



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 31, Folder 9, Jewish-Christian relations, 1984.

mailing address:  
1 West 67th Street  
New York, NY 10023

*Auguri & Ciao to  
you & Jeorgette -  
Haney R. Palmer*

1020 Park Avenue at 85th St. 12B  
New York, N.Y. 10028  
Tel: 212/ 734-0645  
October 30th, 1984

Rabbi Marc H. Tanenbaum  
Dir. Inst. of Human Relations  
American Jewish Committee  
165 East 56th Street  
New York, NY 10022

Dear Marc:

Before your recent High Holy days, I left a message for you with Rita Resnick re me going to our new U.S. Embassy to the Holy See. NOW, I am coming to you, much needing your counsel and some hefty active political support.

A lady Republican friend rang me last month from Washington, after some tall reconnoitering via the White House Personnel Office to say there is ONE "schedule C" post open on Ambassador Wilson's Rome staff which is at his discretion. That is, by appointment. We believe? the post title is "Public Affairs Advisor". Other staffing, I gather, is determined by State Department - from list of existing State Department foreign service qualified persons, where I probably wouldn't have a prayer.

When the Wilson's were here at the Waldorf Towers in September, he told me by telephone, that he tried to get a person transferred to him in Rome from another department of the government and was turned down by the State Department. He had reviewed my background and said: "Indeed, I feel that you are well qualified for a position of responsibility in an embassy, such as the Vatican Embassy". But, he said, we would talk more at length in November since they are returning to vote in California and will then be in New York.

Marc, when I came to your office in January 1980 - nearly five long years ago - it took you only a few minutes to sum up that my 'true place' - tapping years of accumulated Rome know-how - is at our Vatican office "where you belong", you said. Surely, such perseverance on my part should finally make manifest my earnest desire. Will you use your considerable clout and other strengths to pilot my course and hurdle any remaining obstacles? Some really powerful arm-twisting backing!? I really could do an outstanding job there - and NOW is the time. My maturity would be an advantage in dealing with the Vatican. And, also being a woman.

A point to be emphasized is: "Rome, the Vatican in particular is a remarkable listening post and another trained ear in that office could be invaluable. Mrs. Palmer has exceptional and very real qualifications for a post at the U.S. Embassy to the Holy See."

The enclosed two recent letters of support for this post are an indication of what I need on a wider and more specific scale. WILL you help me cinch this job? which I want with all my might. I have a file in the White House personnel office. I am told Secretary Shultz sees all Congressional mail and that he has taken a most particular interest in our Holy See Embassy believing that it has not been properly exploited.

Park Ave. and 85th St. let me know if I should take any further action. Since I am living at 85th St. we could talk at your convenience. Charlie Young, a friend of some 35 years would like to know you and hopes that one day you will lunch with him at the Harvard Club. I think you would like each other, both being attractive achievers. Lets move on this swiftly. My Nov. 7th birthday would be joyous if Sect. Shultz decided to smile on Senator D'Amato's suggestion. Maybe the Secretary "Mr. Sect." needs another and firmer push in that direction! All the best and thanks.



## United States Senate

WASHINGTON, D.C. 20510

October 23, 1984

The Honorable George P. Shultz  
Secretary of State  
Department of State  
Washington, D.C. 20050

Dear Mr. Secretary:

My purpose in writing, is to bring to your attention Mrs. Nancy Reasoner Palmer, an American Catholic, who is interested in serving at the new U.S. Embassy to the Holy See. Nancy Palmer has worked in Rome in the fields of culture and international politics for a quarter-century and is fluent in Italian and French. She is the God-child of Mr. Justice John Marshall Harlan, appointed to the Supreme Court by President Eisenhower.

With her friendships at the Vatican and in Roman political circles, she could make a valuable assistant to Ambassador William A. Wilson. Her thinking is first-rate. Her finess with people from different cultures is impeccable, as are her credentials. These considerable skills could be of inestimable value to the Department in that Mrs. Palmer would be immediately effective, thus contributing promptly to the relief of expanding demands upon our new Embassy to the Holy See. She is favorably known to Ambassador Maxwell M. Rabb.

I know that in the past, a number of letters of support for Nancy Palmer to serve on our Rome Vatican Embassy staff have gone to the State Department. They were from such prime movers as Senator Claiborne Pell; Rabbi Marc H. Tanenbaum of the AJC in New York; the late State Department Officer Paul C. Blum, who worked with both Alan and John Foster Dulles; and the late distinguished elder statesman, Ambassador Ellsworth Bunker, and old family friend of Nancy's.

I am pleased to join in that support while attaching her vitae. I need add to this, only that she is extremely personable and navigates well in difficult situations.

The Honorable George P. Shultz  
Page Two  
October 23, 1984

Ambassador Wilson spoke with Mrs. Palmer during his recent  
stop-over in New York en route to Rome.

Sincerely



Alfonse M. D'Amato  
United States Senator

AMD:mkh

cc: John Herrington  
Ambassador William A. Wilson  
Nancy Reasoner Palmer ✓





## CURRICULUM VITAE

(June, 1984)

NANCY REASONER PALMER  
1 West 67th Street  
New York, N.Y. 10023  
Tel: (212) 734-0645



### SUMMARY OF CAREER:

Candidate for the Directorship of the American Academy in Rome. Built Trustee support. Continued efforts in private diplomacy for Chancellor of the Intl. University in Rome, as research asst, writing, personal contacts and correspondence from New York. 1983.

Prepared text for the Metropolitan Museum catalogue of the Vatican Treasures Exhibition, Feb-June 1983, entitled "The Papacy and Art", translating the work of Vatican Museum curators. Interpreter in New York for numerous International Conferences, including the Intl. Urban Symposium chaired by ex-Mayor John. F. Lindsay. 1982.

Translated the ICOSAMERON by Giacomo Casanova from Italian and French texts, for a N. Y. publisher. 1981-1982.

Editor-Translator: In Rome, prepared two books for publication in English, working from French and Italian manuscripts: "Three Cheers for Democracy" and "Tomorrow: The Revolution of Work". Project for Chancellor of the International University of Social Studies. 1977-79.

Journalist-Writer: Resident in Rome, Italy. Articles on political/economic affairs; and, book translator for U.S. and Italian publishers. Occasional special projects for Information Section, U.S. Embassy. 1957-1977.

Editor-Revisor: (Special Assignment) Industrial project development reports in several languages. Frequent re-writing. Italconsult, s.p.a. Consulting Engineers, Rome. 1960-1961.

Public Affairs Director: World Travel Adult Group studying creative forces at work world-wide - meeting prime movers. Putney Graduate School of Teacher Education. (Putney, Vt.) Graduate Thesis: "The Status of Women". 1956-1957.

Executive & Research Assistant: for Historian, Head Office, Bank of Montreal. 1955-1956. Writing Bank History.

Coordinator: Fundraising Campaigns, national level. Raised four million dollars for outpatient clinical assistance, research and education. United Cerebral Palsy Assn. NY. 1953-54.

Presidential Campaigner: National level responsibilities. Public speaking, writing, staff organizational work. 1952 & 1956.

U.S. Dept. of Defense - Far East: Under auspices of area Hq. Initiator and Editor of new monthly publication for Armed Forces personnel in Orient. Extensive contact with Japanese civilians post-war. Recruited and directed staff in Yokohama, Japan. 1947-1949.

### EDUCATION:

University of Laval. Quebec, P.Q. Canada. B.A.

New School for Social Research, New York. At the Graduate Faculty, studied under Dean Hans Staudinger and Dr. Saul Padover. Course in POLITICAL SCIENCE included International Relations, American and Comparative Government and Political Philosophy.

Putney Graduate School, Putney, Vt. M.A.

LANGUAGES: Complete fluency in French and Italian. Excellent Spanish.

OTHER EXPERIENCE: Wide international background. Public speaking. Senior executive secretarial experience. Researcher.

