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

Series C: Interreligious Activities. 1952-1992

Box 32, Folder 5, Jewish-Christian relations, Undated.

TV ECUMENISM OF EASTERTIDE



INTERRELIGIOUS UNDERSTANDING is the key when NBC-TV's "Frontiers of Faith" series brings together representatives of the four major faiths to discuss "The Holy Seasons." Dr. Hagen Staack, Lutheran professor of religion at Muhlenberg College, Allentown, Pa., is host. With him on the Sunday, March 12, program will be, from left, Fr. Thomas E. Ambrogi, SJ, a Jesuit teacher; Rabbi Marc Tanenbaum, of the American Jewish Committee; and Fr. Robert Stephanopoulos, Greek Orthodox pastor. The time is 7:30 a.m. on WCAU-TV10.

STRAIGHT TELEGRAM

To: WESTERN UNION

FROM: AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, New York

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TO:
HIS EXCELLENCY
ARCHBISHOP PIO LAGHI
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FOLLOWING CABLE SENT TODAY TO CARDINAL CASAROLI. AMERICAN JEWISH COMMITTEE DEEPLY DISTRESSED OVER REPORTS POPE JOHN PAUL II WILL GRANT AUDIENCE PLO TERRORIST CHIEF YASIR ARAFAT. IT IS INCOMPREHENSIBLE THAT HOLY FATHER WHO WAS NEARLY MURDERED BY TERRORIST FANATIC TRAINED BY PLO IN BEIRUT WOULD REWARD TERRORISTS BY GIVING THEM IMPLIED SANCTION THROUGH PRIVILEGE OF AUDIENCE IN VATICAN CITY. POPE HIMSELF DECRIED TERRORISTS IN HIS FEBRUARY 18 ADDRESS TO CHRISTIAN DEMOCRATIC WORLD UNION SAYING QUOTE TERRORISM IS ANTITHESIS OF EVERYTHING THAT YOU TRY TO PROMOTE AS DEMOCRATS AND AS CHRISTIANS UNQUOTE. HOLY FATHER THEN APPEALED FOR QUOTE SOLIDARITY AMONG STATES SO THAT EVERY ACT OF TERRORISM MAY BE UNANIMOUSLY UNMASKED, DENOUNCED, CONDEMNED AND PENALIZED WITH SANCTIONS, WHATEVER PRETEXT FOR IT MAY BE OFFERED. TERRORISM HE ADDED IS A SAVAGE INHUMAN METHOD TO BE ABSOLUTELY BANNED. A STATE THAT ENCOURAGES SUCH A METHOD AND MAKES ITSELF THE ACCOMPLICE OF IT PERPETRATORS DISQUALIFIES ITSELF FROM SPEAKING TO THE WORLD ABOUT JUSTICE, UNQUOTE. HOLY FATHER'S AUDIENCE WITH THE ARCHITECT OF INTERNATIONAL TERRORISM IS IRRECONCILABLE WITH THESE MORAL POSITIONS. AMERICAN JEWISH COMMITTEE RESPECTFULLY URGES THAT HOLY SEE REVERSE ITS DECISION AND DEMONSTRATE TO WORLD ITS UNAMBIGUOUS REJECTIONS OF ARAFAT'S ROLE IN VIOLATING SACRED IMAGE OF HUMAN PERSON OVER PAST DECADES. RESPECTFULLY, MAYNARD I. WISNER, PRESIDENT, AMERICAN JEWISH COMMITTEE. I APPRECIATE YOUR MESSAGE TO ME TODAY.

BEST REGARDS,

RABBI MARC . H. TANENBAUM

RPR

ANTI-SEMITISM AND THE CHURCHES

An interview with Rabbi Marc Tanenbaum, National Director, Interreligious Affairs - American Jewish Committee.

1. How important a factor are Christian theological teachings in sustaining Anti-Semitic attitudes?
2. Do you feel Anti-Semitism is widespread in society?
3. Could you give some examples of common Christian teachings with Anti-Semitic overtones?
4. Do you have any reservations about the ecumenical movement?
5. What significant steps have been taken to overcome biased materials and teachings?
6. Is it in the very nature of religion to narrow down in an exclusive manner, to foster an in-group and out-group?
7. Do you feel Christians are concerned today about religious roots of Anti-Semitism?
8. What is the future of Jewish Christian Dialogue?
9. What can individuals do to help provide a new climate of understanding?

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The decision for or against God is the primary decision of life. We have to make it by virtue of the fact that we are human beings. If we do not decide for God, it is not as if we withheld judgment" and made no decision at all; if we do not decide for God, quite inevitably we decide for some idol, with all the consequences of idolatry.

The decision confronts us as a demand. The demand is given in the biblical injunction: "Choose you this day whom you will serve." Note the nature of this demand. It is not philosophical or mystical; it is a straight "political" demand or, rather, a straight "theopolitical" demand. What is asked for is absolute loyalty and service to God, who is to be acknowledged as sovereign Lord and Master. And the authentic Jewish answer is the one Joshua gives: "As for me and my house, we will serve the Lord." To live an authentic human life means that we will serve the Lord. To live an authentic human life means that we ground our existence in the living God and thus stand protected by our faith from the demonic idolatries that beset us on all sides. That is what the decision of faith is -- the choice of a God, the supreme venture of life.

The decision of faith, if it is genuine, is not merely or even primarily, an intellectual decision. It is a decision that defines our life. Above all, it is a commitment of the whole person. It is a decision of faith in which one stakes one's life on a truth which one has to "make true" through commitment and action.

It is easier to define what being a Jew is not. To be a Jew is not to be a member of a distinct and separate race. According to anthropologists, Jews are racially and ethnically one of the most mixed groups in the world. No definition in racial terms can serve to define them. Nor does being a Jew mean being a member of a distinct and separate nation, if we employ the word "nation" on the sense in which we speak of the English, French or American nations. Nor is it possible to define Jewish existence in cultural terms. Aside from religion, there is no cultural character or trait that is unique and common to all Jews. Neither can Jewish existence be defined simply in terms of membership in a religious denomination. A man is a Baptist if he adheres to a Baptist church, affirms the basic Baptist beliefs, or does both. Many Jews in America adhere to no synagogue, hold no religious belief, and indeed call themselves atheists. Yet it would be a gross violation of the usage of the term to deny them the appellation "Jew." In short, being a Jew is not like being a member of a race, nation, cultural group, or even of a religious denomination.

Any attempt to define Jewishness in secular-empirical terms, on a level that makes no reference to one's relations to God, is futile. The well-known anthropologist, Melville J. Herskovits, after a prolonged attempt to define the Jews exclusively in secular and empirical terms, finally came to this conclusion:

...Yet the Jews do represent a historical continuum....Is there any least common denominator other than the designation "Jew" that can be used to mark the historical fait accompli with the Jew, however he may be defined, seems to be? It is seriously to be questioned.

The fact is that there is no way in which Jewishness can be adequately defined or given positive content on a secular, empirical level. Therefore, Jews trying to understand their Jewishness in secular terms have regularly been driven to a negative conception of Jewishness. They view their Jewishness primarily as the result of an historical irrationality, anti-Semitism, which forced the label "Jew" on them. Being herded together, they will develop some common traits; basically however, they have nothing in common except the label "Jew." Jews are Jews simply because they are treated - that is, mistreated - as Jews by the world. The world will not let them not be Jews, whatever that term may mean.

If being a Jew means nothing but being branded as "Jew," it clearly is something to be discarded as quickly as possible. Such is the logic of secular Judaism, and many secular Jews have recognized it, much to their own perplexity. The secular Jew frequently wants to remain a Jew, yet is unable to understand or explain what it is he wants to remain a Jew, yet is unable to understand or explain what it is he wants to remain, or why.

The meaning of Jewish existence can be affirmed and understood only in faith. Jewish existence is something unique; on this, the theologian and sociologist, the Jew and the Christian, agree. Martin Buber, the Jewish philosopher, says that "the existence of Israel is something unique, unclassifiable; this name marks the community as one that cannot be grasped in the categories of sociology and ethnology."

Carl Mayer, the Christian sociologist, reiterates that "the Jewish people represents a sociologically unique phenomenon and defies all attempts at definition." This uniqueness makes no sense in secular-empirical terms; it is intelligible only in terms of faith. To quote Buber again: "We have but one way to apprehend this positive meaning of this negative phenomenon, the way of faith. From any viewpoint other than faith, our inability to fit into a category would be intolerable, something contrary to history, contrary to nature; but from the viewpoint of faith, our inability to fit into a category is the foundation and meaning of our existence."

The tradition of Israel, the ongoing tradition of self-understanding of Israel in relation to its God has always defined Israel as a covenant folk -- not as a race, nation, or culture group, but as a covenant folk. Israel is not a nation like other nations; it is not a nation at all. As Jewish teaching has always understood it, Israel is a people brought into being by God to serve Him as a kind of task-force in the fulfillment of His purposes in history. Israel's special relation to God is defined and established in the covenant which binds it to God. Apart from the covenant and the vocation it implies, Israel is as nothing, and Jewish existence a mere delusion. But in terms of the covenant and the vocation it implies, Jewish existence becomes supremely significant and meaningful to the Jew.

The vocation to which Israel is appointed by divine covenant is traditionally defined in the term kiddush hashem, "sanctification of the Name" -- standing witness to the living God amidst the idolatries

of the world.

The world is idolatry-ridden and in rebellion against God; men are forever striving to throw off their allegiance to their rightful Lord, the living God. The vocation, the function of Jewry, is to remain loyal and to stand witness to its Lord and the Lord of all being amidst this universal rebellion and disobedience; to say no to every idolatrous pretension; to reject every claim of an earthly power - whether person, institution, or idea - to finality and absolute devotion; to call men to knowledge and service of the living God, to whom alone absolute devotion is due. In word and deed, individually and corporately, in inner life and in outward action, "to give the world no rest so long as the world has not God" (Maritain) - such is the vocation of Israel. This conviction concerning Israel's nature and destiny is neither an empirical finding nor a sociological conclusion; it is a commitment of faith.

When I say that Israel is a covenant folk, appointed for this vocation, I am not describing a scientific notion. No sociologist or anthropologist can confirm - or refute - the statement. What I am saying is that, from the standpoint of faith, I interpret my Jewish existence as covenant existence. I am engaging in existential, not objective, thinking. This conviction concerning Israel's nature and destiny, held in faith, illumines one's self-understanding as a Jew as nothing else can, because every attempt to understand Jewishness apart from the standpoint of faith, apart from the covenant, ends in negativism and nihilism. It is impossible to understand Jewish exist-

tence positively on any other level.

Even "conversion" to Christianity, if it is sincerely based on faith, implies prior self-affirmation as a Jew, as Franz Rosenzweig has pointed out.

On both levels, it involves an ultimate affirmation, which is at once an ultimate allegiance and the staking of one's life on a truth that is nevertheless to be "made true" by commitment and action. On both levels, this personal commitment is both the ground or security, and the illumination of existence.

But the two levels are essentially one. For the God of personal existence - "My God" - is the God of the covenant - the "God of our fathers." For the Jew, the decision for God is a decision for the covenant, and the decision for the covenant is a decision for God. The Jew finds the living God of faith in and through Israel, and in and through the covenanted people of God, that has stood witness to God through the ages and that sees the meaning of its hard and perilous existence only in its world-challenging and world-transforming vocation.

Msgr. Jorge Mejra

RECENT DEVELOPMENTS
IN JEWISH-CHRISTIAN RELATIONS
FROM THE INTERNATIONAL PERSPECTIVE

~~(5th Annual Meeting, Dallas, April 20, 1980)~~

Jewish-Christian relations, and more specifically, relations between the RC Church and Judaism as a religion and as a people, are in a state of continuous flux. It is, I believe, wellnigh impossible, arbitrarily to choose a particular moment in the contemporary development and try to assess from there, backward and forward, what is presently happening at the international level, between two world religious communities so distinct, and yet so closely linked, with a hopefully by now past history of misunderstandings, mutual diffidence and persecution. This is, however, what I am asked to do in the present occasion.

The only feasible way to respond to such a challenge seems to be this: to describe the situation as it is now and as it is seen from the Catholic side, such being the necessary Vorverständnis of the speaker. This situation, as is always the case, will have clearer and darker aspects, positive and less positive developments. I shall endeavour to present them all, at least with a quick look at each. But then, I think, some thought should also be given to the perspectives which are (or should be) open for us in the contemporary plight of both our religious communities, with all their implications on each side, in the world of today. I shall not be able, for obvious reasons, to take up all the necessary subjects, nor even deal with the required completeness with those that I shall speak about. But such is the unavoidable limitation of any speech of this kind. The present one must be seen as a part or a chapter of an ongoing reflection, or evaluation, which belongs most certainly to the central tasks of the Vatican Commission for Religious Relations with the Jews.

1. A description. Where does one find the starting point for such description? It would be easy to compare the situation as it is in these early months of 1980 with what it was (or rather with what it was not) barely 15 years before, exactly at the end of the Second Vatican Council. But I do not think that this is what is expected from me here. Nevertheless, it is, I believe, both true to fact and healthy for all concerned, to assess, as it were with an eagle's view, the way we have already been able to walk. From almost no relations at all (I am always speaking of the international level) to the present complex network of relations, with an International Liaison Committee, two permanent representatives of important Jewish organisations in Rome and a constant flow of Jewish visitors to the Vatican, either individual or in groups, from the community leaders of all description to the rank and file, not to mention the representatives of the State of Israel.

Let me elaborate a bit on these three aspects. First, the International Liaison Committee. I earnestly hope that by now many people (not to say most) in both our constituencies do know about the existence of this very

significant and characteristic body. Created in 1971, after the very precise terms of reference of a Memorandum of Understanding, the ILC serves, since the beginning, as the meeting place of the Vatican and the main Jewish organisations, linked together for such purpose in a kind of ad hoc organisation called the International Jewish Committee for Interreligious Consultations (IJCIC). Its membership, from the Catholic side, intends to be as representative as possible and the persons appointed are approved by the Pope. Among them, besides the officers of the Commission (which include Bishop Torrella, Msgr. Moeller, Msgr. Salzmann and myself), there are two bishops, one North American (the Bishop of Brooklyn) and one German, and a group of experts. The Jewish side is also keen on wide representation, either from the different religious trends of present Judaism, or from various countries, including Israel and Latin America, or even from diverse personal backgrounds.

