publish a fine statement and nothing can happen on the national level. Here I would suggest that you contact national Catholic bodies because I am sure that many in the United States and elsewhere are convinced of the importance of this question. In Rome eventually we will publish general guidelines -- and here, too, I would welcome concrete suggestions.

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In thanking Father Rijk as this session on Catholic/Jewish relations concluded, Dr. William A. Wexler, who chaired the session, assured Father Rijk on behalf of the national communities and international organizations represented in COJO of our cooperation -- and that his candor would be respected.

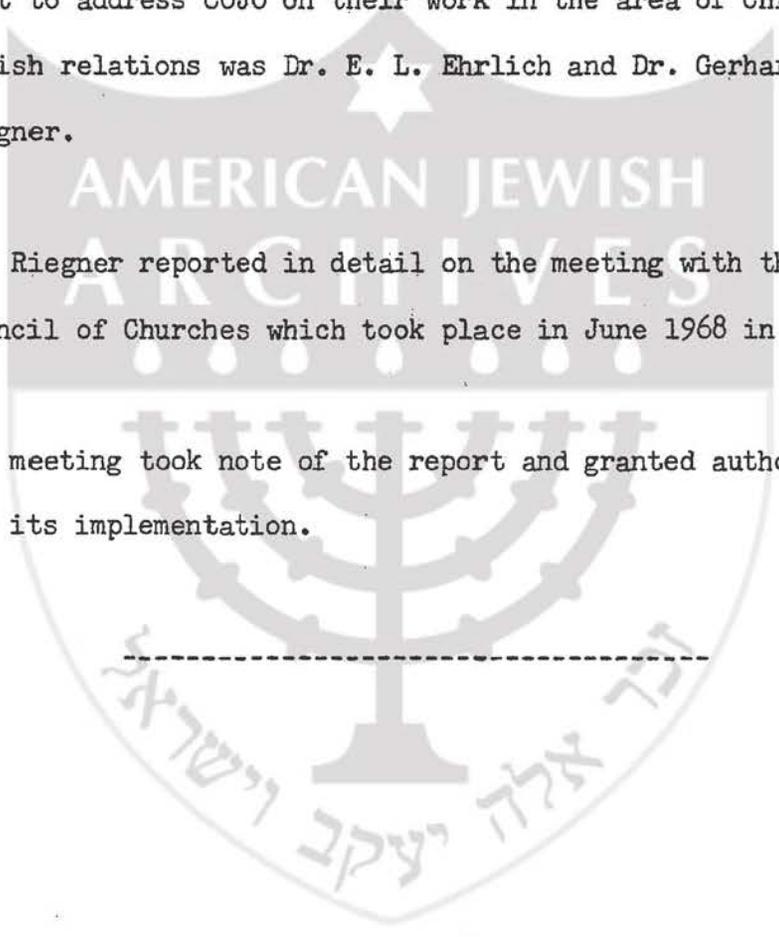
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זכר אלה יעקב וישראל

Next to address COJO on their work in the area of Christian/  
Jewish relations was Dr. E. L. Ehrlich and Dr. Gerhart M.  
Riegner.

Dr. Riegner reported in detail on the meeting with the World  
Council of Churches which took place in June 1968 in Geneva.

The meeting took note of the report and granted authorization  
for its implementation.



Ambassador Netanel Lorch on the 1968 meeting of the General Assembly of the World Council of Churches in Uppsula, Sweden:

Seven hundred delegates, a one-hundred youth delegation, and an additional one-thousand persons that were accorded press status attended the Uppsula Assembly. The Catholic Church was there as an official observer.

The Assembly was ecumenical not only in composition but in the range of subjects discussed--covering everything from Viet<sup>N</sup>am, sex relations, family, life, race relations, liturgy, worship, etc.

From an Israeli viewpoint it was striking to note that the Middle East no longer is a central point of preoccupation. In fact, it was not raised at the Assembly until mid-yesterday. The focus, politically speaking, was on Viet Nam, Rhodesia, South Africa, Biafra and Nigeria--and race relations, particularly in the United States.

The main thrust of Assembly deliberations was in the field of development. For an Israeli, it was a revelation. We had never thought of linking technical aid to our relations with church bodies. Jewish organizations should be kept abreast of Israel's activities in this field (and with all due immodesty, I can say we are doing quite a bit). It is a fruitful field, at least for contacts, and possibly for cooperation.

Now I wish to focus on matters of direct concern. The eternal refugee problem was brought up at the Uppsula meeting in the political committee and in one of the World Council sections which aids refugees. The document presented by the secretariat included a phrase on the "basic need of a refugee to return home" and did not refer specifically to Arab refugees. The document also stated that "if return home is impossible; "the refugee should be integrated into a new environment."