*Charles Willard Young Associates*  
*Executive Search Consultants*  
*Human Resources*

*180 West 58th Street*  
*New York, New York 10019*

*212-315-1087*

4 October 1984

H.E. Ambassador William A. Wilson  
Embassy of the United States  
to the Holy See  
APO New York 09794

Dear Mr. Ambassador,

I thank you for your open courtesy and warmth to me when I phoned you two weeks ago from New York to California.

I promised I would send you a few brief notes about Nancy Reasoner Palmer.

For many years I have been responsible for evaluating and selecting human beings for top management positions. I am demanding and properly tough in my evaluations of people for specific key positions.

Mrs. Palmer is a person of amazingly high intelligence, has impeccable finesse in working with people of diverse personalities, and is a quiet amazingly effective producer of end results that are assigned to her.

She speaks Italian as an Italian, knows the cultural climate of Rome, and through many years of contacts, has built a knowledge of how to work with the Church within the Vatican.

She takes direction with alacrity. I have found that she has personal characteristics which make it easy for her



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*New York, New York 10019*

*212-315-1087*

to serve the needs and requirements of superiors willingly and loyally. I find this is often a rare ingredient.

Her ethical standards are outstanding and refreshing.

In sum, I would want Nancy Palmer to work for and with me if ever an appropriate position were to develop.

If when you are next in New York City I could, in any way, be of use to you in your important work, I am at your service. We could lunch at the Harvard Club if it would serve any immediate purpose to you.

Cordially,

*Charles W. Young*

Charles W. Young  
President



Addresses for copies - Sen. D'Amato letter

Mr. Jonathon Thompson  
White House Personnel Office  
Room 140  
Old Executive Office Bldg.  
Washington, D.C. 20050

H. E. Ambassador Wm. A. A. Wilson  
Embassy of the U.S. to the Holy See  
APO New York 09794

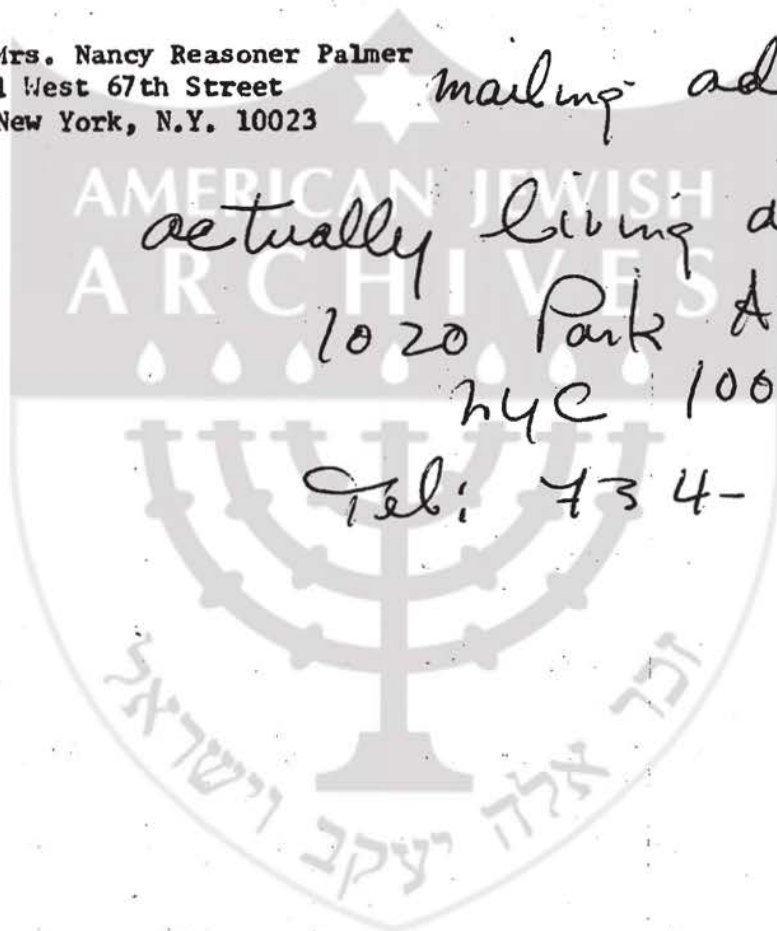
Mrs. Nancy Reasoner Palmer  
1 West 67th Street  
New York, N.Y. 10023

*mailing address:*

*actually living at:*

*1020 Park Ave 12B  
NYC 10028*

*Tel: 734-0645*



Office tel: Same address -  
213-270-3181

The des Artistes  
1 West 67th Street  
New York, N.Y. 10023  
Tel: 212/ 734-0645  
September 11, 1984

Ambassador Wm. A. Wilson  
10475 Bellagio Road  
Bel'Air, California  
90077 L.A.

Tel: 213-270-4488

Dear Ambassador Wilson:

My friend Charlie Young spoke with you by telephone yesterday from New York. He was delighted to reach you, since obviously my letter to you written earlier this summer, somehow went astray. We are dismayed, and do wonder where it landed! Along with a copy of that June 10th letter sent to you via A.P.O., I enclose items that give a glimpse of my background.

In the current tense state of world conditions in international affairs, I do believe that each of us individually should make our contribution to society where we can serve most effectively. In my case, with long interest in Vatican affairs and warm contact there and in Rome, I am confident I could do a constructive job in your office assisting you, and thus well serve my country.

If I could contribute to the dynamic and orderly growth of our new United States Embassy to the Holy See, I would be willing to live again in Rome.

I suspect that your primary goal and most important mission as the first resident U.S. Ambassador to the Vatican, is to seriously "build bridges" toward lasting cordial future relations. Several distinguished Americans have expressed their views in the matter of where I might best fit into that future. The dates of these letters indicates my consistent perseverance! In Rome, Giulio Andreotti - who met with President Reagan in Los Angeles on August 13th - well knows my work and background.

A personal encounter to discuss this matter before you return to Rome, would seem desirable. Could we meet and talk while you are in Washington in the coming days? I can plan to see you at your convenience, if you would kindly advise me when and where. Don't you agree that personal contact is infinitely more satisfactory, than trans-Atlantic letter writing?

I do hope that your Washington schedule will permit our meeting.

May I ask you to please warmly greet Maxwell and Ruth Rabb when you are back in bella Roma.

Cordially,

Nancy Reasoner Palmer

enc.



The des Artistes - 1 West 67th St.  
New York, N.Y. Tel: 212/ 734-0645  
3 Agosto, 1984

Gentile Onorevole Andreotti:

Prima che Lei parte per Los Angeles, e Suo incontro con il Presidente Reagan, desidero esprimere miei sentimenti riguardante una situazione molto delicata.

Come l'esponente più alto dell'Italia al estero, e l'autore delle più stretti ed amichevole correnti rapporti tra l'Italia ed U.S.A., mi sembra che Lei, Sig. Ministro potrebbe essere la chiave allo sviluppo ordinato dei futuri rapporti tra l'U.S.A. e la Santa Sede.

Durante miei lunghi anni di lavoro e residenza a Roma - ho seguito attentamente la storia delle relazioni in Italia, Stato-Chiesa; seguendo tra l'Altro, i libri sul soggetto di Giovanni Spadolini. Da molti anni, ho creduto essenziale che l'U.S.A. abbia, - come tanti altri nazioni - un Ambasciata permanente presso la Santa Sede. E toccato al Presidente Reagan a farlo. Kennedy non ha avuto il coraggio, anche con positivi consigli al riguardo del Suo Segretario di Stati - Dean Rusk.

Mi sembra che il Presidente Reagan è consapevole dell'importanza degli futuri rapporti cordiali tra Suo Ambasciatore e Sua Santità - sia l'autorità morale per la pace nel mondo, del Pontefice, che i Sui doti personale. Credo che l'Ambasciatore incaricato, deve avere a Sua disposizione elementi ben informati - non soltanto delle relazioni U.S.A. - Vaticano, ma anche Italia - U.S.A. e Chiesa-Stato.

Mia conoscenza delle sfumature della politica Italiana, e state utilissimo nella traduzione del libro "Berlinguer e il Professore",

Come Americana Cattolica, e grande amica dell'Italia, credo che miei anni a Roma potranno servire in senso positivo ai futuri rapporti cordiali, tra Washington e Santa Sede. Sarò disposto - a questo scopo - di abitare a Roma per renderme utile all'Ambasciatore.