What does the ILC do? It could be said, rather peevishly, that it mostly talks. But even talking to each other, across the same table, after centuries (millenia) of abuse, silence, or talking at cross-purposes, happens to be an achievement in itself. And besides, what we talk about, as stated in the series of Press releases published after each meeting, is certainly not irrelevant. On the contrary, they are the subjects which each side deems important and necessary in the context of the mandate of the ILC. Thus, we have studied for eight years now, themes as complex and as divisive as the place of each religion in the teaching system of the other, people, religion and land in both traditions, human rights, religious freedom and education for dialogue. Even the geographical setting of the meetings is not indifferent. If Marseilles, Paris and Amsterdam may not seem very significant, Rome (1975), Jerusalem (1976), Toledo-Madrid (1978) and Regensburg in Western Germany are symbols in themselves. Even Venice (1977) was the occasion for the group to meet with whom was soon to become, for a short span of time, Pope John Paul I.

I would like to underline here that such meetings, with all their limitations, are anything but an academic exercise. It is not only that we speak clearly and frankly to each other, not avoiding what happens to be in each community, but especially in the Catholic one, a reason for concern to the other side (the Jewish one), as the present manifestations of antisemitism here and there in the world. We also try to set the foundations for different forms of collaboration, with due attention to the very diverse structure of the Jewish people, on one side, and the Catholic Church, on the other. And we are deeply interested in making the fact, content and results of such meetings, known to our respective constituencies by other means than the normal press release, without in any way diminishing the importance of this. The Catholic part, since the Toledo-Madrid meeting and given the relevance of its subject for the daily pastoral life of the Church, decided to send out to Episcopal Conferences and Patriarchal Synods around the world a substantial report on the proceedings. And this has been repeated ever since. We know, by the reactions received, how seriously such information is taken and how far it goes to supplement and even correct newspapers and agencies' reports where it really counts, that is at the level of bishops.

Secondly, the presence of the two permanent representatives of the World Jewish Congress and the Anti-Defamation League of B'nai B'rith in Rome somehow prolongs in time and widens in scope the functions of the International Liaison Committee. It is fairly obvious that there are many other

subjects, problems, concerns and queries, which can be dealt with quietly and fruitfully through such channels. And I refer particularly to problems which on principle would fall outside the competence of the Commission for Religious Relations with Judaism and therefore of the mandate of the ILC. But which presented through the channels just mentioned, can reach more easily and directly the competent offices of the Holy See. Even for the day to day relationship, it is a completely different thing to have to persons to speak to, who are also good friends, than merely to receive and write letters, as important and necessary as this literary genre is still in this audio-visual world, especially in the Vatican. I can only hope that such presence shall remain what it is and be eventually enlarged. The old diplomatic principle, in spite of everything, is still very much alive in this world.

Thirdly, the Jewish visitors to the Vatican. If I mention this fact here, it is not primarily for statistical reasons nor out of the wish to put a golden coating upon the problems and differences existing. On the contrary, our Jewish visitors are not necessarily yes-men, fascinated by what the Vatican is and means and utterly disposed to accept our explanations. They are and they are not. I must say to their credit that they come here, and such is the main reason for coming, with a high idea of the person and the ministry of the Pope, but at the same time willing to put questions and have their questions answered, as far as possible. I am not at all speaking of isolated facts, separate in time from one another. To give only one example: in the past two or three months, we have had a Jewish presence, in one way or another, in almost every general audience of the Pope, on Wednesday, and in several more or less private audiences, which the Pope normally gives the same day, after the general one. Sometimes, the Pope makes a short speech, in which he takes up some point of Jewish-Catholic relations. Sometimes, he does not. It depends on the time at his disposal. Papal audiences are now what they are, from the point of view of crowds, Catholic and non Catholic, and time. Of course, for the present pontificate, the highwater mark was reached with the audience of the 12th March 1979, when the Pope officially and formally received the representatives of the main Jewish organisations and still other representatives from national Jewish communities around the world and made what can be called a programmatic speech on Jewish-Catholic relations. The present speaker has received and highly appreciated the many reactions, private or public, of many Jewish personalities, present in that audience.

I would not have dealt with such audiences and visits at any length if I were not convinced of their significance for our relations at the international level. Let me point out some of the reasons of this significance. First, the Catholic community, present in growing numbers in the audiences, or else hearing and reading about them, become more and more aware of the importance and solidity of the links which tie together Christianity and Judaism. Jews being received as Jews, their presence implies an element of a kind of permanent catechesis of what Jews are and mean in themselves for the Catholic Church. Secondly, all this happens in Rome, with the Pope, where, therefore, a certain example or model is set for the whole Catholic Church to follow. This is why, among other things, the invitation and presence of a Jewish observer in the Third General Conference of the Latin American Episcopate in Puebla (Mexico) in January-February 1979, was first decided upon and then readily accepted by all concerned. And this in turn set another

example. Thirdly, those visits to the Vatican are almost always an occasion for meetings, sometimes protracted meetings with the staff of the Commission, where, with or without a formal agenda, all kinds of problems are posed, questions (including uncomfortable ones) are asked and answers hoped for. If ever the Commission officers and leaders get in touch with the grass-roots Jewish people, it is then and there, when, for instance you have before you sixty people of all walks of life, from (let's say) the British Council of Christians and Jews. These are no academic meetings.

I still would like to say a word of appreciation, in this same context, for the Jewish heartfelt presence in the events which shaped, for the Catholic community, the months of August through October of 1978. The passing away of two Popes and also the election of two were marked, for the first time in history, by a physical and spiritual Jewish presence which has left in all of us an indelible memory. I do not think it is widely known that most, if not all, of the telegrams and letters received were published, not only in the Information Service of the SPCU, which would be normal, the Commission being closely linked with the Secretariat, but also in the official publication of the Holy See, Acta Apostolicae Sedis, where they fill several pages.

Facts such as these are a substantial part of that growing together which accounts for mutual understanding and reconciliation more than many international Conferences.

2. Some limitations. Having taken some time to describe what may seem to be a rather optimistic picture, I think it will only be fair to dwell also at some length in the problems and difficulties which are also part and parcel of our relations at the international level. Such problems and difficulties are various and come from different sources. I will try to subsume at least some of them under a common heading.

Most come from what Henry Siegman has aptly called the asymmetry of our two communities. The Catholic Church is a Church. Judaism is an ethno-cultural religious reality, linked to a State, the State of Israel. The Catholic Church is the home of many and different, sometimes even conflicting peoples. Judaism is a people in itself. The Church believes it has a universal mission, with all due respect to individual and collective consciences, which makes such mission something not only different but entirely alien from what is normally called proselytism. The Jewish people, on the other hand, particularly after the searing experience of the Holocaust, has a justified concern for its own survival, a concern linked, in the geopolitical situation of the Middle East, with the question of security and secure borders. While it would not at all be true to say that we look at questions of territory and physical land from a remote distance, it is however undeniable that we do not have the same concern for land and territory that the Jewish people has. I could easily go on with the listing. It wouldn't help much. But I must say now, before I go on, that such listing is not in any way intended as a comparison of values. I am convinced, on the contrary, and this is one of the many benefits of dialogue, that we can profit on each side from the value system of the other.

However that may be, the fact is that such asymmetry -- as I have tried to describe -- implies as a consequence that our agendas and priorities

do not always overlap and even when they overlap, we do not approach them in the same way. It is against this background that the so-called "political" questions must be seen and the disagreements that sometimes affect the treatment (or lack of treatment) of such questions. This is not to say that we, Christians or Catholics, should not try to understand the Jews as they understand themselves, or, as the Guidelines say: "Christians... must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience". But, after having understood and been understood, our respective agendas may continue to differ. Or, as Fr. Marcel Dubois sometimes says: we agree to disagree. To give an example: it might not be for us, in the Catholic Church, and more specifically in the Vatican, for all the understanding and appreciation that we may have, and should have, for the link between people and land, to give a religious backing of our own to the expression of such links, much less to any particular interpretation of it. On the other hand, it is quite clear that the right for existence and true security for all people, and indeed for the Jewish people and the State of Israel, is an ongoing concern of the Vatican, as has been repeatedly expressed by the Popes, Paul VI, John Paul I and John Paul II. The Vatican may have its own style of going about things, and this style may not always be easy to understand and even open to criticism. But there is no question that the humanitarian concerns that lie deep in the heart of the Jewish people, be it the question of its own survival, or its security, or the plight of the Soviet Jews, or antisemitism anywhere, are also concerns for the Vatican and a part of its pastoral mission. And it should not be a cause for nervousness or diffidence if such causes are seen sometimes, and presented, by the Vatican, in a wider perspective. They are not, for that reason, in any way forgotten or dismissed. Here again, particular commitments or attitudes should not be seen, nor intended to be seen, on either side, as affirmations of principle.

Thus, we insist more on a religious, or theological, agenda, on our common discussions. This is not just a way to find an alibi for other more burning, or in any case, more appealing questions. Much to the contrary, theological questions regarding Judaism and their proper solution in the context of sound Catholic doctrine, are vital for a true, deep, permanent, unprejudiced Jewish-Christian relationship. It is not politics nor diplomacy which have divided us for centuries, but theology and catechetics, whether the Jews were guilty of deicide, whether the Jewish religion (or the Synagogue, as was then said) was finished with the coming of Christ; whether the Jewish people was cursed, and so on. Most of this stereotypa have been laid to rest by the Second Vatican Council. But we still need very much of a positive Christian theology of Judaism, as some scholars have already begun to write, like Thoma and Mussner and others. A theology about the exact place of Judaism in the design of God, about the correct interpretation of Scripture regarding Judaism, about the questions and challenges put to our traditional teaching by the ongoing dialogue. This is admittedly difficult and protracted, but unavoidable. Academic teaching, preaching and catechesis will only suffer a complete change when this work is finally done and soundly done. I am glad to say that the Commission is committed to the promotion and implementation of such studies. I will also say, quite openly, that the same need exists on the Jewish side. Not only "odium theologicum" but simple "ignorantia elenchi" can have and does have terrible consequences.

3. Perspectives. Where do we go from here? Much has already been accomplished, as I hope I have made clear in the first part of this presentation, in spite of all the limitations, which I have also recognized. The question is now: having arrived at the present point, which path do we follow? what are our respective priorities? and, in final analysis, what is the aim of our dialogue?

I shall begin my tentative answer by saying that the mere fact that such questions can be asked shows by itself how far we have gone. In fact, similar questions are certainly not asked when the first steps in dialogue are being made. I shall immediately add that the existence of limitations, difficulties, differing agendas and so forth, does not mean at all that the dialogue or relations between the Jews and the Catholic Church at the international level are at a standstill or have got into a blind alley. Much to the contrary, I believe that no serious, all-engaging dialogue is possible without running into problems or difficulties as those described, and perhaps others still. Only the Lord knows what other difficulties are awaiting us round the corner. It is the will to come together and understand each other that counts, not the apparent easiness of the path. It is when we come to grips with the really difficult questions that the dialogue is worth the trouble. And it is not excluded, nay, it is certainly possible, that, at a certain point and upon a certain subject, we might, as I have just said, quoting from Fr. Dubois, agree to disagree. This need not be a disaster, but simply the respectful and even loving acknowledgement that our two religions, or religiously permeated institutions, for all their close kinship, have an irreducible identity of their own.

However that may be, a broad common field is still open in front of us. Christians have yet to learn, in many ways, "by what essential traits the Jews define themselves in the light of their own religious experience" (Guidelines. Introduction). They have to learn more deeply about the Holocaust, the concern and the will for survival of the Jewish people and how this is linked to the secure existence of the State of Israel. This implies understanding the peculiar psychology of a people which has passed through this and other experiences. It also implies becoming more conscious of the pluralism of the Jewish community. All this, however, would not mean much if we were not, as Christians, to find the proper place of the Jews and Judaism in our theological synthesis or syntheses. This is why I underlined before the need for a sound theology of Judaism. In this we can and should be helped by the Jews. If we insist on including theological subjects in our common agenda. I am able to understand the reservations of large Jewish segments about airing in dialogue religious views and convictions, as I hope they are able to understand our reservations, at least for certain times and places, about discussing political questions. But I ought to say here that I am afraid we cannot avoid discussing theology, as our Jewish friends might say that we cannot avoid discussing politics.

In a similar way, a better information and knowledge about Christianity is still, I dare say, required in Judaism. I am sometimes amazed at the presentations of Christianity and the Christian faith I find in some Jewish books. It is said that, while Christianity needs Judaism for its own self-understanding, the same is not true for Judaism. This is as it may be. But the real question is whether we can go on ignoring each other or living with distorted ideas about what each side is and means "in the light of its own religious experience", not to mention elementary facts about history and the present.

Common studies, interchange of teachers, collaboration in publications, belong in this same context. This exists already in many places, notably in the USA. It still needs deepening, enlarging and extending to other places

Such mutual rediscovery in the proper identity of each cannot fail to open up new horizons for collaboration in the world of today. We profess faith in the same God, the God "of Abraham, Isaac and Jacob" (Mc 12,26 and par., quoting Ex 3,6.15), the "God of the fathers" (Acts 3,13). We are conscious of the same obligation of "sanctifying the name", qiddus ha-Sem (cf. Mt.6,9). We have the same fundamental Law, the Decalogue, with exactly the same priority precepts (Dt 6,5; Lev.19,18; Mc 12,28-34 and par.). We have the same passion for justice, and for the same reason. We both expect and work for the Kingdom. I see here a lot of possibilities, or rather challenges, the present world being what it is. Should not these and other avenues of collaboration be explored and pursued? It is true, as I have said before, that our structures are basically different, but does this really make encounter and collaboration impossible, either at the grassroots or at the international level? An encounter and collaboration which, I would like to add, should never be closed to other religions, and to Islam in the first place, given the connection existing between the three monotheistic, Abrahamic, faiths, and in spite of all the present problems, which, I hope, are contingent.