The Arabs did manage to revise the wording and the document now reads: "the basic right is to return home (and should the refugee not want to) he should be integrated into a new environment." The passage does not refer specifically to the Middle East--it refers to refugees anywhere. So we can chose to ignore it. However, this should be recognized as an Arab gain.

Christians constitute a small minority in Arab countries. Traditionally, Council decisions are by concensus; thus a small determined minority often can succeed. Sometimes one gets the feeling of the tail wagging the dog. We had the support of the Africans and Germans on this question; no one else spoke. But when the time came for a vote, the Arabs made an effort to get their people on the committee. Another document refers to Arab refugees more specifically. I attended the discussion but it was not put to a vote before I left.

We must keep in mind that the Arab refugee is only one of the major refugee problems. The Africans were quite clear on this. In Biafra there are 4,500,000 refugees--no specialized UN agency or any other kind has been set up to take care of that problem. Some of the Europeans spoke of the 6 million migrant laborers in Europe. There was even some feeling that the Arabs constituted a privileged group of refugees as their needs alone are being handled by a special UN agency.

Reports were rendered on the Arab refugees. One was by a staff member, a Swiss priest who told how difficult it was to collect money for Arab refugees because of sympathy for Israel. He intimated that he had failed because he had not gotten the point across in his fundraising message that contributions for the Arab refugees did not mean political support for the Arabs.

Another report by the Anglican Archbishop of Jerusalem, and president of the coordinating committee on church aid, was very fair. Then there was a report by an Egyptian Copt, an undersecretary of state in the ministry of health, who spoke at length of the thousands of refugees in the Canal area and demanded help. It would seem that the help of which he spoke was not so much for the refugees. In a moment of truth he said: "We need this help because otherwise what would be the Copts' position in Egypt? They come to us all the time and say: 'You are Christians--where are your Christian friends in the world? Why don't they do something?'" A violent discussion ensued on this and on other matters, led by a very articulate group of young Lebanese (not one over 40) who took the leadership in opposing anything that could be favorable to Israel or the Jews. Here one could see a clear distinction between Christians living in Arab countries (e.g., the Greek Orthodox and even the Copts who speak like the Moranos). The non-Arabs rise to make a statement and then sit down, but the Lebanese fight "heart and soul." In any event, it is unlikely that the document on refugees will include more than a call for further aid.

There was a third document which came out of the context of the June meeting with the World Council in Geneva. The fate of this document had not been decided as I boarded my plane to speak here. The document was prepared in Uppsala on the basis of a private questionnaire on furthering relations with Jews. By mistake, it was distributed very generally. One of the Arabs who got a copy asked for the opportunity to discuss the document, and it was raised in the Commission on Missions. A speaker rose to say: "The world is full of love for the Jews. We saw this after the June War. I see no reason why anyone should speak on anti-semitism specifically. We don't see any theological meaning to the establishment of the State of Israel no more than any other state; therefore, should Israel disappear, what would be the meaning of that ....We don't see why our children should go to the synagogue to see how Jews pray...." There was no one to answer him.

I believe this is indicative of a trend that has developed in the past few years. There is a general feeling that we don't owe very much to Israel nor to the Jew, that the feelings, opinions and the position of Christians in Arab countries must be considered.

However, we gained one point: the staff members say that they will insist that this document on relations with Jewry be taken out of the division dealing with missionary work. I believe understanding has seeped in that nobody can speak to Jews when he has missionary intent.

Something quite interesting happened in a discussion involving the theological meaning of the State of Israel. It didn't take place within the Assembly itself but in the chapel next to the Assembly. The meeting chairman was French. The speakers were the same Arabs that I mentioned before and a Copt who said that all promises to the Jewish people have been fulfilled in Christ; the Old Testament promises mean nothing at all. The Copt, the patriarch of Cairo,

rose to say that "the new Israel is the Christian Church. Of course, we would not all choose to join the Christian Church (specifically the Coptic Church) and beyond that this holds no meaning." A German gentleman contested this, and I was invited to speak. I said a few words on the meaning of Israel to Jews. Someone else asked for the floor. Under the guise of theology, his was a classical political anti-Israel talk having nothing to do with theology at all. I mention this because there will be attempts to utilize theology in order to get across plain political propaganda.

Now I should like to speak on contacts with various groups. We had quite a few contacts with the Arabs and my impression generally is that the Egyptian Copts are very keen on peace. Their own position is deteriorating; the Greeks in Egypt are leaving. There is also talk of changing the Patriarchy from Alexandria to Johannesburg. (The Greek community following the footsteps of the Jews is practically self-liquidated in Egypt.) We had very few contacts with the Lebanese and to the extent that we did, they were generally venomous and hostile. There were interesting contacts with Orthodox groups and particularly those from East Europe.