Il Presidente Americano è stretto amico personale di questo Signore. Mi permetto di inviarLa copia di una mia lettera al riguardo nel caso e sperando che Lei trova opportuno di metterLo negli mani del Signor Reagan in California.

Invio cordali saluti a Lei e Sua Signora, e Vi prego di abbracciare Iris Maberry per me. Buon viaggio.

Sempre cordialmente,

Nancy R. Palmer  
Nancy Reasoner Palmer

acc.

On. Sig. Ministro Giulio Andreotti  
326 Corso Vittorio Emanuele II  
Roma 00186 - Italia



June 10, 1984  
1 West 67th Street  
New York, N.Y. 10023  
Tel: 212/ 734-0645

His Excellency Wm. A. Wilson  
U.S. Ambassador to the Holy See  
Rome, Italy - APO New York 09795

Your Excellency:

When the United States established diplomatic relations with the Holy See in Rome earlier this year, I was so pleased that it was you who became the first full Ambassador. It is an office about which I am knowledgeable, having followed with interest during some twenty-odd years' residence in the Eternal City, trends in U.S.-Vatican relations and Italian Church-State history.

Several weeks ago at his U.S.I.A. Washington office, Deputy Director Wm. C. Hamilton asked the Very Rev. Andrew Morlion, Chancellor of the International University in Rome, to suggest an Italian speaking, highly qualified mature American woman to serve in your office in Rome. My work there in many delicate and important matters was discussed, and, since Mr. Hamilton was leaving Washington until July 13th, I was advised to contact you directly. Subsequently, Father Morlion spoke of my wide experience in the affairs of the Holy See with Ambassador Jack Matlock of the Natl. Security Council, and with Asst. Secretary of State, Mark Palmer. Hence I am writing to you promptly via the APO.

During my early adult years of professional life in Rome, while raising two daughters, I worked as a trusted special-project research assistant to the Chancellor of the International University. Over the years, I also worked for the Information Section of our Embassy - particularly when Joseph B. Phillips was Rome U.S.I.A. Director; For Vatican Radio and Press, and in various capacities at U.N.-F.A.O., including one year as Assistant to Monsgr. Luigi Ligutti, then Holy See Observer to F.A.O. I thus had the opportunity to thoroughly learn the ropes in the Eternal City, which background would enable me to act as "good ears" in that extraordinary listening post, the Vatican.

Several years before going to live in Rome in late 1956, I successfully underwent a State Department Security check for a position in Beirut, later cancelled due to my having young children. My sister, Mrs. B. Reasoner, was also cleared and worked for 8 years at NATO in Paris, as Admin. Asst. to the Standing Group Representative with highly classified material, receiving an Outstanding Performance Award. The late Supreme Court Justice, John M. Harlan, appointed by President Eisenhower was my Godfather. John and Ethel visited me in Rome in 1960, following his Honorary degree from Oxford University where he had been a Rhodes Scholar. Attached to my enclosed dossier is a warm letter of support from esteemed elder statesman Ellsworth Bunker, an old family friend.

I know Italy well. Rome intimately, and have many warm friendships there, both inside the Vatican, and in government and cultural circles. It takes years to build such contacts, to understand another mentality and to be accepted. I love the country and her people, and truly enjoy living there. I believe that as a lady of distinguished background, who is at ease in Vatican circles, I could expand contacts and keep you informed. It would give me immense satisfaction to tap my Rome know-how to help create a friendly rapport between you and the Vatican. Prelates and functionaries have a tendency to be more relaxed and open, if they can communicate in their own language - usually Italian.

Perhaps my unique knowledge of the situation there, and my effective human relations record, are the combination you seek. I would be honored to work with you towards the dynamic growth of the new United States Embassy to the Holy See.

Sincerely yours,

*Nancy R. Palmer*  
Nancy Reasoner Palmer

enc.  
cc: Wm. C. Hamilton



# EUROPEAN REGIONALIST MOVEMENT

Organizing Committee

Secretariat

Charles YOUNG, Esq.  
127 Wilson Rd  
Princeton NJ 08540

(212)987-2167

22 Jan 84

Dear Sir:

As you will notice from attached copies of our letters sent about a year ago to Amb. Kennan and to Carl Marcy of the American Committee on East-West Accord in Washington, apparently we share some common acquaintances and interests from our respective angles in the rather elusive search for world peace.

It was almost emblematic that we should be introduced over the phone by Nancy Palmer, whom in turn we met after our encounter with Fr Morlion at Columbia U. We say 'emblematic' because now that the US of A have resumed diplomatic relations with the Vatican, she might well become a worthy Ambassadors if a Democrat wins in November.

Personally speaking, as Europeans and Europeanists, we of the ERM are quite concerned with the neo-cold-war climate generated by the recent confrontational exchanges between USSR and US of A, primarily since this turn of events threatens directly the survival of Europe as if the will and lives of 380 million of our fellow Europeans did not matter at all or were expendable like little powerless pawns in a global geopolitical chessgame played by 'macho-complex' generals!

Just so you know where we stand, we Europeans of the ERM and our affiliate Parties of the European Free Alliance coalition in Strasbourg are totally convinced that only through the POLITICAL UNIFICATION of EUROPE (ie, West Europe, for starters) can peace be preserved and enhanced in Europe, the Mediterranean and the Middle East.

Some day, sooner than later, the US of A may need the help of a stronger united European Federation to protect themselves (the Americans) from a possibly terminal supercrisis. So, a word to the wise!

Toward that end, we are interested in the future meetings perhaps to take place in April between Amb. Kennan, Sec. George Ball et al., including their Russian counterparts on Russo/American dialogue for mutual understanding - of which meeting you seem to be an organizer.

Please, let us hear when and where you will hold this session because we would be interested in attending, if properly invited. Cordially,

  
Costanzo Di Prima  
Executive Coordinator

cc: Nancy Palmer, NYC

Encls: 1 letter to Amb. Kennan and reply

1 letter to Carl Marcy

CDP/bb

A LIBRARY AND CATALOGUE ON JEWISH CHRISTIAN RELATIONS

Compared with earlier history, the last decennies have seen an intensive development of the Jewish-Christian dialogue. The encounter with living Judaism has helped Christians to denounce classical anti-Jewish theology and teaching, and the encounter with such Christians has encouraged Jews to enter into this dialogue, and so the foundations for a true relationship between Christians and Jews have been laid.

Jerusalem could, and should, become an important center for research in this area. No other place in the world makes the Jewish reality as concrete and alive, and there are numerous examples of Christian scholars and students, that have been living for longer or shorter periods in the city, who have experienced the necessity of deepening their knowledge - and their theology - what concerns Judaism.

There are however important hindrances for such a theological rethinking and awakening. First of all, most of the scholars come to Israel to study the Bible in the Land of the Bible, and the encounter with Jewish faith and life is merely a by-product. Even first-class biblical scholars are often novices in the field of interreligious dialogue, and both scholars and students can be very much at loss among the existing literature. A literature, that mostly exist in form of articles in theological reviews and not as books. The theological work in this field is still in its "pioneering" stage, so articles and documents are not always easy to trace.

To help interested individuals, and mainly those who like the majority of Christian scholars in Jerusalem, just stay for a short period in the country the Ecumenical Theological Research Fraternity decided in 1976 to establish a Union Catalogue of all books and articles published after 1945 on the subject of Jewish Christian relations available in Jerusalem.

To do so, there first had to be worked out an entirely new



classification - system to cover the subject. Such a system was worked out in collaboration with scholars and institutions already involved in the Jewish - Christian dialogue. It is probably the most complete classification-system in this field that can be found today. ( See enclosure)

In 1976 the Ecumenical Fraternity was awarded a grant from the Cardinal Bea Foundation to carry out this project.

During the last years the catalogue has been worked on. The librarian has been going through the main Jerusalem libraries to collect the entries for the catalogue. Theological indexes, books and bibliographies has been consulted. The result is a computerised index of about 8 000 classified items, coming close to the final stage, where a catalogue/bibliography can be published. The progress has regrettably been rather slow, due to the character of the work first of all, but also due to changes in personal. It is also evident that such a project hardly can advance quickly with a librarian employed only 1/2 time.