The work for peace is especially relevant in such context, needless to say. Peace is institutionalized by treaties and international instruments. But is born in the hearts, it is founded on love and respect for the neighbour and it is constructed in the daily relationship between men and women. It is not opposed to security, but it includes and surpasses it.

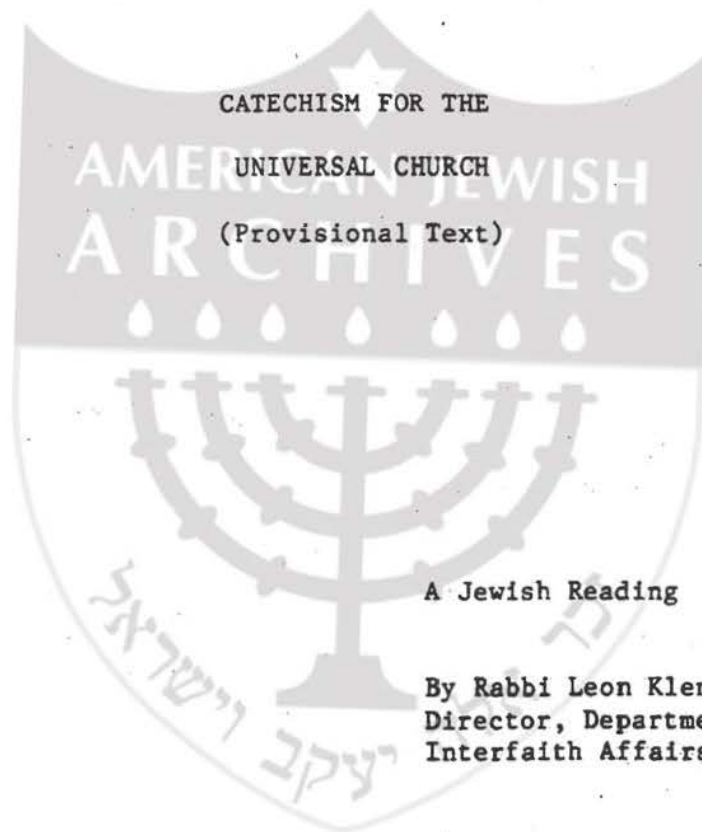
If for all this atonement and the humble asking for forgiveness is required on the Christian side, for a long-standing debt with the Jewish people, well, we should be prepared to do it. Acknowledging one's own sins has never diminished anybody and has a liberating efficacy which can only be salutary. But I personally believe that acts are more important than words, or rather, in the best Hebrew tradition, acts are words, as is expressed by the use of dabar for both. So what we need are acts of reconciliation and reconciling acts, inspired by a brotherly mentality. Those described can help in such direction, more than many words.

Precisely, reconciliation is what we are seeking. Not necessarily personal reconciliation, but the coming together of two very different religious bodies, one of which is also a people, torn apart by the sins of men, but made to be together, in spite of all their differences, for their own benefit and that of all humanity. I am convinced that when this mutual transparency is arrived at, at all levels, then the aim of the Jewish-Christian dialogue is obtained. Or rather, more exactly, this is why such dialogue can never cease, once it has begun. Because men and women being what they are, either Jewish or Christian, the danger always exists that we begin again, or go on, misunderstanding each other and creating darkness instead of light. The only way to avoid this and heal it when it happens, is to keep together, never close our communication lines, serve each other and with each other serve the world. And, in the best Judaic tradition, be able to forgive each other.

This is what Judeo-Catholic relations are about. I hope to have made, by what I said, some contribution to them.

Thank you.

Jorge MEJIA



A Jewish Reading

By Rabbi Leon Klenicki
Director, Department of
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The Catechism for the Universal Church (CUC) has been issued in a provisional text for the consideration of the Catholic community. The new Catechism, which may be called a "content guide" for the development of local catechisms, is an effort to set Vatican II teachings into a manual that would influence the education of future generations of Catholics. Archbishop William Levada, of Portland, Oregon, said that the proposed Catechism "will shape the mind of the Church for decades, perhaps centuries to come." In his address to a symposium of Catechetical publishers in Washington, D.C., February 21, 1990, he pointed out that the CUC "is not intended as the only worldwide catechism; it is a resource which will be used as a 'point of reference' by which any catechetical material can be judged for the soundness of its approach... At the same time, I want to say that this Catechism...will serve as a major resource -- even a text -- in the preparation of ministers -- from priests to Catechists -- who will be called to hand on the faith"...

A Jewish Reading

The Catechism for the Universal Church is a Catholic document, written by Catholic specialists and directed to Catholics. Our approach is an understanding rooted in dialogue as well as an understandable concern about the CUC's presentation of Jews and Judaism. Until the Second Vatican Council, there has been a long-standing tradition of contempt towards Judaism in many levels of Catholic education. While that negative portrait has been rejected by Vatican II teaching, aspects of it are still present in some textbooks and even ecclesiastical documents. Dialogue and mutual recognition are indeed part of a slow process of encounter and understanding and the present reading intends to contribute to this hope filled process.

A change of attitudes entails the recognition of the other person as a person of faith, a person of God. This is an operation involving a transformation in the understanding of the other. It is to see the other not as an object but rather as a subject of faith. It is an approach related to understanding the other beyond triumphalism. God's presence is part of this

recognition of the other. The Jewish philosopher Emmanuel Levinas once pointed out that "the existence of God is sacred history itself, the sacredness of man's relation to man through which God may pass." Levinas' attempts to comprehend the sacredness of the other and God's Presence in the other's divine experience and this spirit was present in the Vatican Guidelines and Suggestions for Implementing the Conciliar Declaration, Nostra Aetate, (No. 4) of January, 1975.

The Vatican II document points out that:

To tell the truth, such relations as there have been between Jews and Christians have scarcely even risen above the level of monologue. From now on, real dialogue must be established.

Dialogue in this respect is defined as a respectful interchange of equals sharing God's faith:

Dialogue supposes that each side wishes to know the other, and wishes to increase and deepen its knowledge of the other. It constitutes a particularly suitable means of favoring a better mutual knowledge and especially in the case of dialogue between Jews and Christians, of probing the regions of one's own tradition. Dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions.

With this in mind, our reading does not deal with Christianity's proclamation of its own theological claims. Rather, the aim is to clarify a terminology and concepts that have harmed and continues to hurt the Jewish people through the teaching of contempt. This teaching denied the Jewish people and Judaism a role in God's design after the coming of Jesus and his mission. Judaism, after the time of Jesus, has been presented as a vocation denied by God and history. The destruction of the Temple in the year 70CE by the Romans was pointed out as the first sign of God's denial. Catechetical teaching, sermons,

and other documents on Jews and Judaism denied any meaning save the purpose of bringing Jesus for his mission. This was a reality in the Middle Ages and up to the twentieth century. This theological ideology meant for the Jewish people social exclusion from cities or nations, the creation of ghettos, expulsion, the wearing of distinctive badges, or theological confrontations. These disputations - whether in Tortosa, Barcelona or Paris - obligated Jewish scholars and rabbis to debate biblical texts that were considered to be hints of Jesus' coming as the promised Messiah.

Vatican II documents attempted to overcome this teaching of contempt in preaching and teaching. For this reason the CUC draft is pivotal in Jewish and Catholic readings inspired by a joint effort to repair past damages and continue the process of recognition and mutual acceptance in God.

Catechetical Teaching and Judaism

The educational presentation of Judaism has concerned Catholic officials. John Cardinal Willebrands expressed it in his study on "Catechetics and Judaism" presented at the 1977 Roman Bishops Synod on "Catechetics in our time":

It seems important that, in a discussion on catechetics, especially for young people and children, as is going on in this Assembly of the Synod, the question of the image of Judaism in catechetical teaching be raised. The reason is twofold: On the one hand, it is impossible - theologically and practically - to present Christianity without referring to Judaism, at least as it is found in the pages of the Old Testament, and also as it really was at the time of the New Testament. On the other hand, because the image of Judaism used to illustrate Christianity in Christian teaching is seldom exact, faithful and respectful of the theological and historical reality of Judaism.

.....

The Second Vatican Council, after a general presentation on

the relations between Christianity and Judaism states:

"All should see to it then that in catechetical work and the preaching of the Word of God they teach nothing save what conforms to the truth of the Gospel in the spirit of Christ"

(Nostra Aetate, No. 4). This principle appears as a conclusion of the previous developments in which some very practical points emerge, which are also taken up by the recent Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate No. 4, published by the Commission for Religious Relations with the Jews, dated December 1, 1974 (issued in January 1975).

Problems in the Presentation of Judaism in the CUC

It is a serious and delicate matter that the concern expressed by Cardinal Willebrands is not reflected in the CUC. The present CUC draft communicates concepts that are part of the teaching of contempt. The CUC does not seem to acknowledge Vatican II teaching on Jews and Judaism. The Vatican document takes passages from the Hebrew Scriptures and the New Testament disregarding historical critical studies that were already accepted in the 1943 Encyclical *Divino Afflante Spiritu*, a Holy See document that set in motion Biblical critical studies among Catholics.

The following sections are problematic in their presentation of Judaism:

The Only Way of Salvation?

On Page 163 (No. 1667), it says that God choose the Israelites "for his people, he made a covenant with them and gave them gradual formation by making himself and the design of his will manifest in their history and by consecrating it to himself."

But this election for a special vocation in the world is according to the CUC "to prepare and foreshadow the making of the new and perfect covenant in Christ and the delivery of a more complete revelation through the very Word of

God made flesh...this is the New Covenant that Christ established, the new covenant in his blood..."

This preparation, according to the CUC stressed the idea of Christ as "the only way of salvation. That is why whatever is true or holy, human religions cannot contribute to the salvation of man without the mysterious action of the grace of Christ." (Page 10, No. 0119-4). This concept is also repeated on Page 22 of the CUC.

This concept can be debated passionately as it was in the Middle Ages in theological confrontations. Instead of a controversy, let us imagine the effect of this teaching upon a young mind. The teaching of such exclusiveness negates other ways of or to God. Would a Christian child educated in the concept of Jesus as "the only way of salvation" consider fellow young Jews keeping Kashruth and the Sabbath, the moral regulations of Judaism, as not saved or without God's grace? Have the last 2000 years been a void moment in the covenantal life of a whole people? What is the meaning of the theology behind the Rabbinic teachings of the Mishnah and the Midrash that inspired Jesus and are reflected in the New Testament? What of the Talmud of Jerusalem or the Babylonian Talmud, what of a hundred generations of theologians and thinkers? Can such religious triumphalism deny the other in faith or communion with God?

We live a time of encounter and dialogue, attempting to understand and accept the other as a true person of faith. No true dialogue between Judaism and Christianity can be carried on unless Judaism is recognized by Christianity to be a legitimate way of redemption and covenantal realization for Jews.

Franz Rosenzweig, in the 20th century pointed out a way to overcome the temptation of triumphalism,

...No one comes to the Father - except through him (Jesus).

No one comes...but the situation is different when one need no longer come to the father because he is already with him. That is the case of the nation of Israel.

Christianity, according to the Jewish theologian, does not cancel out the

Sinai covenant; its mission is instead to make it possible for humanity to enter into God's covenant. Rosenweig emphasized that salvation belongs to everyone who accepts the yoke of God's call and command.

Isrel is not a Nation

The CUC on page 16 (# 0220) points out that,

Israel is not a nation, but the priestly People of God
(Exodus 19:6), the one that "bears the name of the Lord"
(Deuteronomy 28:10)

This text contradicts the last words of the paragraph written by Franz Rosenweig and the very word of the Hebrew Bible. God promises Abram to become a "Goi Gadol," a people with a national vocation. This vocation implies a nationality and a land, a history of exile, the suffering of Egypt, Babylon or Nazi Germany, and the redemption of the return to the Promised Land. To become "the priestly People of God" is to make a reality the call to be a nation and a promise: To sanctify daily life and live an ethical existence. Israel is a people and a nation by geographical and covenantal dimensions. The reading of the Book of Kings 1 and 2, Samuel or the prophets would clarify the meaning of nation for Judaism.

Is the CUC paragraph projecting an anti-Zionist concept? If so, it would contradict the Holy See document on The Church and Racism.

Hebrew and Christian Scriptures

The CUC maintains the unity of the Hebrew Bible (Tanakh) and the New Testament. This unity is sustained by typology, a methodology defined by the CUC as prefiguration of Jesus' mission.

Typology signified, finally, the orientation towards the accomplishment of the divine plan when 'God will be all in all' (1 Corinthians 15:28). That is the calling of the Patriarchs and the Exodus from Egypt, for example, do not lose their proper value in God's Plan, because they are at the same time intermediate stages towards it.

The CUC adds that:

The old prepares the new, the new accomplishes the old:

Each illuminates the other; both are truly Word of God (Page 26-0029-6).

A consequence of the exclusive emphasis on typology as the sole means of illustrating the unity of Hebrew Scriptures and New Testament is the claim that the relationship is based on the concept of promise and fulfillment. (See Page 24 # 0287). Whatever is indicated in the Hebrew Bible is shown as the confirmation of Jesus' mission. The typological methodology allows the CUC authors to read the Hebrew Scriptures as a book on Jesus. This is indicated on Page 96 (#1364-A):

The coming of the Son of God on earth is considerably an event that God wished to make ready for during long centuries before; through rites and sacrifices, figures and symbols, he has made everything converge upon Christ; he foretells him, announces him by mouths of a succession of prophets; he stirs up in the hearts of the human race a burning of expectation of that coming.

Typology used in the CUC methodology is primarily preparation. The Hebrew Biblical text is used as the pretext to justify Jesus' mission. Jesus is presented as the culmination of God's promises, repeating the teaching of supersessionism. Jesus and the Church are the "New Israel." The "Old Israel," presumably has disappeared. We do not object to the Church's use of typology as such, for example in its liturgy. But using only typology to characterize the relationship between the Hebrew Scriptures and the New Testament appears to reduce to a mere preparation for the latter, denying to the Hebrew Scriptures any permanent value on their own terms as God's living word. Similarly, it implicitly denies the ongoing reality of Judaism and the Jewish people.