It was interesting to note that no Russian delegate mentioned the Middle East (though they were articulate on Viet Nam, non-proliferation, Rhodesia, race relations, etc.) until this past Saturday after Kosygin spoke in Stockholm. We thought this more than a coincidence.

It may interest you to know that Nikovem and his delegation were publicly friendly to us. He did, however, complain bitterly about the treatment of Rabbi Levin in New York. He said: "What do you want? For 20 years you have been asking us to send someone and now that we have, look at the way you treat him! What is the meaning of that?"

It is interesting that he is sensitive to criticism from the Israeli side. Obviously we do have some nuisance value even in that context. He strongly defended the view that the Pravoslav Church is not a political agent nor a divisive factor in the Middle East.

The Russian Orthodox Church is not mentioned on the floor of the Assembly because many live under the trauma that the Russians or the Orthodox may just walk out one of these days. But outside the formal meetings there is much interest in the position of religion in these East European countries. A number of groups too (e.g., exiled members of the Baltic churches) were distributing literature.

The Hungarians told me: "We have no problem in Hungary today unless the Church hierarchy becomes identified, or re-identified, with a political hierarchy." The Czechs were clearly divided: On the question of a Christian-Marxist dialogue, one Czech told me there was no possibility of an ideological dialogue --only cooperation on practical, humanitarian and social matters.

Our African friends were quite helpful. A Philippine lady was the only one to bring up the problem of Soviet Jewry. We had decided not to take any initiative because of our role there and the limited chances of success. The Germans were helpful although one senses that their "debt" feeling of the past has rubbed off almost completely. And though the Germans sitting there

are very respectful and very respected, they prefer to sit in judgment of the U.S. vis-a-vis Viet Nam, race relations, etc. Too, no longer does one have the feeling that anybody sits in judgment of the Germans. The Americans didn't support us as strongly as we thought they might, but one can say that as far as the U.S. is concerned it would not have been effective. I will not venture to say why, except to note that one had the feeling that the Americans were confessing their own sins and everyone else was confessing the sins of the Americans. There was a kind of imbalance in the world picture being presented.

I have discussed some matters of direct interest to us, the behavior of and contacts with various groups. Now I should like to set forth some conclusions which are both personal and private.

The first is that we have to get organized (and I include Israel when I say "we") so that these contacts are maintained by some of the people present here. Now that our relationship will be of a more permanent nature, I believe it has to be of a wider nature with the inclusion of Israel. This latter point, of course, is primarily a problem for Israel.

However, I wish to emphasize that the Arabs are going to insist that the World Council of Churches meet with Jews but not with Israelis. I believe you are honor-bound to take the decision that such a dictate would be unacceptable, that a meeting with Jews should include Israelis (and, of course, on the Christian side, if they wish, the Arabs would be welcome). It is entirely wrong (and this point should be put across very strongly) to allow the Arabs, a very small minority, to dictate to the World Council that Christians can meet with Jews provided they are not Israelis.

Now on the problem of development. I said before that our record of technical cooperation is something we can be quite proud of. I would wish that our record would be your record. I can think of a number of practical possibilities for Diaspora-Israeli cooperation in this field. Jewish communities could also interest Christian clergy in going to Israel to study Hebrew archeological developments. I think this sort of a triangular arrangement would be a useful contribution.

We can also do much more in acquainting Christian clergy and laymen in the work going on in Israel in this area and in the study of the bible, etc. To give an example: A magnificent vessel was found in the temple area. No one in Uppsala knew about it and they were very excited when I told them. (Evidently the vessel which belongs to the time of the Second Temple was used at the time of Jesus.) Somehow we don't seem to find the way to get these things across. Another possibility would be a joint publication with the Israel Exploration Society, etc., and here we should make sure that these publications are channeled to the right people.

Finally, let me say this. Neither Jewish problems nor Israeli problems are on the center stage. Except for the active hostility of a small minority, one cannot say there is very much hostility. Rather there is quite a bit of indifference on the part of the vast majority. It is that situation that must be maneuvered very carefully so as not to let the hostility of the minority prevail in the general world.

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IN MEMORIAM

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On November 16, 1968 Cardinal Augustin Bea passed on and word of his death was cabled by Bishop John Willebrands at the Vatican to the COJO secretariat. In memoriam and in tribute to Cardinal Bea's efforts in the Second Ecumenical Council, we are including here portions of the cable of condolence sent to the Vatican by COJOs chairman, Dr. Nahum Goldmann.

"In acknowledgment of your sad message, we are deeply distressed at the sorrowful news of the passing of Cardinal Bea whose blessed memory will always be cherished by the Jewish people.

"His historic contribution to the opening of fraternal communication with our people in the service of our common ideals will remain a source of guidance...."