The final presentation of the catalogue is yet to be decided upon. The printing in book-form of such a bibliography will be costly, as the book will contain at least 600 pages. A less costly - but also less practical - solution would be to publish the catalogue in form of microfiches, attached to a small booklet, presenting the project and the classification-system. For local use, ordinary computer print - outs would be available.

The catalogue would not only serve scholars in Jerusalem, even if the indications of where the material is available here would be only of local interest. But beside this information, the catalogue would represent the probably most complete bibliography ever established in this field, and as such, has a much wider interest. It would also serve as an important foundation for further bibliographic work in the field of Jewish-Christian relations, and would become an excellent base for future collaboration between different institutions ( like SIDIC, Seaton Hall, Selly Oak and others)

The second goal of this project is to establish a Library and Documentation center on Jewish-Christian relations. The specific contribution of the Ecumenical Fraternity in this would be, not so much the purchasing of books and periodicals,

but the establishment of a systematic documentation, mainly based upon articles, press-cuttings and photocopies. The relevant material in the different fields will then be immediately available, and time-consuming research in different libraries will be avoided. The foundation of such a documentation is already laid, but will be more intensively developed, when the necessary equipment (i.e. a photocopier) is available. The unique archive of press-cuttings will also continue to grow.

To finalize the first stage of the project, i.e. the printing of the catalogue there are still several months of work. To correct and complete existing material the autumn of 1984 will be needed, and then can the printing, promotion and distribution of the catalogue start in the spring of 1985.

Through the printing of the first catalogue, the basis is laid for a more intensive work to make the catalogue into a complete bibliography. This updating will be the second stage, combined with systematic gathering of new items in books and periodicals.

In this stage the building of the above mentioned documentation center will be intensified - hopefully in collaboration with other libraries and centers in Jerusalem - the center should be attached to one of the existing libraries to avoid double-purchasing of books etc. . A secondary aim will not be the purchasing of books and articles of special importance for the Jewish-Christian encounter, not yet available in Jerusalem. Hundreds of such items are already waiting to be purchased, and a final list will be submitted to different libraries for acquisition. When needed, the Ecumenical Fraternity will purchase the material on its own.

#### FINANCES

The grants from the Cardinal Bea Foundation has been sufficient up till today, but the funds are now running out, and the project is in a critical situation, of not being able to finalize its plans, i.e. to print the first catalogue. For this reason the Ecumenical Fraternity is looking for possible assistance, locally and abroad. The following budget-estimate will be of interest for possible future collaborators.



R E C E I P T S

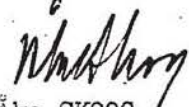
	1984/85	1985/86	1986/87
Local and international funding	10 500(17.500)	14.500(7.500)	7. 700
Subscriptions	2 000	2 000	2 000
	12.500	16.500	9. 700
	(19.500)	(9.500)	9. 700

D I S B U R S E M E N T

Librarian, 1/2 time	4 800	4 800	5 000
Books, periodicals, photocop.	2 000	2 000	2 000
Computerizing	1 000	-	-
Office premises	1 200	1 200	1 200
Library-equipment	500	300	300
General administr.	500	500	500
Printing of catalogue	2 000	500	500
Publicity, promotion	500	200	200
Word-processor	(4 000 )+)	4 000	-
Photo-copier	(3 000 )+)	3 000	-
	12 500	16 500	9 700
	( 19 500 )		

+ ) Highly desirable !

Jerusalem, April 1984

  
Åke SKOOG

Rev. Executive Secr.

ECUMENICAL THEOLOGICAL RESEARCH FRATERNITY  
IN ISRAEL P.O.B. 249 91002 JERUSALEM

Reverend Skoog of the Ecumenical Fraternity has presented a request for the AJC's support for a project that was begun three years ago: the establishment of a documentation center on the subject of interfaith relations in Jerusalem. He claims that Jerusalem is the center of interfaith relations in the world today and that it is very appropriate that such a center be established. The center would be computerized to include references to all items on the subject of Interfaith Relations. The first stage would include: items listed by author, title, subject and place of location (library in Jerusalem). This would constitute a union catalog which would be constantly updated by computer print outs.

Plans for later stages include building a collection of photocopies of hard to obtain items. Eventually references would expand to a world wide basis, that is include items to be found in other places in the world.

What has been done: An extensive Classification System has been developed. All references in relevant Jerusalem libraries have been cataloged. The original grant covered this phase of the work.

What is needed: Space for the Center: can be established in an existing library such as Tantur or Ratisbonne. Equipment: word processor, computer, photocopier. Personnel: professional librarian well versed in Christian theology.

#### Recommendations:

1. Although according to Rev Skoog this work has not been done anywhere else, some one would have to double check this. For example the Vatican does publish a bibliography of all publications dealing with religion- of course the emphasis is not the same.
2. An expert in the field of Interfaith Relations should be consulted for an opinion of whether it is worthwhile for the AJC to be involved in such a project.
3. The location of the project is very important and should be completely free of any hint of missionary overtones (i.e. Tantur may be preferable to Ratisbonne).

Ellen Infeld  
April 24, 1984



Left to +ve in correspondence

1/19/84 Sherry Frank re: R. Arnold & Messels

3/20/84 Marlene Glickman re: Tom Stewart, Bedford (over)

3/26/84 Bette Gilbert re: Allan Brown & wife (over)

3/29/84 Ruth Tobin re: Lauren Tabak & wife (over)

4/5 Audi/over re: Edith Stein Girls (over)

## Landmark Statements in Catholic-Jewish Relations

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

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

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

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

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

- 1968 - Latin American Bishops and Jewish Leaders Joint Statement. This brief document emphasized the need to initiate practical, cooperative work to eliminate prejudice and promote greater mutual knowledge and respect.

- 1969 - Vatican study paper: "Reflections and Suggestions for the Application of the Directives of Nostra Aetate, IV."

Unlike Nostra Aetate, this document addresses the problems posed for Catholics by the existence of the State of Israel. It does so in a very positive fashion. "Fidelity to the covenant was linked to the gift of



the land, which in the Jewish soul has endured as the object of an aspiration that Christians should strive to understand." "The existence of the State of Israel should not be separated from this perspective..."

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

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

1970 - "Pastoral Recommendations": the statement of the Dutch Bishops. The statement speaks of the duties of Catholics, including: "The Church has the duty to reflect on the entire history of the Jewish people before and after Christ and on their self-understanding." It makes clear that Christian scripture - and consequently, Christian self-understanding - can become fully intelligible only in dialogue with Jews. "A thorough knowledge and correct understanding of the Bible... cannot be fully attained without familiarity with Jewish awareness of God and Jewish understanding of biblical terms."

1973 - "Eighteen Theological Theses," a study paper of the National Catholic Commission for Relations with the Jews, Belgium. This very substantial and progressive analysis of the meaning of Jewish existence combined new theological insights with corrections of ancient teachings. Here are three theses:

(10) "To insist that the Church has taken the place of the Jewish people as salvific institution, is a facile interpretation... The Church may call herself "people of the covenant" only to the extent that she lives... according to the message of Jesus. She will not be that people fully until the end of time." (This effectively overturns the entire theological tradition in which the church claimed to have displaced the Jews in God's plan.)

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

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



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

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

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

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

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

- 1975 - The Vatican's newly established Commission for Religious Relations with the Jews issues, "Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate." (full text follows)

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

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

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

- 1977 - Second Vatican study paper completely renounced proselytization and spelled out the church's commitment to dialogue.