It is ironical that the CUC enjoys the glory of being the "New Israel," in God's plan, but does not refer to what to be "Israel" meant in history and especially in the 20th century, the agony of the Holocaust and the rebirth of hope by the creation of the State of Israel. Neither one of these events are mentioned. Jewish history seems to conclude in the first century. Jews disappeared for the rest of history. The CUC continues the idea of the medieval teaching of contempt denying Judaism and the Jewish people a place in God's plan and history. The spirituality of the First Century, Pharisees, Sadducees, Essenes that nourished Jesus and his disciples is not taken into consideration by the CUC draft. It is a world that does not exist.

Jesus and Pharisaism

Jesus was related to the Pharisees, a movement divided into seven groups of opinion, and Jesus reflects in his writings the religiosity of one line of Pharisaic thought or another. The New Testament compilers, however, did not make such distinctions and deferred to the group as a whole. The CUC follows a similar line. The Pharisees appear in the CUC draft as one monolithic movement and leaders of "legal" sophistry (Page 106, # 1420-3),

Their special emphasis on it (the law) led the Jews at the time of Christ to a level of extreme religious zeal (cf letter to the Romans 10:2). In such situation, the only alternative to hypocritical casuistry rejected by Jesus (cf Matthew 15:3-7) was an opening to an unheard intervention from God: The perfect carrying-out of the law in the place of all sinners by the Just One (cf Isaiah 53:11).

A recent document of the American Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops refers more clearly to the question of Pharisaism and Jesus' criticism. It is to be lamented that God's Mercy Endures Forever: Guidelines on the Presentation of Jews and Judaism in Catholic preaching (1988) has not been taken in consideration in the preparation of the CUC. The American Catholic document states that,

Jesus was perhaps closer to the Pharisees in his religious vision than to any other group in his time. The 1985 Notes suggest that this affinity with Pharisaism may be a reason for many of his apparent controversies with them....Many scholars are of the view that Jesus was not so much arguing against the Pharisees as a group, as he was condemning excesses of some Pharisees, excesses of a sort that can be found among some Christians as well....After the Church had distanced itself from Judaism...it tended to telescope the long historical process whereby the gospels were set down generations after Jesus' death. Thus, certain controversies that may actually have taken place between church leaders and rabbis toward the end of the first century were 'read back' into the life of Jesus....

Professor David Flusser of the Hebrew University stresses this point in his study, Jewish Sources in early Christianity,

The strictures of the Sages against this negative type of Pharisee were identical with those of Jesus against the Pharisees. Jesus said of them that they made broad their phylacteries and loved the chief seats in the synagogues in order to be seen and to be called Rabbi. Likewise, as we have mentioned, Jesus compared the Pharisees to sepulchres which are whitewashed on the outside but full of maggots inside. In Matthew 23, Jesus stated seven times "woe unto you... Pharisees." In the Talmud seven types of Pharisees are listed, five of them hypocrites.

Jesus did, however, also have positive things to say about the Pharisees. He was aware that in the world of the Pharisees there was a certain hypocrisy, but at the same

time, he was also aware of the positive aspects of the Pharisees; in other words, there was an intentional ambiguity in his use of the word "Pharisees." He also said: "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not you after their works: for they say, and do not" (Matthew 23:2-3). Here he was making a clear distinction between the negative types of Pharisees and the rest of the Pharisees; he spoke of the Pharisees in general, but inserted into his speech the polemic we find in the Talmudic sources against the negative kinds of Pharisees.

Jesus emphasized that the ways of the Sages should guide his disciples, since the Sages, as he stated, sat on the seat of Moses, and their rulings were binding on him and his disciples. Jesus also required of his disciples that their righteousness should exceed that of the Pharisees (Matthew 5:20). He saw in the Pharisees the heirs of Moses and therefore the true interpreters of the Torah; but he also criticized them for not doing what they said.

The CUC's consultation of Rabbinic sources, known and studied by Jesus, would have avoided the repetition of the concept of "hypocritical casuistry," a problem faced by many religious people. Catholicism is not an example. Jesus' criticism is not an example. Jesus' criticism could be applied also to the exercise of Canon Law.

The Rabbinic scholars would debate the implementation of rituals and liturgical ordinances as the best way to realize in act and word the covenantal relationship with God. It was a free debate. No magisterium regulated or regulates their conclusions, but the desire to live daily God's grace. Jesus was not an exception to the Rabbinic methodology of sacredness. He was critical of aspects of Pharisaism as a close follower of its dictates.

Law-Halahah

The interpreters of biblical teaching, from the time of Ezra to the second century, C.E., were concerned with God, God's commanding voice and Word, and their implementation in the daily life of Israel. For that purpose, new generations of religious leaders and scholars interpreted the meaning of the Word of God in their every day lives. The interpreters' mission was to find ways and modes of making the covenantal relationship — God's election of Israel -- a reality in the life of the Chosen People, a continuous reality of God's love. This preoccupation resulted in the body of regulations and recommendations on how to lead a life of holiness. It is a methodology of sanctity that the rabbis called Halahah.

Halahah is a noun derived from the verb halah, "to go." Halahah is a way of being and going, a manner of living and reliving God's commands and partnership. To be halahic is to make God's Presence a reality in all aspects of life: At the moment of waking up in the morning, thanking God for restoring the soul; thanking God for the goodness of food; at prayer and at study, thanking God for God's Presence. Halahah is the joy of guiding and shaping life by the experience of covenant, guided by tradition.

Halahah is a constant process of actualization of God's experience and its ethical content. Its exercise is a response to history. The book of Exodus is a good example of Halakhic spirituality. Exodus is more than "A deliverance from the slavery of sin" (CUC, page 322, #3110). The Exodus epic entails the experience of exile and return, from spiritual nothingness to national and individual meaningful experience. Egyptian slavery was not a "sin" for the Hebrew people. It was imposed on them by their persecutors.

The Hebrew people left Egyptian slavery to enter into the real obligation of freedom: To accept Mount Sinai, the Ten Commandments and a life of purity. The Sinai covenant implies the relationship God-Israel, but also the acceptance of a content of revelation, moral and ethical regulations. The first 18 chapters of Exodus narrate an epic of political liberation, the rest, 22 chapters, a discipline of religiosity. It is as was previously defined Halahah, a way to be religious. This concept is totally disregarded by the CUC. Halahah is not law, but a way of living God's covenantal relationship.

It would have been important for the CUC to stress the close relationship of Jesus with this idea of Pharisaism, specially when he stresses that he is "the way." Unfortunately, the confrontatio-law-Halahah reflected problems that were not necessarily part of Jesus' experience in his own days. It should not have been taken by the CUC.

Forgiveness and Reconciliation

The CUC devotes Part One, Section 3, No. 1429 through 1436, to the question of forgiveness and repentance. The paragraphs continue a particular concept of the teaching of contempt. It stresses Jesus' call to love as evidence of Christian moral superiority over Jewish "vindictiveness." This argument not only misses the point raised by Pharisaic Judaism, but also obscures the proper understanding of the theology of forgiveness in both Judaism and early Christianity. In the forgiving attitude of the believer Judaism counts the good will of the forgiver as the act of recognition of guilt by the sinner. It is an inner transformation that changes the heart of the transgressor.

Forgiveness entails repentance. This idea which is not foreign to Christianity, is central in the Jewish consideration. The Jewish notions of forgiveness and repentance have their roots in the Hebrew Bible. The word "forgiveness" stems from the cultic terminology of cleansing. Once an individual feels inner contrition it has to be followed by outward acts of repentance. It is an inner turning, a turning of the heart to purity. It is the inner operation of Teshuvah.

Teshuvah is pivotal in Jewish spirituality, expressing confession of the transgression, a spiritual working out of the fault, and a response in moral acting, repentance. Teshuvah is a response of the whole person whose faith sees the relationship with God as primarily ethical in nature. God has an ethical claim upon the individual. These concepts known and exercised by Jesus are ignored by the CUC draft. An explanation of the traditional meaning of repentance and reconciliation would have been fundamental in the understanding of the Jewishness of Jesus. Otherwise, the repetition of the concept of a Jewish lack of forgiveness repeats old concepts of contempt.

Jesus on the Cross

Several sections are devoted to the death of Jesus. On Page 110, Section 1443, the paragraph explains that,

"The violent death of Jesus was not the product of chance in an unfortunate combination of circumstances. It belongs to the mystery of the plan of God, as St. Peter explained to the Jews in Jerusalem in his very first speech at Pentecost, 'This man was put in your power by the deliberate intentional foreknowledge of God' (Acts 2.23).

The CUC accentuates the fact that Jesus' death is part of the divine plan of salvation. The text points out (Page 111 #1444) that "this divine plan centered on the crucified Messiah had been announced in advance by the prophets as a mystery of universal redemption from sins"...adding that the "sacrificial death of Jesus fulfills in particular the prophecy of the suffering servant (cf. Isaiah 53: 7-8 and Acts 8: 32-35)."

Once again, by mentioning the prophets as foreunners of Jesus, the CUC uses a typology that is essentially predictive prophecy showing the biblical testimony of Israel as a stage of preparation for the coming of Jesus. Judaism is conceived as a stage of preparation for Jesus' mission. It is a typological reading.

Typology is an important tool of theological interpretation. It was often used by the Pharisees and the rabbis to deepen the meaning of the original text. It can also be a tool of contempt as it has been the rule among Christian interpreters of the Hebrew Scriptures. It is so in the CUC reading of Jewish sources. A good example is the image of the "suffering servant" applied to Jesus. The symbol has a "surplus of meaning" as quoted by Sister Mary C. Boys, following the thought of Paul Ricoeur, adding more meaning to an idea that indicates Israel's suffering in exile. The text, once again, becomes the pretext or excuse for reasons beyond the original meaning.

The Covenant with Noah

The CUC devotes Page 15 - Section 0212-2, to The Covenant with Noah (Genesis 9.9). The text says this covenant will be the basis of the divine plan for the "nations" humanity scattered "according to their countries and each of their languages, according to their tribes and their nations" (Genesis 10.5, 20, 31) and entrusted to the guardianship of angels (CF Deuteronomy 4.19; 32.8).

The text continues saying that,

"Scripture that expresses the height of sanctity that the salvation of pagans live in according to the Covenant of Noah can reach, while waiting for Christ, "to gather into unity the scattered children of God" (John 11.52)."

The Jewish reader would agree with this concept that relates to the post rabbinic understanding of Noah's mission. Rabbi Eliahu Benamozeg, 19th century Italian scholar, analyzed the role of Noah in God's design. He felt, following old traditions of Jewish thought, that Noah was the first Covenant of God with humanity that was continued in Jesus' vocation. The God-Noah relationship is considered the first covenant because it has a content of ethical and moral rules to be followed by those living in God's covenant. God's persevering love for humanity despite Noah's failure to accomplish God's covenant is continued in

Jesus' mission to humanity. The relationship of Noah-Jesus is the attempt of bringing humanity to God, while Israel has its own testimony. This section of the CUC requires a joint Catholic-Jewish reflection into God's design and our interfaith encounter.

Final Thoughts

The CUC is presently under consideration by Episcopal conferences and Catholic educators. The present reading, was done in a spirit of friendship and great concern for Catholic teaching and its presentation of Judaism, a presentation that will influence countless generations of Catholics, and influence the Catholic-Jewish relationship.

Pope John Paul II showed the way for this presentation in his speech to the delegates at the meeting of representatives of Episcopal Conferences and other Experts in Catholic-Jewish relations, Rome, March 6, 1982. His words should be taken in serious consideration by the CUC editors in the final version of the document. Pope John Paul II.

Yes, the clarity and affirmation of our Christian identity constitute an essential basis if we are to have real, productive and durable ties with the Jewish people. In this sense I am happy to know that you dedicate much effort in study and prayer together, the better to grasp and formulate the sometimes complex biblical and theological problems which have arisen because of the very progress of Judaeo-Christian dialogue. Work that is of poor quality or lacking in precision would be extremely detrimental to dialogue in this field. May God allow Christians and Jews really to come together, to arrive at an exchange in depth, founded on their respective identities, but never blurring it on either side, truly searching the will of God the Revealer.

Such relations can and should contribute to a richer knowledge of our own roots, and will certainly cast light on some aspects of the Christian identity just mentioned. Our common spiritual patrimony is very large.

To assess it carefully in itself and with due awareness of the faith and religious life of the Jewish people as they are professed and practised still today, can greatly help us to understand better certain aspects of the life of the Church. Such is the case of liturgy whose Jewish roots remain still to be examined in depth, and in any case should be better known and appreciated by our faithful. The same is true of the history of our institutions which, since the beginning of the Church, have been inspired by certain aspects of the synagogue community organization. Finally our common spiritual patrimony is particularly important when we turn to our belief in one only God, good and merciful, who loves men and is loved by them (cf. Wisdom 24:26), Lord of history and of the destinies of men, who is our Father and who chose Israel, "the good olive tree onto which have been grafted the wild olive branches, that of the gentiles" (Nostra Aetate, n. 4; cf. also Rom 11:17-24).

CONCLUSION: Points of concern in the CUC's presentation of Jews and Judaism.

- * Presentation of the Hebrew Scriptures, Old Testament, as the preparation of Jesus' vocation.
- * Partial exposition of 1st century Judaism ignoring the spiritual richness and variety of that time.
- * Supersessionism
- * Use and abuse of typology portraying biblical episodes as indicating Jesus as the fulfillment of God's promises to Israel.
- * No reference to the continuous historical reality of the Jewish people throughout history.

The CUC does not mention the agony and recovery of the Jewish people in the 20th century, the Holocaust and the return to the Promised Land by the creation of the State of Israel. (Notes on the Presentation of Jews and Judaism in Preaching and Catechesis, 1985).

- * Mention of the "Suffering Servant" in a typological way overlooking its meaning in Jewish history, especially in exile.
- * A better presentation of Jewish "law" (Halahah), avoiding the confrontation "law-love" that has been part of the teaching of contempt.
- * The use of the term "First Covenant" (# Page 9, #0111 and page 16, #0215-0220) and "Old Covenant" without commenting on the growth and change of the covenant notion in centuries of Jewish spirituality from Jeremiah 31:31 to the Pharisees.
- * The presentation of the Jewish concept of Messiah is too general. It stresses in a defensive way the messianic character of Jesus paying no attention to the rabbinic idea of messianism. The Notes express the concept of messianic hope in a way that overcomes triumphalism calling for friendship and interfaith communion.

- * Need to clarify the role of Pontius Pilate (Page 112-113, #1448-1452) as a despotic character. Otherwise, he appears as a "victim" of the Jewish mobs claiming for Jesus' death.

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A THEOLOGICAL UNDERSTANDING OF THE RELATIONSHIP BETWEEN
CHRISTIANS AND JEWS

INTRODUCTION

Purpose:

Christians and Jews live side by side in our pluralistic American society. We engage one another not only in personal and social ways but also at deeper levels where ultimate values are expressed and where a theological understanding of our relationship is required. The confessional documents of the Reformed tradition are largely silent on this matter. Hence this paper has been prepared by the church, as a pastoral and teaching document, to provide a basis for continuing discussion within the Presbyterian community and to offer guidance for the occasions in which Presbyterians converse, cooperate and interact with Jews. What is the relationship which God intends between Christians and Jews, between Christianity and Judaism? A theological understanding of this relationship is the subject which this paper addresses.

Context:

Theology is never done in a vacuum. It influences and is influenced by its context. We do our theological work today in an increasingly global and pluralistic context -- one that is interpersonal and intercommunal as well. Moreover, as Presbyterians we do our theological work on the basis of scripture, in the context of our faith in the living presence of Jesus Christ through the Holy Spirit, and of the church's theological tradition. A few words about each of these dimensions of our context may be helpful in understanding this paper.

The context in which the church now witnesses is more and more global and pluralistic. Churches have been planted in every nation on earth, but in most places Christians exist as a minority. The age of "Christendom" has passed, and the age of an interdependent global society is fast emerging. Things said by Christians in North America about the relationship of Christians and Jews will be heard by Christians in the Middle East, where there are painful conflicts affecting the entire region. Moreover it is increasingly difficult to ignore the existence of other religious communities and non-religious movements in the world, many of which challenge our truth claims. What we say on the subject before us will be considered by these as well. We must be sensitive as we speak of the truth we know, lest we add to the suffering of others or increase hostility and misunderstanding by what we say.

The context (in which the church now witnesses is also interpersonal and intercommunal. The reality of which we speak con-

sists of individual persons and of entire peoples who carry within themselves real fears, pains and hopes. Whatever the Presbyterian Church (U.S.A.) says about the relationship of Christians and Jews must be appropriate to our North American setting, and yet sensitive to the deep longings and fears of those who struggle with this issue in different settings, especially in the Middle East. Recent General Assemblies of the Presbyterian Church (U.S.A.) have maintained a clear and consistent position concerning the struggle in the Middle East as a matter of the church's social policy.¹ The General Assembly regards the theological affirmations of the present study as consistent with the church's prior social policy statements concerning the Middle East.

The context of the church's witness includes also the fact that our church is deeply bound to its own heritage of scripture and theological tradition. In discussing the relationship of Christians and Jews, we cannot separate ourselves from the Word of God, given in covenant to the Jewish people, made flesh in Jesus Christ, and ever renewed in the work of the Holy Spirit among us. Acknowledging the guidance of the church's confessional tradition, we recognize our responsibility to interpret the Word for our situation today. What the Presbyterian Church (U.S.A.) says on this complex subject will ultimately be evaluated in terms of the theological contribution that it makes.

The context of the church's witness includes, finally and most basically, the real presence of the risen Lord. We make our declarations within the love of Jesus Christ who calls us to witness and service in his name. Since our life is a part of what we say, we seek to testify by our deeds and words to the all-encompassing love of Christ through whom we "who were far off have been brought near" to the covenants of promise.

Background:

This theological study is not unprecedented. Since World War II, statements and study documents dealing with Jewish-Christian relations have been issued by a number of churches and Christian bodies. Among these are the Vatican's Nostra Aetate (1965), the Report to the Faith and Order Commission of the World Council of Churches (1968), the statement of the Synod of the Reformed Church of Holland (1970), the statement of the French Bishop's Committee for Relations with the Jews (1973), the report of the Lutheran World Federation (1975), the statement of the Synod of the Rhineland Church in West Germany (1980), and the study of the World Alliance of Reformed Churches (1986).

1. Minutes of the 196th General Assembly (1984), Presbyterian Church (U.S.A.): New York and Atlanta. pp. 82, 337-339.

The present study has been six years in preparation. It is the product of a project begun in 1981 within the former Presbyterian Church, U.S., then redeveloped and greatly expanded in scope and participation in 1983 upon the reunion which brought into being the Presbyterian Church (U.S.A.). The study has been developed under the direction of the church's Council on Theology and Culture, through a process which involved many people reflecting diverse interests and backgrounds, both in the United States and the Middle East.

In the course of addressing this subject, our church has come to see many things in a new light. The study has helped us to feel the pain of our Jewish neighbors who remember that the Holocaust was carried out in the heart of "Christian Europe" by persons many of whom were baptized Christians. We have come to understand in a new way how our witness to the gospel can be perceived by Jews as an attempt to erode and ultimately to destroy their own communities. Similarly, we have been made sensitive to the difficult role of our Arab Christian brothers and sisters in the Middle East. We have listened to the anguish of the Palestinians, and we have heard their cry. It is a cry which is echoed also in the church's recent policy statements on the Middle East, and in this theological statement as well.

The paper which we here present to the church does not attempt to address every problem, nor to say more than we believe that we are able truly to say. It consists of seven theological affirmations, with a brief explication of each. Together they seek to lay the foundation for a new and better relationship under God between Christians and Jews. They are:

- 1) a reaffirmation that the God who addresses both Christians and Jews is the same - the living and true God;
- 2) a new understanding by the church that its own identity is intimately related to the continuing identity of the Jewish people;
- 3) a willingness to ponder with Jews the mystery of God's election of both Jews and Christians to be a light to the nations;
- 4) an acknowledgment by Christians that Jews are in covenant relationship with God, and a consideration of the implications of this reality for evangelism;
- 5) a determination by Christians to put an end to "the teaching of contempt" for the Jews;
- 6) a willingness to acknowledge the continuing significance of the promise of land, and to explore its implications for our theology;
- 7) a readiness to act on the hope which we share with the Jews in God's promise of the peaceable kingdom.

These seven theological affirmations with their explications are offered to the church not to end debate but to inform it, and thus to serve as a basis for an ever deepening understanding of the mystery of God's saving work in the world.

Definitions and Language:

The defining of terms on this subject is complex, but unavoidable. We understand "Judaism" to be the religion of the Jews. It is practiced by many today and extends back into the period of the Hebrew scriptures. Judaism of late antiquity gave rise to that form of Judaism which has been developing since the first century, known as "Rabbinic Judaism." It gave rise to early Christianity as well. Both Christianity and Judaism claim relationship with the ancient people Israel; the use of the term "Israel" in this study is restricted to its ancient reference.

We understand the term "Jew" to include anyone descended from Abraham and Sarah through Isaac and Rebekah, Jacob, Leah, and Rachel, and those converted into the Jewish community. We recognize that Jews are varied in the observance of their religion, and that there are many Jews who do not practice Judaism at all. But they nonetheless consider themselves Jews, and are considered to be so by the Jewish community and by this study.

The language of this paper is conformable to General Assembly guidelines for inclusiveness within the Presbyterian Church (U.S.A.). It avoids gender-specific references either to God or to the people of God, except in reference to the Trinity and the Kingdom of God, and in direct quotation from scripture. The word, "Lord," is used only with reference to Jesus Christ. The paper acknowledges the role of both women and men in the church's tradition.

* * * * *

The following affirmations are offered to the church for our common edification and growth in obedience and faith. To God alone be the glory!

AFFIRMATIONS AND EXPLICATIONS

1. WE AFFIRM THAT THE LIVING GOD WHOM CHRISTIANS WORSHIP IS THE SAME GOD WHO IS WORSHIPED AND SERVED BY JEWS. WE BEAR WITNESS THAT THE GOD REVEALED IN JESUS, A JEW, TO BE THE TRIUNE LORD OF ALL, IS THE SAME ONE DISCLOSED IN THE LIFE AND WORSHIP OF ISRAEL.

Explication

Christianity began in the context of Jewish faith and life. Jesus was a Jew, as were his earliest followers. Paul, the apostle to the gentiles, referred to himself as a "Hebrew of the Hebrews." The life and liturgy of the Jews provided the language and thought forms through which the revelation in Jesus was first received and expressed. Jewish liturgical forms were decisive for the worship of the early church, and are influential still, especially in churches of the Reformed tradition.

Yet the relationship of Christians to Jews is more than one of common history and ideas. The relationship is significant for our faith because Christians confess that the God of Abraham and Sarah, and their descendants, is the very One whom the apostles addressed as "the God and Father of our Lord Jesus Christ." The one God elected and entered into covenant with Israel to reveal the divine will and point to a future salvation in which all people will live in peace and righteousness. This expectation of the reign of God in a messianic age was described by the Hebrew prophets in different ways. The scriptures speak of the expectation of a deliverer king anointed by God, of the appearing of a righteous teacher, of a suffering servant, or of a people enabled through God's grace to establish the messianic age. Early Christian preaching proclaimed that Jesus had become Messiah and Lord, God's anointed who has inaugurated the kingdom of peace and righteousness through his life, death and resurrection. While some Jews accepted this message, the majority did not, choosing to adhere to the biblical revelation as interpreted by their teachers, and continuing to await the fulfillment of the messianic promises given through the prophets, priests and kings of Israel.

Thus the bond between the community of Jews and those who came to be called Christians was broken, and both have continued as vital but separate communities through the centuries. Nonetheless, there are ties which remain between Christians and Jews: the faith of both in the one God whose loving and just will is for the redemption of all humankind; and the Jewishness of Jesus whom we confess to be the Christ of God.

In confessing Jesus as the Word of God incarnate, Christians are not rejecting the concrete existence of Jesus who lived by the faith of Israel. Rather, we are affirming the unique way in

which Jesus, a Jew, is the being and power of God for the redemption of the world. In him, God is disclosed to be the Triune One who creates and reconciles all things. This is the way in which Christians affirm the reality of the one God who is sovereign over all.

*People of God electly count
then A, I, & J.*

2. WE AFFIRM THAT THE CHURCH, ELECTED IN JESUS CHRIST, HAS BEEN ENGRAFTED INTO THE COVENANT WITH ABRAHAM AND SARAH. THEREFORE CHRISTIANS HAVE NOT REPLACED ~~THE JEWS~~, BUT HAVE BEEN JOINED TO ~~THEM AS THE PEOPLE OF GOD.~~

Explication

The church, especially in the Reformed tradition, understands itself to be in covenant with God through its election in Jesus Christ. Because the church affirms this covenant as fundamental to its existence, it has generally not sought nor felt any need to offer any positive interpretation of God's relationship with the Jews, lineal descendants of Abraham and Sarah, Isaac and Rebekah, Jacob, Rachel and Leah with whom God covenanted long ago. The emphasis has fallen on the new covenant established in Christ and the creation of the church.

Sometime during the second century of the Common Era a view called "supersessionism", based on the reading of some biblical texts and nurtured in controversy, began to take shape. By the beginning of the third century this teaching became the orthodox understanding of the relationship between God and the church, and thus also of the relationship of God with the Jews, and of Christians with the Jews.

Supersessionism maintains that because the Jews refused to receive Jesus as Messiah, they were cursed by God, are no longer in covenant with God, and that the church alone is the "true Israel" or the "spiritual Israel." When Jews continue to assert, as they do, that they are the covenant people of God, they are looked upon by many Christians as impertinent intruders, claiming a right which is no longer theirs. The long and dolorous history of Christian imperialism, in which the church often justified anti-Jewish acts and attitudes in the name of Jesus, finds its theological base in this teaching.

We believe and testify that this theory of supersessionism or replacement is harmful and in need of reconsideration as the church seeks to proclaim God's saving activity with humankind. The scriptural and theological bases for this view are clear enough; but we are prompted to look again at our tradition by events in our own time, and by an increasing number of theologians and biblical scholars who are calling for such a reap-

praisal. The pride and prejudice which have been justified by reference to this doctrine of replacement themselves seem reason enough for taking a hard look at this position.

For us, the teaching that the church has been engrafted by God's grace into the people of God finds as much support in scripture as the view of supersessionism, and is much more consistent with our understanding of the work of God in Jesus Christ. The emphasis is on the continuity and trustworthiness of God's commitments and God's grace. The issue for the early church concerned the inclusion of the Gentiles in God's saving work, not the exclusion of the Jews. Paul insists that God is God of both Jews and Gentiles and justifies God's redemption of both on the basis of faith (Rom. 3:29-30). God's covenants are not broken. "God has not rejected his people whom he foreknew" (Rom. 11:2). The church has not "replaced" the Jewish people. Quite the contrary! The church, being made up primarily of those who were once aliens and strangers to the covenants of promise, has been engrafted into God's covenant with Abraham and Sarah (Rom. 11:17-18).

The continued existence of the Jewish people and of the church as communities elected by God is, as the Apostle Paul expressed it, a "mystery" (Rom. 11:25). We do not claim to fathom this mystery, but the theory of replacement is no longer a satisfactory explanation of our God-established relationship. We ponder the work of God, including the wonder of Christ's atoning work for us. Whatever we are to say, we must affirm God's gracious covenanting with both the Jews and the church, and rejoice that God's desire to save all humanity is more compelling than our various efforts to claim advantage one over the other.

3. WE AFFIRM THAT BOTH THE CHURCH AND THE JEWISH PEOPLE ARE ELECTED BY GOD FOR WITNESS TO THE WORLD, AND THAT THE RELATIONSHIP OF THE CHURCH TO CONTEMPORARY JEWS IS BASED ON THAT GRACIOUS AND IRREVOCABLE ELECTION OF BOTH.