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

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

Pope John Paul II addresses the Jewish community of Mainz, Germany (full text follows)

1982 - Pope John Paul II addresses Jewish and Christian leaders assembled in Rome on the importance of Jewish-Christian dialogue. (full text follows)

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The Statement on the Jews (Nostra Aetate): a synopsis and commentary

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

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

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

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



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

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

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

\* The Declaration makes clear that while these faiths often do reflect a ray of truth, the Church is bound to proclaim its truth which, finally, holds forth the "fullness of religious life." The Church indeed acknowledges truth outside of her own - an important step forward - but ranks that truth below her own. She thus reserves the right to witness to the nations, but confesses that she must do so in a truly humble and open way. She declares

herself to be open to learning the truths of the other faiths and earnestly wishes to enter into dialogue with their adherents. This openness should not be construed as a devious new strategy for proselytization - precisely the opposite is intended, but neither should it be assumed that the Church has renounced witnessing to others.

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

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

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

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



which the Church, like wild branches, has been grafted. Furthermore, as Paul reminds her, the Jews are still beloved by God and heirs of divine promises. Jesus was born a Jew.

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

The Statement also speaks about the spiritual relatedness of the Church, "the people of the New Covenant" to "Abraham's stock." Much of this text derives from the complex theology of the apostle Paul. Paul agonized about the relation of the gentiles who believed in Jesus to his own unbelieving kinsmen. He was convinced that these new believers inherited Israel's ancient promises because he was convinced that God had acted through Jesus to save His creation. But he was also convinced that Jewish existence had continuing value and he was greatly troubled and concerned for his people. Paul conceptualized the relationship between the Jews and the gentile Christians in several ways. In one figure, he called the Christians "Abraham's children according to the spirit." The Jews were Abraham's children according to the flesh (Gal.3:7-9, Rom.4:13ff). In another figure of speech, the Church is the wild olive branch which God has grafted on to the Jewish root.

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

The Statement agrees with this interpretation of Paul to a certain extent. In that the Church "draws sustenance from the root" (present tense), the council fathers seem to acknowledge the on-going value of Judaism and not merely its historical value. There are, however, problems. The Statement is only willing to consider Judaism under its aspect as a prologue to Christianity. Biblical history is understood as a foreshadowing of the Gospel. Thus, the deliverance from Egypt anticipates typologically the deliverance mediated by the cross. Abraham becomes something of a proto-Christian. In this respect, the Statement reiterates ancient tradition: "Old Testament" is nothing but a prelude to "New Testament," the Hebrew prophets' words are fulfilled in Jesus' career, etc. What is new is the tone of respect and esteem for Judaism rather than a radically changed theology. We could say that the Council did not live up to the full potential of Paul's thought, but in all fairness the new exploration of Paul only began after the Council. Perhaps the new search into Paul was inspired by the prominence the Statement gave to the key Pauline passage, Romans 9-11. Subsequent documents are, thankfully, much more explicit in spelling out the contemporary value and divine significance of Judaism.

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

1. The Jews did not accept the Gospel and even opposed its dissemination.

Yet despite the Jewish "no" to Jesus, God still holds the Jews most dear "for the sake of their fathers." (An earlier draft of the Statement expressed hope for the conversion of the Jews at this point. The final version wisely leaves that out, implying instead that God alone knows the day - which the Church awaits - when all men will serve him "with one accord.")



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

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

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

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

These two negative issues do introduce discordant notes into the Statement's harmonious overture, but it is appropriate, after all, that the document faces these problems squarely. Silence on the flashpoints of the historical Jewish-Christian confrontation would have been unsettling. What many Jews and Christians would have liked to see at this point was a confession that Church teaching led to anti-Semitism and even a request by the Church for forgiveness. Far from having done so however, the document cites those alleged actions of the Jews which have given Christians offense.

The Statement is less than thorough in its treatment of past wrongs but that is balanced by a very positive orientation toward the future. By this Declaration, the Church made a commitment to improving the image of Jews and Judaism in her teaching and preaching. It is a commitment which she has pursued with sincerity and vigor. As a direct result of the call for dialogue and the rejection of any negative teaching, the Church initiated text book studies and reforms, revisions of liturgy, joint projects of study and social action and the establishment of national commissions to further Catholic-Jewish relations. The provisions of the Statement have been realized in innumerable, tangible program over the past twenty years.

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

\* Although critics have charged that the forceful word "condemn" should have been used to reject anti-Semitism, the Statement could hardly have been more forthright. Anti-Semitism will no longer find shelter in the Church. This means not only that the Church will no longer tolerate popular anti-Semitism in her midst, but that nothing in the Christian tradition, for example the Scriptures, shall be used to support anti-Semitism. The Church has agreed upon a powerful criterion here to delegitimize Christian anti-Semitism. By repudiating the anti-Semitism of the past in addition to that of the present ("...at any time and by anyone.") the Church implicitly rejects its own tradition of antagonism to



Judaism. The tragic canons of the Fourth Lateran Council, mentioned above, are here rejected even though they have long ago fallen into desuetude.

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

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

\* This conclusion was apparently added to broaden the context of the rejection of anti-Semitism lest someone conclude that the Church decries this form of hatred more strongly than other forms. It is a fitting conclusion to the Declaration and could serve as a text for preaching and moral reflection.

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## Programming Suggestions

- I. Publish a Declaration on Catholic-Jewish Relations in the local press (Catholic, Jewish, and general) commemorating Vatican Council II and twenty years of progress. The Declaration should describe the various local achievements in relations during the past two decades. It should make explicit the moral and religious values upon which the cooperation has been built and which it seeks to further. The Declaration can also express the shared hopes which Catholics and Jews have for the future of their conversation and of their community. The signatories should either be both lay or both religious leaders. (Sample Declaration included in the Kit.)
- II. Publish a supplement on "Twenty years of progress in Catholic/Jewish relations" in the Catholic and Jewish papers. The supplement should contain articles by Catholic and Jewish national leaders (such as Dr. Eugene Fisher and Rabbi A. James Rudin) on the theme, as well as informative articles compiled from the background information in the kit. The supplement could also contain: general background pieces on Catholic and Jewish history in the U.S., reprinted speeches by local and national leaders on the topic, reprints of Nostra Aetate and of the 1975 Vatican Guidelines and National Conference of Catholic Bishops' Statement.



III. Implementation of "Issues in Jewish-Christian Dialogue: a syllabus for adult education" and the formation of an adult study group. A dialogue group, if not already in place, can be formed from AJC members and their Catholic counterparts. If in place, its orientation could be modified from its present character - perhaps a social action committee or living room dialogue - to a study group. Such a group will afford participants the opportunity to gain deeper knowledge into the problems and possibilities of Jewish-Christian relations. Participants will be better able to serve as resources for their synagogue and church communities. (Cf. the syllabus for additional suggestions.)

IV. Social action oriented programming. Develop an interreligious task force for Soviet Jews and Christians. Follow the model set by the National Interreligious Task Force in Chicago and its affiliates. If such a task force is already in place, it might hold a program in which it reflects on its mission in light of the call to social action in the Vatican Guidelines (1975), IV. (Cf. the Guidelines in the collection of documents.)

V. Organize an educational project in conjunction with Sr. Anne Marie Erst of the National Institute for Catholic-Jewish Education in Chicago. Sr. Erst has worked in elementary and junior high-schools to bring Catholic and Jewish students together to study prejudice. These projects involve classroom encounters, in public or parochial schools, discussion and joint work on some tangible expression of cooperation: artwork, a dramatic presentation, etc.

VI. Development of specialized Catholic-Jewish dialogue groups. The following groups could serve as resources for the entire community and highlight intergroup cooperation.

a. Study groups of professionals, e.g. doctors, lawyers, psychiatrists.

These groups can discuss the contributions of their religious traditions to the ethics of their respective fields. IAD can assist with bibliographic and professional guidance. An expert scholar capable of serving as a resource in the community should also be sought.

b. Study group for Priests and Rabbis. This group should undertake joint Biblical and theological study with an aim to disseminate its work in the community through publishing, lectures and forums. In the format of an ongoing seminar, the group can address moral and social problems (such as nuclear war, hunger, political ethics). The group can also work on fundamental theological problems of the "Jewish-Christian conversation." Such a group might fulfill the often frustrated desire of clergy for continued, structured academic activity.

c. Study group for Catholic and Jewish educators. Religious educators both teach about one another's traditions and share common problems. This study group can explore both of these areas. The problems of religious education ("spiritual formation") in the context of a secular environment; of making ancient history meaningful; of teaching ethics that can actually make a difference in students' lives are examples of common dilemmas. Additionally, much work needs to be done on basic content and perspective: Christians need to understand e.g. Pharisaism



and Jewish history; Jews need a better appreciation of the religious traditions and lives of their neighbors. IAD can provide a study guide for an ongoing educator's seminar addressing these issues. (Cf. "Teacher's Conference on Catholic-Jewish Relations" for additional suggestions.)

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## ISSUES IN THE JEWISH-CHRISTIAN DIALOGUE:

### A syllabus for Adult Education

#### Purpose

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

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

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

#### Format

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

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

This course can serve as either a preparation for dialogue or a vehicle for dialogue, that is, Jewish groups and Christian groups can take the course in isolation from one another or can study together. Clearly, the composition of the group will be decisive for the nature of the discussion and of the group-dynamics. Group leaders must take care to be attentive to this issue insofar as the course intends to be more than an academic experience. Whether as a course



about dialogue, the material covered is of more than antiquarian or sociological interest. It precipitates an encounter with the other and with oneself as persons of faith working towards a mature, theological perspective on the relationship of Judaism and Christianity.

### Required Texts

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

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

### Readings

Unit I: Approaching the Other in light of Centuries of Estrangement

Sandmel: ch. 1

Unit II: Jesus in his Jewish World\*

Sandmel: chs. 2, 3, 4

Unit III: Jesus in the sight of Christians and Jews\*

Sandmel: ch. 5

Pawlikowski: ch. 4

Unit IV: Crucifixion and "Deicide"

Pawlikowski: ch. 1

Unit V: Law and Covenant

Pawlikowski: ch. 2

Unit VI: The Holocaust and the State of Israel

Pawlikowski: chs. 5 and 6

Unit VII: Jewish Views of Christianity

Sandmel: ch. 6

Pawlikowski: ch. 3

Unit VIII: Christian Views of Judaism

Nostra Aetate, with commentary and other documents

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

## Background Issues and Discussion Questions

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

The crucial parting of the ways occurred as Paul's gentile followers came to outnumber the Jewish followers of Jesus, many of whom actually knew him. Soon a passionate argument between Jews over the meaning of faith and Torah grew into an ominous confrontation between Jews and gentiles. When the Jews of Palestine revolted against the Romans, shockwaves swept the diaspora. After the destruction of Jerusalem, during which the Jewish followers of Jesus were decimated, the gentile Christians disassociated themselves from the vanquished Jews in order not to incur the wrath of Rome. The Gospels reflect this movement in attitude from solidarity with the Jews to ambivalence about and finally repudiation of the Jewish people. On the Jewish side, the leaders of the reconstruction of Jewish life rejected the Jesus movement as heresy in a synod in the year 90.

With the end of Jewish-Christian majority and official repudiation on both sides, the "Jesus movement" and emerging normative Judaism forever part company. Within two centuries, after surviving successive waves of persecution, the Christians "conquered" the Roman empire. The Jews became and even more vulnerable minority in the new Christian state. Tension and estrangement hardened into law and doctrine. The shadows lengthened across the middle ages.

1. What are the classic Jewish "grievances" against Christianity?  
What are the classic Christian "grievances" against Judaism?
2. To what extent has the Jewish/Christian estrangement been caused by theological differences and to what extent has it been caused by socio-economic problems.
3. What socio-economic conditions encouraged the teaching of contempt for the Jews? What new social conditions have worked to encourage better relationships?
4. Is fundamental theological change possible in our attitudes towards one another? That is, can Jews and Christians affirm the value and integrity of the other's tradition out of the resources of their own tradition? Is



theological re-thinking necessary or is democratic pluralism enough to foster mutual respect?

5. The Jewish thinker Franz Rosenzweig wrote of a divinely ordained design in the Christian "yes" and the Jewish "no" to Jesus. Briefly, Christianity calls us to recognize the possibility of eternity and salvation now, while Judaism calls attention to the tragic and unredeemed character of our world. Do you think that Jewish/Christian estrangement serves such a purpose in God's world or was - is - this estrangement simply a tragic error of men?

#### Units II and III.

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

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

Unit IV. No other theological issue has so painfully divided Jews and Christians as the charge of "deicide"; that is that the Jewish people willfully



executed the son of God and bear an eternal guilt therefrom. This false dogma was a principal cause of Jewish disabilities throughout the centuries. Although rejected by the Council of Trent (1545-63), it was not until the II Vatican Council that the false teaching was fully enunciated and repudiated. In Fr. Pawlikowski's words, this repudiation was "the greatest single achievement" of the Council. Sophisticated modern research into the character of the New Testament documents and into the historical situation of the Jews under Roman rule tends to support the thesis that Jesus was killed because he was seen as a political threat to Rome, by Romans, albeit with the complicity of a corrupt Temple establishment. Some historians shift all of the blame onto the Romans, others hew to the traditional attribution of primary guilt to the Jews. Most agree that the documents cannot be read as factual descriptions of a trial, but rather reflect the memories, theologies, conflicts and purposes of different Christian communities generations after the event.

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

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

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



It was Paul, not Jesus, who gave to Christianity a rather negative appraisal of Jewish law and an orientation which militated against the adoption or recognition of it. It is difficult to distinguish what Paul meant from the traditional interpretations given to his ambiguous thought. Increasingly, scholars believe that they have found a deep vein of conservative and positive appreciation for the law in Paul, despite what countless generations of Christians have read in his letters. Thus the old opposition between Law and love, works-righteousness vs. grace, self-justification vs. divinely given reconciliation can no longer describe the relationship of Judaism to Christianity. The old stereotypes have been exposed as caricatures by sensitive scholars.

1. If Paul did not reject Judaism and its Law, but continued to affirm the integrity of both what sense can be made of Jesus' death and resurrection?
2. If it is not true that God made a new covenant with the gentiles which replaced the older one concluded with the Jews, what sort of relationship does God have with the gentiles who have come together in a church?
3. Can there be two covenants? One expanded covenant? What happens to Judaism's claims of having a special, "chosen" relationship with God if the Christians are also included, in some sense in the covenant?
4. If the Law is of enduring value should gentile Christians follow it? Should Jews who become Christian follow it as, for example, Peter and the other Jewish disciples did?

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

1. The leading Christian scholar of the Holocaust, Franklin Littell, refers to that event as a "credibility crisis" for Christianity. In his view, the fact that the Holocaust occurred in the heartland of European Christendom;



the land of the Reformation and for centuries the leader in theology and philosophy, calls into question the very validity and coherence of the Christian faith. Respond.

2. Irving Greenberg has written that any theology after Auschwitz which could not be heard by burning children is obscene. Richard Rubenstein has called for the repudiation of the Biblical God of justice and mercy who could allegedly punish his people for their sins in death camps and for a return to a paganism whose only god is "omnipotent Nothingness." Such views attest to the radical character of post-Holocaust thinking. Can Jews and Christians continue to think in pre-Holocaust patterns about the great themes of their faith and about one another? Must they modify their thought? Must they abandon former beliefs?
3. Christians and Jews have such different approaches to the Land of Israel. For Christians it is "holy" through association with Jesus, a series of shrines as it were. For Jews, it is holy because God promised it to them through Abraham and that therefore their destiny is caught up with it in a present and future way. Can Jews articulate their love for the land of Israel in categories Christians can comprehend?
4. Can Christians retrieve the radical significance for Jews of the earthly Jerusalem from their own hopes for a "heavenly Jerusalem?"
5. Is Zionism a religiously authentic development in Judaism? Is anti-Zionism anti-Zionism anti-Judaism, anti-Semitism?

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

1. How have Jewish thinkers typically understood Christianity? Have they considered it a form of idolatry or of monotheism?
2. What is meant by the concept of "sons of Noah?" Are Christians "sons of Noah?" Is this concept adequate to categorize the Christian believer in terms of a contemporary Jewish theology?