Explication

God chose a particular people, Israel, as a sign and foretaste of God's grace toward all people. It is for the sake of God's redemption of the world that Israel was elected. The promises of God, made to Abraham and Sarah and to their offspring after them, were given so that blessing might come upon "all families of the earth" (Genesis 12:1-3). God continues that purpose through Christians and Jews. The church, like the Jews, is called to be a light to the nations (Acts 13:47). God's purpose embraces the whole creation.

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In the electing of peoples, God takes the initiative. Election does not manifest human achievement but divine grace. Neither Jews nor Christians can claim to deserve this favor. Election is the way in which God creates freedom through the Holy Spirit for a people to be for God and for others. God, who is ever faithful to the word which has been spoken, does not take back the divine election. Whenever either the Jews or the church have rejected God's ways, God has judged but not rejected them. This is a sign of God's redeeming faithfulness toward the world.

Both Christians and Jews are elected to service for the life of the world. Despite profound theological differences separating Christians and Jews, we believe that God has bound us together in a unique relationship for the sake of God's love for the world. We testify to this election, but we cannot explain it. It is part of the purpose of God for the whole creation. Thus there is much common ground where Christians and Jews can and should act together.

AMERICAN JEWISH ARCHIVES

4. WE AFFIRM THAT THE REIGN OF GOD IS ATTESTED BOTH BY THE CONTINUING EXISTENCE OF THE JEWISH PEOPLE AND BY THE CHURCH'S PROCLAMATION OF THE GOSPEL OF JESUS CHRIST. HENCE, WHEN SPEAKING WITH JEWS ABOUT MATTERS OF FAITH, WE MUST ALWAYS ACKNOWLEDGE THAT JEWS ARE ALREADY IN A COVENANTAL RELATIONSHIP WITH GOD.

Explication

God, who acts in human history by the Word and Spirit, is not left without visible witnesses on the earth. God's sovereign and saving reign in the world is signified both by the continuing existence and faithfulness of the Jewish people and by the life and witness of the church.

As the cross of Jesus has always been a stumbling block to Jews, so also the continued existence and faithfulness of the Jews is often a stumbling block to Christians. Our persuasion of the truth of God in Jesus Christ has sometimes led Christians to conclude that Judaism should no longer exist, now that Christ has come, and that all Jews ought properly to become baptized members of the church. Over the centuries, many afflictions have been visited on the Jews by Christians holding this belief -- not least in our own time. We believe that the time has come for Christians to stop and take a new look at the Jewish people and at the relationship which God wills between Christian and Jew.

Such reappraisal cannot avoid the issue of evangelism. Should Christians seek to evangelize Jews? For Jews, this is a very sensitive issue. Proselytism by Christians seeking to persuade, even to convert, them has too often been the experience of

Jews. Besides its implied negative judgment on Jewish faith, Christian evangelism is seen by them as a threat to Jewish survival, because Jews who unite with the church usually sever their bonds with the Jewish people. The issue is problematical for Christians as well. Although we understand ourselves called to be witnesses to Christ in all the earth, we understand our scriptures and our confessional documents to teach that Jews are already in covenant with God, and that God's covenant is not revoked.

For Christians, there is no easy answer to this dilemma. We affirm that Jesus Christ came for all people -- "to the Jew first and also to the Greek." But if most Jews choose not to follow him as Messiah and Lord, we are not entitled to conclude from this that God's covenant with their forebears has now been rescinded. We do not presume to know the whole mind of God on this matter, but this we can surely say: we will witness to the gospel of Jesus Christ among all the "nations" (ethne), by word and by life, in accordance with our Lord's command. But whenever we speak with Jews, we must not forget that they are already in covenant with God.

Dialogue is the appropriate form of faithful conversation between Christians and Jews. Dialogue is not a cover for proselytism. Rather, as trust is established, not only questions and concerns can be shared, but faith and commitments as well. Thus dialogue is compatible with witness, while it is incompatible with a militancy that seeks to impose one's own terms on another. In dialogue, partners are able to define their faith in their own terms, avoiding caricatures of one another, and are thus better able to obey the commandment, "Thou shalt not bear false witness against thy neighbor." Dialogue, especially in light of our shared history, should be entered into with a spirit of humility and a commitment to reconciliation. Such dialogue can be a witness that seeks also to heal that which has been broken. It is out of a mutual willingness to listen and to learn that faith deepens, and a new and better relationship between Christians and Jews is enabled to grow.

5. WE ACKNOWLEDGE IN REPENTANCE THE CHURCH'S LONG AND DEEP COMPLICITY IN THE PROLIFERATION OF ANTI-JEWISH ATTITUDES AND ACTIONS THROUGH ITS "TEACHING OF CONTEMPT" FOR THE JEWS. SUCH TEACHING WE NOW REPUDIATE, TOGETHER WITH THE ACTS AND ATTITUDES WHICH IT GENERATES.

Explication

Anti-Jewish sentiment and action by Christians began in New Testament times. The struggle between Christians and Jews in the

first century of the Christian movement was often bitter and marked by mutual violence. The depth of hostility left its mark on early Christian and Jewish literature, including portions of the New Testament.

In subsequent centuries, after the occasions for the original hostility had long since passed, the church misused portions of the New Testament as proof texts to justify a heightened animosity toward Jews. For many centuries, it was the church's teaching to label Jews as "Christ-killers" and a "deicide race." This is known as the "teaching of contempt." Persecution of Jews was at times officially sanctioned, and at other times indirectly encouraged or at least tolerated. Holy Week became a time of terror for Jews.

To this day, the church's worship, preaching, and teaching often lend themselves, at times unwittingly, to a perpetuation of the "teaching of contempt." For example, the public reading of scripture without explicating potentially misleading passages concerning "the Jews," preaching which uses Judaism as a negative example in order to commend Christianity, public prayer which assumes that only the prayers of Christians are pleasing to God, teaching in the Church School which reiterates stereotypes and non-historical ideas about the Pharisees and Jewish leadership -- all of these contribute, however subtly, to a continuation of the church's "teaching of contempt."

It is painful to realize how the teaching of the church has led individuals and groups to behavior that has tragic consequences. It is agonizing to discover that the church's "teaching of contempt" was a major ingredient that made possible the monstrous policy of annihilation of Jews by Nazi Germany. It is disturbing to have to admit that the churches of the West did little to challenge the policies of their governments, even in the face of the growing certainty that the Holocaust was taking place. Though many Christians in Europe acted heroically to shelter Jews, the record reveals that most churches as well as governments, the world over, largely turned a deaf ear to the pleas for sanctuary for Jews.

As the very embodiment of anti-Jewish attitudes and actions, the Holocaust is a sober reminder that such horrors are actually possible in this world, and that they begin with apparently small acts of disdain or expedience. Hence we pledge to be alert for all such acts of denigration from now on, so that they may be resisted. Our teaching must be reviewed and changed as necessary, so that we may never again fuel the fires of hatred for Jews. We must be willing to admit our church's complicity in wrongdoing in the past, even as we try to establish a new basis of trust and communication with Jews. We pledge, God helping us, never again to participate in, to contribute to, or (insofar as

we are able) to allow the persecution or denigration of Jews, or the belittling of Judaism.

along with the revocation of that promise

6. WE AFFIRM THE CONTINUITY AND ~~IRREVOCABILITY~~ OF GOD'S PROMISE OF LAND TO THE PEOPLE ISRAEL, AND WE SEE IN THAT PROMISE PROFOUND IMPLICATIONS BOTH FOR THE JEWS AND THE WHOLE HUMAN FAMILY.

Explication

The covenant which God made with Abraham and Sarah included not only the promise that their descendants would forever be God's people, but it included also the promise that God would give to them "the land of your sojournings, all the land of Canaan, for an everlasting possession" (Genesis 17:7-8). For at least 3000 years this promise of the land has been an essential element of the self-understanding of the Jewish people, whether or not they have actually lived there. Even when they were driven away from the land into exile and dispersion, Jews have continued to understand themselves as a people in relation to God who gave them a land.

Prior to the establishment of the State of Israel in 1948, as for centuries preceding, we Christians have been able largely to ignore this element of "the land" in Jewish self-identity, and to define Jewish experience in our own terms rather than in theirs -- that is, simply in terms of ethnicity or religion without reference to the divine promise of the land. Since 1948, however, we see what has not been seen since before New Testament times: Jews exercising political authority in the land of Israel. Today it is scarcely possible for there to be any true dialogue between Christians and Jews if the issue of the land continues to be avoided by Christians. God's promise of land can no longer be ignored.

But is the State of Israel to be understood in terms of the fulfillment of that divine promise? Many Jews believe devoutly that it is. Other Jews are equally sure that it is not, regarding the State of Israel as an unauthorized attempt to flee the divinely imposed exile. Still other Jews interpret the State of Israel in purely secular terms. Christian opinion is equally diverse. Thus we find ourselves unable to come to a common mind on this question at this time. Therefore we take no position on the theological significance of the State of Israel.

What we do affirm, however, is that God's everlasting covenant with the descendants of Abraham and Sarah includes the promise of a land which God gives them in God's own time and way, and that this promise has not been revoked. This affirma-

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tion, we believe, is crucial to a theological understanding of the relationship between Christians and Jews.

The implications of such an affirmation are significant for Christians as well as for Jews. It provides a salutary corrective to tendencies which have arisen within Christianity but which are essentially foreign to biblical faith. One such is the tendency among many Christians to split the kingdom of God in such a way as largely to sever the connection between the salvation of the individual and the redemption of ^{the} world. God's covenantal promise of the land is a powerful reminder to Christians as well as to Jews of God's saving purpose to redeem the heavens and the earth. A promise of particular land becomes a sign of God's intention for the world. It is a reminder as well of the corporate nature of God's redeeming work, for the land is promised by God not to individuals but to a people. This is an important counterbalance to a tendency in much of western Christianity toward an excessive individualization of religion.

Even more important for Christians, the affirmation of the continuity of the covenantal promise of land for the Jewish people conveys a sense of the concreteness of God's saving work -- a sense which may help Christians to grasp afresh the mystery of the incarnation and of the kingdom. God's saving work in the world is not disembodied. It was God's will that one nation should be a light to all nations, one people a kingdom of priests for all peoples. That divine will was given concrete expression, in time and space, through a particular people in a particular land. So also, we believe, Jesus the incarnate Son of God embodied in his own person the vocation of Israel. As the suffering servant of God, he both announced and inaugurated the appearance of God's kingdom on the earth. It is not a disembodied kingdom, for the Christ is not a disembodied King. We bear witness that he is the Word made flesh.

Finally, the promises of the covenant, including the promise of land, cannot be separated from the obligation which God's unilateral election imposes: the obligation "to do justice, to love kindness, and to walk humbly with your God" (Micah 6:8). God's justice, unlike ours, is consistently tilted in favor of the powerless and the oppressed. Therefore we who uphold the divine promise of the land, whether we be Christian or Jew, dare not fail to uphold as well the divine right of all those who today cry for justice in the land -- especially, the Palestinians.

We therefore call on all people of faith to engage in the work of reconciliation and peacemaking. We pray for and encourage those who would break the cycles of vengeance and violence, whether it be the violence of states or of resistance movements, of terror or of retaliation. We stand with those who work toward non-violent solutions, including those who choose non-violent resistance. We also urge nation states and other political

institutions to seek negotiated settlements of conflicting claims.

The seeking of justice is a sign of our faith in the reign of God.

7. WE AFFIRM THAT JEWS AND CHRISTIANS ARE PARTNERS IN WAITING. CHRISTIANS SEE IN CHRIST THE REDEMPTION NOT YET FULLY VISIBLE IN THE WORLD, AND JEWS AWAIT THE MESSIANIC REDEMPTION. CHRISTIANS AND JEWS TOGETHER AWAIT THE FINAL MANIFESTATION OF GOD'S PROMISE OF THE PEACEABLE KINGDOM.

Explication

Christian hope has roots in Israel's hope, and is unintelligible apart from it. New Testament teaching concerning the kingdom of God was shaped by the messianic and apocalyptic vision of Judaism. That prophetic vision was proclaimed by John the Baptist, and the preaching of Jesus contained the same vision. Both Jews and Christians affirm that God reigns over all human destiny and has not abandoned the world to chaos, and that, despite many appearances to the contrary, God is acting within history to establish righteousness and peace.

Jews still await the kingdom which the prophets foretold. Some look for a messianic age in which God's heavenly reign will be ushered in upon the earth. Christians proclaim the good news that in Jesus Christ "the kingdom of God is at hand," yet we too wait in hope for the redemption of all things in God. Though the waiting of Jews and Christians is significantly different on account of our differing perception of Jesus, nonetheless we both wait with eager longing for the fulfillment of God's gracious reign upon the earth -- the kingdom of righteousness and peace foretold by the prophets. We are in this sense partners in waiting.

There is, however, a misunderstanding of the Christian hope in relation to the hope of Israel that we must disavow: it is called dispensationalism. It teaches both that the Jews are now under judgment for having rejected Jesus as Messiah, and that they are to be major figures in the coming of the kingdom of God at the end of history. It sees the creation of the modern State of Israel as God's signal for establishing the kingdom, providing the necessary basis for reestablishing the Temple and its worship, and for reassembling the Jewish people. They will have a critical role to play in the drama of the end time, leading to the battle of Armageddon in which only Christians will survive. This view, we believe, is based on a theologically flawed interpretation of a narrow selection of biblical texts. Moreover, it

rejects the clear word of Jesus against seeking to set times and places for the consummation of world history. Christians are called to be faithful in these times of world tension, but are not called to manage history according to some esoteric plan.

Another misunderstanding of hope which we wish equally to disavow is one which teaches that peace can be secured without justice, through the exercise of violence and retribution. But the kingdom of God, which Jews as well as Christians await, is not so. God's justice upholds those who cry out against the strong. God's peace comes to those who do justice and mercy in the earth. Hence we look with dismay at the violence and injustice in the Middle East. We pledge ourselves, in the hope in which we actively wait, to work with others for justice and peace for all.

Both Christians and Jews are called to wait, and to hope in God. While we wait, Jews and Christians are called to the service of God in the world. However that service may differ, the vocation of each shares at least these elements: a striving to realize the word of the prophets, an attempt to remain sensitive to the dimension of the holy, an effort to encourage the life of the mind, and a ceaseless activity in the cause of justice and peace. These are far more than the ordinary requirements of our common humanity; they are elements of our common election by the God of Abraham and Sarah. Precisely because our election is not to privilege but to service, Christians and Jews are obligated to act together in these things. By so acting, we faithfully live out our partnership in waiting. By so doing, we believe that God is glorified.



RECOMMENDATIONS

2 years / 1987

The Council on Theology and Culture makes the following recommendations to the 199th General Assembly (1987):

1. that the General Assembly adopt the paper, A Theological Understanding of the Relationship between Christians and Jews, as a document for the guidance and instruction of the church in its relationships with the Jewish people and individual Jews;
study & reflection as a process / student
2. that the Stated Clerk be directed to print the report and to distribute it to each minister, Christian Educator, and Session within the church, to ecumenical partner churches in mission, to churches with which the Presbyterian Church (U.S.A.) is in correspondence, and to the major Jewish organizations in the United States;
3. that the General Assembly instruct the General Assembly Council to use this document for guidance in the development of its program and policy;
4. that the General Assembly instruct the General Assembly Council to prepare a study guide, together with a bibliography, to facilitate the use of this paper in congregations;
5. that the General Assembly request pastors and Christian Educators to initiate educational programs designed to foster understanding and better relationships between Christians and Jews;
6. that the General Assembly urge the expansion of instruction in Judaic studies in the theological seminaries of the church;
7. that Holocaust Remembrance Day (Yom ha-Sho'ah) be included annually in the list of Special Days and Seasons of the Presbyterian Church (U.S.A.), and that the General Assembly Council facilitate the observance of this day throughout the church, making available existing liturgies for this purpose or creating new liturgies as appropriate;
35 / 25
8. that the General Assembly instruct the General Assembly Council
 - a) to give increased encouragement and support to those working for reconciliation between Christians, Jews, and Muslims in the Middle East, and
 - b) to explore the feasibility of creating a Center for Reconciliation to be located in Jerusalem or in some other appropriate place, for the purpose of enabling

people to engage in constructive dialogue on the relationship of Christians and Jews, especially but not solely in the Middle East;

9. that the General Assembly
 - a) establish an office on interfaith relations, rather than attaching this function to an office which carries other concerns, and that this office be given responsibility for leadership within the church in matters of Christian Jewish relations, Christian-Muslim relations, and the relations of Christians with people of other living faiths and ideologies;
 - b) direct that the aforesaid office be lodged in the Mission Unit on Theology and Worship;
 - c) direct that the work of the aforesaid office, as it relates to matters of Christian-Jewish relations, be developed in accordance with the principles expressed in this paper, that the office be a full participant in the ongoing Christian-Jewish dialogue within the U.S.A., and that the office encourage synods, presbyteries, and sessions together with their congregations to participate in the dialogue, providing them with resources necessary for them so to do;
10. that the General Assembly Council be directed to monitor the implementation of these actions of the General Assembly, and to report thereon periodically to the General Assembly.

COVENANT OR COVENANTS?
A JEWISH RESPONSE

Explicitly or implicitly, the sacred sources of Judaism, the Bible and the various compilations of Rabbinic traditions, conceive of the Jewish people as a collective uniquely chosen by God to exist in a covenant relationship with Him. The specific selection of the Jews is, ultimately, viewed as an expression of God's will, not necessarily related to any intrinsic qualities within the people. Similarly, the Children of Israel exercised their free will in agreeing to become partners to the covenant.

Although the term "covenant" (ברית) has a prominent place in the Biblical statements about the God-Israel relationship, it is not often referred to in the Rabbinic discussions. Nevertheless, the Rabbis do include the essentials of a covenant in their notions of the bond between God and the Jewish people:

- 1) the relationship between God and His people is binding and irrevocable;
 - 2) it is characterized by a mutuality of concern and obligation;
 - 3) God has given laws to Israel dictating how the obligations are to be carried out, and Israel has accepted these terms of agreement;
 - 4) God has delineated how He will faithfully fulfill his side of the bargain, and Israel faithfully awaits that fulfillment.
- (ADD p. 1A Here)

The Torah, in both its oral and written components, has a central function as the catalyst for the actualizing of the mutual obligations implicit within the covenantal bond. Torah is the sum of the principles governing the totality of Jewish existence. Acts and beliefs, the spiritual and the physical, the religious and the political, the human and the divine all merge into an organic life experience of sacred uniqueness (שׁוֹרֵץ קֹדֶשׁ). By living in conformity with the requirements of Torah, the Jews, collectively and individually, meet their covenantal

obligations, and God, in response, meets His. This being the case, the Zoharic trial, "The Holy One, Blessed be He, the Torah and Israel (חֵד 7:17 חֵד 17 חֵד 17) Israel, the Torah and the Sacred One, Blessed by He (חֵד 7:17 חֵד 17) is appropriate for expressing the essentials of the covenant

Rabbinic Tradition views ~~that~~^{God's} association
 of with His chosen people as operating at
 a very intensive ^{and intimate} level. The laws set
 forth are manifold; the land of Israel
 is understood as the natural and, indeed,
 requisite setting for the complete fulfillment
 of the covenantal bond. Zion is perceived as
 the focal point at which the Divine Presence ^(שכינה)
 is concentrated when the people are in the land;
 and yet, in ~~Exile~~^(S'f'd) God's relationship
 with the people continues, and the Divine Presence
 remains with the people in the course of Israel's
 suffering. ④

(cont. p. 1 "The Torah")

relationship. Indeed, even in classical (Rabbinic) Judaism this ^{triad of concepts can} ~~be said to represent the essence of this relationship.~~
~~have replaced "covenant" as the key concepts.~~

The selection of a Chosen People has a purpose. The people is to serve as a teacher ^{and} ~~an~~ exemplar to mankind, ^{proclaiming God's unity and} demonstrating the reality and meaning of the acceptance of God's kingship. The Jewish tradition anticipates the rest of humanity emulating Israel and ultimately choosing to, likewise, bear the "Yoke of the Kingdom of Heaven." ⁷⁰

While not designated as specific groups especially chosen by God, ⁸ ~~the~~ Gentile world stands in a less intense ^{generally held to be} covenantal relationship with God through the Noahide Covenant, with its attendant obligations and laws, ^{seven in number}. Once again, the covenant is founded on a basis of law, with ^{certain} ~~the~~ precepts perceived by the Rabbis as having originally been given to Adam. A Gentile who fulfills the requirements of the Noahide Covenant is a righteous person ^{who} ~~finds~~ grace in God's eyes. ⁸¹⁰

Within the framework of the Rabbinic notions of God-man relations, Christians would fall into the broad category of the Gentiles, whose salvation, as individuals, is assured through adherence to the stipulations of the Noahide Covenant. The Church, the collective body of Christians, has no meaning in the classical Jewish concept of covenants; thus, membership in the Church would have no soteriological effect. Each Christian, as a descendant of Noah, (¹¹/₇), stands in a one-to-one relationship with God. The quality of that relationship is determined by how the Christian acts vis-a-vis his covenantal obligations. The Rabbis are quick to emphasize that a Gentile who follows the Torah is ^{equal} ~~superior~~ in God's eyes to ~~an Israelite~~ ^{the High Priest} ~~even~~ ¹¹⁰ ~~the transgressors~~. Still, ¹² the transgressing Israelite remains uniquely associated with God through the bond between God and the Jewish people in a way that the righteous Gentile does not.

Rabbinic optimism regarding the success of Israel's "mission" has varied from time to time.
** The one exception to this rule is the Rehobite people, who were rewarded by God with an eternal covenant for clinging to Torah and praying for the well-being of Israel.

and the early Modern period

In the Middle Ages ~~the~~ subtle changes in the Jewish view of Christianity* took place. Christians, as members of a collective, the Church, rather than as individuals, came to be seen by certain important ~~Rabbis~~ *Scholars of the caliber of the Meiri, Rivkes, and Linden held that* in a light different from that by which the rest of the Gentile world was viewed. ^{Christians, qua} Christians, were ethical monotheists who functioned in the world to further the universal acceptance of God's kingship. As such, Christians were righteous Gentiles by virtue of their adhering not simply to the basic Noahide laws, to which they remained obligated, but to the tenets of Christianity, which represented a more encompassing religious system. Christians could now be seen as standing in a unique relationship to God, not simply as individuals, but ab initio as adherents to a monotheistic doctrine. However, this relationship was not considered to be a result of a second covenant entered into by God. Christians had demonstrated their virtue by moving to a level of religious awareness superior to that of the rest of humanity, but there was no evidence that God had responded by establishing a unique covenant with the Church. These medieval ^{and Modern} Rabbis seem to have concluded that through self-imposed acceptance of higher religious principles Christians now constituted, by definition, a group of righteous humans who merited God's grace because of their righteousness. ¹³

It must be emphasized that the traditional Jew cannot conceive of God entering into a covenant with another special group of humans. As discussed above, the tri-partite nexus of God, Torah and Israel is seen as being so intensive and all-pervasive a relationship that nothing could parallel it. In fact the ^{elements of the} Zoharic ¹⁴ ~~entirety of the~~ *are viewed as being intimately linked* trilogy noted above ~~ends with the declaration~~ *can mean both "one" and "unique."* It probably means both in this context. God, Torah, and Israel represent for the Jew, a unique organism. ¹⁵

Given the foundations of Rabbinic Judaism and the developments of medieval and modern

* and Islam

Jewish thought, modern Jews have maintained their belief in Israel's unique relationship with God. ¹⁶ However, Jews see themselves as having a special link with

Christians who, as a Church, have turned to God and have accepted the task of *Echoing the Meiri, Rishon and Emden. ~~Abraham~~ today's Jews also* doing God's work in the world. ~~They~~ recognize that they share with Christians the

belief in a loving God, who, out of his concern for the world He created, entered into covenants with humans, who, in turn, ~~was~~ ^{were} able to join in such covenants

through the exercise of their free-will. Jews recognize that both Judaism and

Christianity view mankind as having been called by God to act and to believe in

certain ways by virtue of a universal covenant that was established by the Almighty. *Clearly, Judaism and Christianity hold divergent views as to the nature and scope of these covenants.* Without denying the basic differences in the Jewish

and Christian conceptions of the God-man relationship, there is sufficient com-

monality of belief and practice in the two traditions to allow members of Synagogue

and Church to relate to one another with love, dignity, respect and understanding.

secure in the uniqueness of their respective traditions, Thus, Jew and Christian ^{can} join hands as partners working together to hasten that

day when all mankind will come to accept the "Yoke of the Kingdom of Heaven."

→ The mere fact that Jews and Christians believe in the concept of "covenant" does not mean that the Jew ^{considers} ~~believes~~ the Christian to be a member of "the Congregation of Israel", nor does it mean that the Christian holds the Jew to be a member of the Church.

Yet, →
≡

Notes

1. For a survey of the sources presenting the Rabbinic views of the nature of the relationship between God and the Jewish people see E. E. Urbach, The Sages - Their Concepts and Beliefs, (Jerusalem, 1969,) pp. 466-480 and passim (Hebrew) and E. P. Sanders, Paul and Palestinian Judaism, (London, 1977,) pp. 84-182 (especially 84-98, 101 ff., 134 ff., 147 ff., 180 ff.), 205, 206, 233-238, 419-423.

(ADD note page 1A here)

5. On the various notions relating to the centrality of Torah and $\pi/\beta\pi$, see Urbach, Sages, pp. 279-370 (Hebrew), and Sanders, ibid.

6. Johar, Leviticus, fol. 73a. The closeness of the nexus of these three components is seen in a Midrash in the Pesiqta de-Rav Kahana (1046) and in Exodus Rabbah (30:5) which tells of the wedding of the Torah - the daughter of the Holy One - to Israel on the day of the revelation at Sinai. This tradition ~~collected others relating to this theme of the relationship of God, Torah and Israel~~ is discussed in S. Schechter, Aspects of Rabbinic Theology, (New York, 1969,) pp. 130 ff. ~~and~~ also see pp. 46-64 and passim. G. F. Moore, Judaism, (Cambridge, 1958,)

2. Cf., for example, the enumeration and categorization of the 613 commandments in Maimonides' Sefer Hamisvot.
3. Cf. Mekhilta, Avalek 4, on the place of the land in the covenantal relationship between God and the people; ~~cf. also Numbers Rabbah 23, BT Kiddushin 49b, etc.~~ ~~cf. also Numbers Rabbah 23, BT Kiddushin 49b, etc.~~ cf. also Numbers Rabbah 23, BT Kiddushin 49b, etc. Cf. also the references to the return to Zion in the daily Amidah prayers. A helpful summary of these ideas may be found in B.Z. Bergman "Israel: People and Land in Jewish Theology," an unpublished paper presented to the annual University of Judaism - Graduate Theological Union Colloquium in 1977.
4. Cf. Urbeck, Sefer, pp. 34, 42, 392-396, and passim.

← Cont. n. 5

I, 397 f., 450 f., and passim.

7. ^{the sources noted in} see 1. Schechter, Aspects, pp. ^{46-49,} 104-106, ^{and} Urbach, Sages, pp. 480-494 (Hebrew), which includes a discussion of the ambivalence of the Rabbis concerning the Gentile's acceptance of God and Torah. See also, Sanders, Paul, pp. 206-212. The notion of Israel's ~~absorbed in the world~~ functioning as an exemplar for the other nations was carried into the Middle Ages and taught in Maimonidean circles; see the ^{remarks} ~~of Abraham~~ of Abraham, Maimonides' son, in his commentary ^{on} Exodus 19:6, which the author ascribes to his father.

8. The one exception to this rule is the Rechabites, who were rewarded by God with an eternal covenant for clinging to Torah and praying for the well-being of Israel; see Mekhilta, ~~Amalek 4~~, ^{and} ~~the other sources discussed by L. Hingberg, Legends of the Jews, (Philadelphia, 1946-7), III, 76-77, VI, 29, n. 173.~~

~~The~~ The word "intense" is appropriate given the aspects of the relationship between God and the Jewish people discussed in notes 1-4 above.

and the central place of the ingathering of exiles
and their return to Zion as expressed in the daily Ashdod prayer.