3. The way in which a religion conceives of the other mirrors its conception of itself. Think about how the Jewish sense of self is changed by the various theological approaches to Christianity outlined in Pawlikowski.
4. Classical Jewish thinkers such as Maimonides were willing to grant that Christianity had value insofar as it spread a version - albeit a distorted one - of Torah to the gentiles. Such tolerance, welcome and rare as it was, still did not grant to Christians an authentic revelation. That is, Christianity was an entirely human thing. We modern Jews must wonder, paradoxically, whether Christianity is also a divine thing. Is Christianity a place where God has been active?

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

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

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P008-Syllabus for Cat/Jew Rel.

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MODELS FOR CATHOLIC-JEWISH  
CONFERENCES

I. Small Conference model

time: afternoon-evening, preferably Sunday

location: Church, synagogue or university setting

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

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

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

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

Format:

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

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



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

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

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

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

This model was developed from a successful one-day symposium in Fairfield county, Connecticut.

## II. Teacher's Conference on Catholic-Jewish Relations

time: morning-afternoon, weekday

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

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

Conveners: leading educators from each community

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

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

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

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

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

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

1. Opening Keynoter:

"The State of Catholic teaching about Jews and Judaism on the elementary and secondary levels" (suggested speaker: Sr. Rose Thering) or,

"What are they saying about Judaism: applications of contemporary Catholic scholarship for elementary and secondary education." (suggested speaker: Fr. John Pawlikowski)

2. Morning workshop sessions:

- a) teaching about Jesus and his age: approaches to first century Judaism  
resource person: Jewish keynoter



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

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

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

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

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

### III. Seminar Retreat for Priests and Rabbis

time: evening-morning-afternoon, one overnight

location: retreat center with lodging facilities

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

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

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

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

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

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

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

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



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

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

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ADDRESS  
NATIONAL EXECUTIVE COUNCIL MEETING  
AMERICAN JEWISH COMMITTEE  
JOSEPH CARDINAL BERNARDIN

November 3, 1984

My brothers and sisters, I greet you this evening in a spirit of shalom. Peace be with you! I was very honored to receive an invitation to address you a second time. I sincerely admire the ongoing commitment which the American Jewish Committee has made to improve interreligious relations and to join in action on behalf of civil and human rights. You have truly been pioneers in both areas, each of which remains of profound concern to me.

Rabbi Marc Tanenbaum has rendered an inestimable service to all of us through his efforts during and since the Second Vatican Council. While I know his work in interreligious affairs has been largely assumed in most able fashion by Rabbi James Rudin, we continue to look forward to Rabbi Tanenbaum's prophetic comments on international affairs. I also wish to acknowledge publicly the quiet, persistent work of Mrs. Judith Banki, who has labored so effectively over many years in bringing to our attention continuing problems concerning religious education and Christian Passion plays.

As I stand before you this evening, I wish to pledge the continued cooperation of the Catholic Church in the United States and, in particular, the Archdiocese of Chicago with Rabbi Rudin



and his colleagues. Currently in Chicago there are four major Catholic-Jewish dialogue groups, and we are actively planning to expand this effort.

I strongly identify with your current national priorities in Christian-Jewish relations. For example, I agree that we need to celebrate the twentieth anniversary of Nostra Aetate during 1985. This historic declaration of the Second Vatican Council on the Church's relationship with the Jewish people set us on a new constructive course after centuries of persecution and mutual antagonism. These celebrations will provide a way of promoting greater consciousness of our respective traditions, forging new bonds of social cohesion, and enhancing Christianity's appreciation of the Jewish tradition which provides such an important context for Jesus' teachings. We hope to cooperate in all this with the Committee and other Jewish groups here in Chicago.

The persistent effort to free Christian and Jewish textbooks of all racial and religious stereotypes must continue in earnest. Though we have made great strides in this since the sixties, the work is not yet completed. We need further careful analysis of our current texts to measure our progress more accurately and identify the remaining problematic areas.

I welcome your recent efforts to prod the conscience of Christian churches regarding persistent prejudicial and stereotyped aspects of some Passion Plays in this country and abroad. Nostra Aetate committed the entire Catholic community to

remove every vestige of anti-semitic teaching from our presentation of the gospel in any form. The primary emphasis of any Passion Play must be on the love and mercy Jesus preached to all, a love and mercy firmly rooted in the teachings of the Torah. Hence we need to listen when you raise questions about alleged gospel representations which fail to portray the profound and positive influence of Jewish tradition on the formation of Jesus' teaching and on the spirit of the early Church.

In regard to another of your priorities, let me highlight the work of the National Interreligious Task Force on Soviet Jewry, headquartered in Chicago and ably directed by Sister Ann Gillen. Without the support of the American Jewish Committee, this Task Force would not have seen the light of day. Its efforts on behalf of Soviet Christians and Jews, whose situation at the moment seems as perilous as at any time in recent memory, merits our wholehearted backing. I am pleased that the Task Force has also focused attention on other groups whose human rights are being violated. Lithuanian and Ukrainian Catholics, in particular, are appreciative of its interventions.

There is one other matter I would like to raise before moving to the heart of my address. The persistence, even the escalation, of anti-semitic outbreaks in several parts of the world has troubled me greatly. I was profoundly affected by my return visit to Auschwitz this past summer. One cannot simply visit Auschwitz. Standing there, we are strongly challenged to face squarely the capacity of humanity for organized mass



destruction. We recognize that we have no alternative but to take a firm stand against such irrational prejudice directed against anyone or any group that differs from us in race, religion, sexual orientation or political outlook.

My experiences at Auschwitz have deepened my commitment to take very seriously any and all manifestations of antisemitism -- no matter how inconsequential they may appear at first glance. The rapid rise of Nazism showed us how quickly an apparently insignificant movement can assume control over a society. For this reason I have spoken with determined voice against the prejudicial statements of Louis Farrakhan. I especially repudiate his "theological" attacks on the integrity of Judaism.

I commend the leadership of American Judaism as well as Israeli political leaders for the manner in which they have unqualifiedly condemned a similar form of racist attack by Rabbi Meir Kahane against Israeli Arabs. This posture must firmly continue. Christian religious leaders of every denomination must show the same courage in repudiating anyone who utters antisemitic statements against Jews.

I wish to focus my major reflections this evening on three very sensitive dimensions of our current relationship: (1) the theological expression of the bond between us; (2) the State of Israel; and (3) current Church-State relations in our nation.

The Theological Expression of the Bond Between Us

Let me begin with the story of the Crucifixion. Throughout the centuries the accounts of Jesus' death unfortunately served as a source of deep conflict between our communities. Many Christians held Jews collectively responsible for Jesus' death, calling them "Christ killers". The Second Vatican Council laid to rest this charge of deicide which contemporary biblical scholarship has shown to be without foundation.

However, this development at the level of official Catholic teaching has not ended all problems at the popular level in regard to the narration of Christ's death. Popular culture frequently reinforces the stereotype of Jewish collective responsibility for Jesus' death.

Besides removing any lingering anti-Judaism in our presentations of the crucifixion, we must help our people to recognize its potential for bringing Jews and Christians closer together. Until this more positive side of the crucifixion story relative to Judaism touches Christian consciousness, the anti-semitic interpretation long associated with it will not be finally excised.

Let me be more specific about what I mean. In relating the story of Jesus' death, we need to stress that the religious ideals, which Jesus preached and tried to implement in the social structures of his day, were shared by the most creative and forward-looking forces in Judaism of that period. Actually, Jesus and his followers stood in concert with a significant part



of the Jewish community in opposing the unjust structures which existed at that time. His death bore witness to many of the same ideals proclaimed by other rabbis.

Another important element in the restoration of the Jewish context of Christianity is a deeper appreciation within the Church of the first part of our Bible -- the Hebrew Scriptures or the "First Testament" as it is called in a recent statement by the Pontifical Biblical Commission. Too often Christians have looked upon the Old or First Testament as a mere prelude to the spiritual insights found in the New Testament. We need to increase our appreciation of the First Testament as a source of ongoing religious meaning for us in its own right. It is part of our heritage, not merely a backdrop for the teaching of Jesus.

The final theological area I want to raise briefly is how our understanding of Jesus, as Messiah, affects our relationship with Judaism. This is a very difficult and sensitive area, for it touches upon the central expression of our Christian faith. Hence Jews must appreciate the fact that Christians will reflect upon this relationship with appropriate caution.

Traditionally Christians have sometimes thought that Jews are no longer favored or loved by God because they failed to acknowledge Jesus as Messiah. This is simply not true. Christian doctrine needs to be stated in such a way as to acknowledge authentic theological space for Judaism. I am pleased to see an increasing number of theologians devoting themselves to this

task, and I urge Christian theologians to give this work a high priority. The restatement which emerges may never be in complete harmony with Jewish self-expression, but, of course, Jews do not need Christian validation for their religious expression! Nevertheless, especially in light of the Holocaust, we have an obligation as Christians to search for ways to express in a positive way -- one that is more in accord with the actual Scriptures -- the close bond between Judaism and Christianity.

The State of Israel

I now wish to address a topic which I know is of central concern to you and the rest of the Jewish community: the continued security of the State of Israel. I know that, despite wide diversity of opinion within your community about its ultimate significance, Israel is pivotal in Jewish self-understanding. However its meaning is expressed, nearly all Jews view Israel as central to their identity as a people.

On the particular question of Israel, we are united in many of our perspectives, but we also differ on some of them.

We both agree on the overriding need for stability and peace. The National Conference of Catholic Bishops in its 1973 statement on the Middle East and again in November, 1978, called unequivocally for the recognition of the State of Israel within secure and recognized boundaries as a basic element of any lasting and just peace. Since those official statements, I have personally and consistently given support to this position in many ways.



I understand and am most sensitive to your continuing concern about Israel's vulnerability. The history of the State has been shaped by the experience of the Holocaust and the documented discrimination that Jews have historically faced in the East and the West. A resident of a kibbutz, a survivor of Auschwitz, poignantly captured this reality for me when he remarked, "This land is our resurrection!"

The complex political realities of the Middle East have been an obstacle standing in the way of full diplomatic recognition of the State of Israel by the Holy See, even though this has been urged by many Catholics and Jews, including leaders of your organization. However, it is important to note that the relationship between the Holy See and Israel has improved significantly over the last decade, a fact not always clearly acknowledged in some discussions of the matter. The Holy See recognizes the State of Israel and receives its representatives.

I would be remiss as a Christian religious leader if I did not share with you some uneasiness about certain aspects of the current Middle East situation and its implications for our dialogue.

First of all, I repeat the note of caution I sounded when addressing the Chicago Board of Rabbis and the Jewish Federation of Metropolitan Chicago soon after my arrival in Chicago. Theological statements of support for Israel by some fundamentalist Christian groups are not a valid barometer for evaluating responses

from mainline Christians, including the Catholic community. We simply do not share the same theological tradition with them. We also see a danger in a theological approach which remains isolated from the complexity of Middle East politics: It may too easily lead to a suspension of all concrete moral evaluation. Our tradition of justice and peace requires that we look not only at the theological dimensions of Israel but also at the state of actual relations between Jews and Arabs in that land.

With regard to the present situation in Israel, I would like very briefly to raise two points which need discussion in our dialogue. The first is the seemingly intensified marginalization of the Arab population in Israel proper. Since many of these Arab citizens of Israel are Christians, we cannot ignore their situation. Frankly, no democratic society can truly hope to prosper with such a large, frustrated minority.

The situation on the West Bank is my other concern. I support the positions taken by the National Conference of Catholic Bishops and the Holy See which call for a political solution to this problem. Any attempt by Israel totally to absorb the West Bank through direct or de facto annexation will cause immense tension in the Jewish-Christian relationship. Justice demands that we recognize the necessity for a Palestinian homeland mutually agreed upon by the key actors in the region.

As many of you know, the Bishops' Conference has for many years been part of the public debate about U.S. policy in the



Middle East. We have tried to take the concerns of Israel about security and safety with utmost seriousness; we have also tried to be equally concerned about the legitimate interests of the Palestinian people and the Arab nations.

I want to emphasize that my sharing these concerns is not meant to be contentious. My point quite simply is that these and other related issues merit serious consideration in our dialogue. Our discussions will reach full maturity if we are able to discuss such concerns in a frank, but respectful manner.

Religion and Politics in a Pluralistic Society

My final topic for consideration this evening is one which has occupied a great deal of my attention in recent months. It is the intricate, often emotional, issue of religion and politics in a pluralistic society. I recently spoke on this issue at the Woodstock Theological Center at Georgetown University. It was a long, complex talk, and I will not attempt to summarize it this evening. I merely want to highlight a few points which are relevant to this presentation.

At the outset, I wish to reaffirm in the strongest terms possible my continued commitment to the principles articulated by the Second Vatican Council in its historic statement on religious liberty. In many ways, that document, along with Nostra Aetate, was the most unique contribution of American Catholic experience to the work of the Council.

In this spirit I would like to offer some observations regarding the role religion and religious leaders ought to play in the public life of our nation. This question has engendered strong feelings during the current presidential campaign, and the discussion will continue. The proper role of religious groups in the shaping of public policy is one of the most challenging issues facing the American public in these last years of the twentieth century. Our future as a moral voice in the world may well depend on how it is resolved.

This is not a new theme in our history as a nation. From Washington's first inaugural to Lincoln's second inaugural, from the Declaration of Independence to the decisive issues of this election, the themes of religion, morality and politics are woven through the American experience. Intellectually and politically, the key question in every stage of the American civil experiment has not been whether these themes should be discussed but how to structure the debate for the welfare of the Church and the State.

Let me hasten to add that there is a legitimate secularity of the political process just as there is a legitimate role for religious and moral discourse in our nation's life. The dialogue which keeps both alive must be careful conversation which seeks neither to transform secularity into secularism nor to change the religious role into religiously dominated public discourse. At the same time, this discourse is structured by religious pluralism.



Some mistakenly attempt to limit morality to personal matters. Religion cannot be so constricted. The founding principle of our society is the dignity and worth of every individual. Religious values include recognition of the dignity and worth of all people under God and the responsibilities of a social morality which flow from this belief.

Catholic social doctrine is based on two truths about the human person: Human life is both sacred and social. Because we esteem human life as sacred, we have a duty to protect and foster it at all stages of development from conception to death and in all circumstances. Because we acknowledge it is social, we must develop the kind of societal environment which protects and fosters its development. All the interventions of the United States Catholic Bishops on a spectrum of social issues are based on this belief.

Some assume that the development of public policy is a purely secular and political endeavor, or merely economic and technological in scope. If this were the case, then the Church and religious leaders would have no specific role in the development of such policy. However, as a society, we are increasingly confronted with a range of issues which have undeniable moral dimensions. It is not possible to define, debate or decide these policy issues without addressing explicitly their moral character. The issues span the whole spectrum of life from conception to death, and they bear upon major segments of our domestic and foreign policy.

Two characteristics of American Society which intensify the moral urgency of this range of issues are the global impact of our policies and the technological character of our culture. The role of human rights in U.S. foreign policy, for example, has specific consequences each day for people from Eastern Europe through Southern Africa, from South America to Asia. But the formulation of a human rights policy is not a purely political or technical question. It requires sustained moral analysis from case to case.

I recognize that not all of you may agree with the framework I have just outlined. The discussion of religion and politics will continue in earnest after the election. I truly encourage this. I hope that it will take place in a context permeated by the spirit of our common religious heritage, "Blessed indeed is it when brothers and sisters dwell together as one."

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My dear friends, this evening I have come to you as your brother. I have spoken honestly and frankly as is appropriate among brothers and sisters. We have so much in common. But ultimately it is our faith in God, who created us in his image and likeness, that unites us more than anything else. So may we always celebrate that unity, while respecting our different traditions, and working with each other, in love, for the betterment of ourselves and the entire human family. Please accept my presence among you this evening as a sign of the great respect and affection I have for you, as well as a reaffirmation of my



commitment to dialogue with you and work with you.

May the Lord bless you and keep you.

May his face shine upon you, and be gracious to you.

May he look upon you with kindness,

and give you his peace. Amen.