Other factors that highlight this intensity
are: 1) the belief that the Jew is obligated to
fulfill 613 commandments (cf. for example,
Maimonides, ShN 130); 2) the role of the King
of Israel in the covenantal ^{relationship} of Mekhilta, Amalek,
- 131; 3) ~~the~~ the continuity of God's
relationship with Israel in the Exile and in
the course of Israel's suffering (cf. Orbach,
Agas, pp. 34, 42, 392-396, and passim).

9. On the "Laws of the Sons of Noah" see
BT Sanhedrin 56b; see also Sifra, Ahare 13
for the notion of certain ~~written~~ precepts
which reason would dictate to any person,
even if they had not been written in the
Torah. Regarding the laws given to Adam, see
Sifre, Bamidbar 111, BT Sanhedrin 56a-b, Genesis
Rabbah 16:8-9. Cf. Moore, Judaism, I, 274 ff., II,
6f.

100. See Sanders, Paul, pp. 206-212, especially
pp. 210-211, and Moore, Judaism, II, 6f., 385-386,
for the relevant sources and cogent analyses.

110. Sifra, Ahare 13.

- 12~~00~~. "An Israelite, even though he transgressed, remains an Israelite;" BT Sanhedrin 44a. Cf. the references to Sanders, Paul, in note 1, above.
- 13~~00~~. This aspect of Jewish-Christian relations is discussed by J. Katz in Exclusiveness and Tolerance, (New York, 1969,) pp. 114-123, 162-168, as it relates to important Jewish legal authorities of the medieval and early modern periods.
- 14~~00~~. See note 6.
- 15~~00~~. See also Zohar, Leviticus, 93b, where the following is stated: "The Holy One, Blessed be He and the congregation of Israel are called one, and one without the other is not called one." This organic unity ~~is~~ is fully developed by Judah Ha-Levi in his Kuzari, who includes the components of the Holy Land ^{and the Temple} as essential to the completeness of ^{the} relationship between God and Israel; cf. Kuzari I, 95, 109; II, 12, 14, 26-30.
- 16~~00~~. The concept of the covenant between God and Israel

has undergone a variety of new interpretations in the modern age, yet it remains an integral part of the belief of most contemporary Jews. There are, however, ^{a minority} ~~examples~~ of Jews whose theology precludes a belief in a covenant-making God, and who have seen fit to abandon the notion of a unique relationship between God and Israel. ~~For~~ ^{For a} ~~examples~~ ^{examples} of ~~modern~~ ^{modern} Jewish views of the relationship between God and the Jewish people see A. E. Millgram, ed., Great Jewish Ideas, ~~Passim~~ ^{Passim}, ~~Washington, 1974~~ ^{Washington, 1974}, and S. Noveck, ed., Contemporary Jewish Thought, ~~Passim~~ ^{Passim} (Washington, 1973).

Washington, 1974,

Passim, and S. Noveck, ed., Contemporary Jewish Thought, Passim (Washington, 1973).

JEWISH YOUTH

MARC H. TANENBAUM

An evaluation of the current situation and future prospects of Jewish youth in the United States presupposes at the outset some understanding of demographic factors such as size, distribution, and composition, as well as religious, educational, sociological, and other factors affecting the growth and character of Jewish youth. The demographic structure of Jewish youth and of the American Jewish population as a whole, like that of American youth and the American population in general, has been undergoing continuous change under the impact of industrialization and urbanization. Such an evaluation of Jewish youth therefore requires an analysis of changes which are related to the total American experience, as well as those which may be unique to Jews. (For a comprehensive survey on which the findings in this article are based, see the excellent study « American Jewry, 1970: A Demographic Profile », by Prof. Sidney Goldstein of Brown University, Providence, Rhode Island, which appeared in the 1971 edition of the *American Jewish Yearbook*, published by the American Jewish Committee.)

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At the beginning of the 1970's, the American Jewish community, numbering about 6 million, constitutes the largest concentration of Jews in the world, more than two-and-a-half times the number of Jews in Israel, and accounts for nearly half of world Jewry. The most striking compositional change characterizing American Jewry is the transition from a foreign-born, ethnic immigrant minority to a vibrant national American subsociety consisting mainly of native-born American Jews of the second and third generations. This « Americanization » of the Jewish population has had, and increasingly will have major consequences for the structure of the Jewish community and its youth population, especially in terms of preserving Jewish identity in the face of strong forces of assimilation.

Despite their small numbers relative to the general population, Jews hold generally high status as one of the « three major religions » in this country. (Catholics, Protestants, and Jews are regarded as « the triple melting pot » through which the American identity is realized. The shared ideals and values of the « Judeo-Christian civilization » constitute the background of the American « civil religion », symbolized by the fact that every major national occasion involves the participation of a priest, minister, and rabbi as eponyms of the American way of life.) Even though the percentage of the Jewish community is but 3 percent of the total popula-

tion — a decrease from 3.7 percent as a result of a declining birth rate — Jews, both as a group and individually, have played, and will undoubtedly continue to play, significant roles in such spheres of American life as religion, education, cultural activities, and national urban politics.

That conclusion is supported by the fact that the Jewish community is unique in its high concentration among the more educated, high white collar (professions, executive positions, advanced technical skills) and high income groups. While the continuously rising educational levels among non-Jews is reducing the differentials not only in education but as well in occupations and income between non-Jews and Jews, it is evident that as of this writing the Jewish situation is in many ways unique, and deserves further elaboration, especially in terms of its meaning for Jewish youth.

Reflecting the great value placed by Jews on education, both on Torah as a way of life and on knowledge — the secular equivalent of Torah — as a means of social mobility, the Jews of America have compiled an extraordinary record of achievement in this area. The first-generation American Jews recognized the special importance of education as a key to occupational mobility and higher income — material security was understandably a major preoccupation with impoverished immigrants — and made considerable effort to provide their children with a good secular education. Most recent surveys clearly document the high educational achievement of the American Jewish population indicating the important effect of education on the social position of the Jews in the larger community, as well as its influence on the degree and nature of Jewish identification.

In 1970, the high proportion of persons aged 25 to 29 who had completed their college education and the fact that an estimated 80% of those in the college-age group were enrolled in college emphasize that a college education is becoming virtually universal for the younger

segments of the Jewish population. Within the Jewish community itself, the important educational differential will thus be between those who had only some college education and those who went on to post-graduate work. Today there are an estimated 400,000 Jewish students on the college scene which, in percentage terms, suggests that they are the largest religious-ethnic group in the field of higher education. There are also an estimated 50,000 men and women who are college and university faculty members of the Jewish faith, also a significantly high percentage (see « Jewish Academics in the United States: Their Achievements, Culture, and Politics », by Profs. S.M. Lipset and E.C. Ladd, 1971 edition of the *American Jewish Yearbook*).

To round out the education picture, the U.S. Bureau of the Census reported in 1970 that of the estimated 330,000 Jewish boys and girls aged 14 to 19 who were enrolled in elementary or secondary public or private schools, 86% planned to attend college, compared with 53% of the general student body. (Interestingly, the percentages differed strikingly between those teenagers who were receiving their education in schools with heavy Jewish populations and those in schools with less than 50% Jewish students. Among the former, 94% planned to attend college; among the latter, 80% did.)

Ironically, this notable educational achievement is posing a serious dilemma for Judaism and the Jewish community. In order to obtain a college education, particularly at the post-graduate level, a large proportion of young Jews must leave home to attend colleges in distant places. As a result, their ties to both family and community are weakening. A high proportion of these college-educated youths probably never return permanently to the communities in which their families live and in which they were raised. Thus education serves as an important catalyst for geographic mobility and eventually leads many individuals to take up residence in communities with small Jewish populations

which have difficulty sustaining Jewish religious and communal institutions, to live in highly integrated neighborhoods, and to work and socialize in largely non-Jewish circles, raising the threat of losses through assimilation to the majority group.

Thus, Jews with higher education may have significantly higher rates of intermarriage and greater alienation from the Jewish community. This involves not only the possible impact of physical separation from home and the weakening of parental control over dating and courtship patterns, but also the general « liberalization » a college education may have on the religious values and Jewish identity of the individual. It would be ironic, as Prof. Goldstein has noted, if the very strong positive value that Jews traditionally have placed on education that now manifests itself in the very high proportion of Jewish youths attending college may eventually be an important factor in the general weakening of the individual's ties to the Jewish community.

These trends have led to a growing concern among Jewish leadership over the need for explicit development or reinforcement of Jewish « identity ». A series of « task force » studies have been undertaken by such major Jewish institutions as the Council of Jewish Federations and Welfare Funds, the Union of American Hebrew Congregations, and the American Jewish Committee, with a view toward precise diagnosis and prognosis for coming to grips with the issues raised by Jewish youth in particular. The latest task force research study is entitled « The Future of the American Jewish Community », conducted by a group of scholars, rabbis, and communal leaders convened by the American Jewish Committee.

In the latter report, the « Jewish identity » issue is analyzed from numerous perspectives, foremost among them, the role of the family, the Jewish educational system, the Synagogue, Jewish cultural institutions, and Israel and the American Jewish community. The study notes

that several factors account for this growing concern over Jewish identity. One is the tendency in the general American society to transfer to secondary agencies responsibility for many educational or social functions which were once carried out by the family — early childhood training is an example. A second factor may be insecurity about the ability of the Jewish community to assert Jewish continuity in the light of the increased freedom of expression and of choice of the young. Related to this is the anxiety and concern generated within the community by the prominence of young Jewish persons in the counter-culture and New Left.

There is significant evidence, the AJC study reports, that 10 to 15 percent of Jewish youth is involved in the counter-culture. This percentage is sufficiently large to account for the marked visibility of Jewish youth within this culture. The causes for the rise of youth culture are controversial, but most opinions include political, sociological, and psychological reasons. It would appear that on most of these counts Jewish youth is particularly vulnerable to involvement. Thus, to some extent radical youth culture appears as a developmental reaction to liberal attitudes of parents. This has particular significance for Jewish youth since the Jewish parent community is, on a comparative basis, overwhelmingly liberal. The socio-psychological factors usually correlated with New Left participation are relatively affluent economic status, protected family environment, and a tendency for a protracted educational term. This pattern fits Jewish groups in a statistically differential manner.

As the study indicates, the disturbing consequence is that participation in the counter-culture delays the mature assumption of responsibility and often generates self-destructive tendencies. Jewish radical culture has been marked by a repudiation of parents. At its extreme, this results in the willingness of young Jews to be involved in fringe anti-Semitic and explicitly anti-Israel activity.

Most of the Jewish youth participating in New Left or counter-culture activities, however, are ambivalent about Jewish loyalties. There is therefore a challenge placed upon Jewish institutions to communicate with these groups and to channel their possibly positive responses to Jewish life. (This has been done, usually, by involvement in support of Soviet Jewry's right to emigration or by direct experience of the Israel reality.)

The repudiation of the Jewish community by small but significant youth segments is presumably « age-specific ». Youth attitudes on this view change with the assumption of familial responsibility and with the resolution of maturation problems. Further, the phenomenon of deferred obedience subsequent to revolt suggests some of the latent strength of Jewish continuity.

One Jewish scholar estimates that only between 3 and 4 percent of Jewish youth are identifiable radicals on campus. What are the other 97 percent? Despite an abundance of printed material about « the Jewish youth culture » (see *What We Know About Young American Jews*, an annotated bibliography by Geraldine Rosenfield, 1971, American Jewish Committee), it is clear that we have a far from adequate knowledge about what is taking place on the campuses in all its diversity. Certainly a balanced account would have to give attention to what *The National Observer* (Aug. 5, 1971) has called « a genuine Jewish revival, a youthful American Jewish renaissance that emphasizes a joyous, affirmative declaration of Jewish identity that appears to be under way among Jewish youth in this country ».

The National Observer quotes Yehudah Rosenman, director of the AJC's Jewish Communal Affairs Department, who summarizes current youth trends in these words: « They are very active, Jewishly committed young men and women, on campuses and off, who are creating new forms of Jewish expression and Jewish life styles. They are the rebels. They are the ones

who are reproaching their parents for having given up on their Jewishness. »

He adds that they want participatory democracy in Jewish communal life. They think the institutions are too large and impersonal. They see this in the general society, and they see it in the Jewish community too. They are looking for small entities to develop fellowship for study and worship. And they are challenging Jewish institutions to change their priorities.

A major creative response to this need for community on a human scale has been the emergence of the *havurah* or fellowship movement. These are living-study-action community groups that combine aspects of a commune, a Jewish-consciousness-raising group, and a fraternity. On most Sabbaths hundreds of youngsters crowd into the *havurah* houses to sit in circles, sing, pray, and talk about what the Torah, Judaism's basic teachings and way of life, means to them today. There is now a « counter-culture » rabbinic seminary called *Havurat Shalom* (Fellowship for Peace) in Cambridge, Massachusetts. There are Jewish youth social action bodies (Fellowship for Action, *Naaseh* - « We Will Act »); a Jewishly-committed radical group (Jewish Liberation Project).

There has also been a growth in Jewish art festivals and free universities on some sixty campuses that involve Jewish faculty members, Hillel directors, and students in adult education courses on Jewish religion, culture, and history. A flourishing Jewish underground press which numbers more than fifty-five newspapers nationally seeks to be responsive to the new quest for Jewish identity.

The mood and rhetoric of the statements and articles in this student press express alienation and resentment toward the « Jewish establishment ». One Jewish student leader writes: « Institutions must be understood only as a means and not as ends, as vehicles for the realization of the ideas they serve. »

In *Response*, a new Jewish youth quarterly, a youth spokesman asserts in an article

extolling the virtues of the Havurat Shalom Community Seminary: « The occasions are rare when one feels that he has become part of an institution to which he can faithfully dedicate himself, for what he wishes to accomplish is what the institution stands for. »

Criticizing Jewish educational institutions and their programs, a Jewish college youth writes: « Jewish youth is in a crisis that our leadership is unaware of. Legions of our young people are rejecting organized religion not because they have abandoned their souls, but precisely because they seek their souls. »

Beneath the florid rhetoric, there persist issues that are fundamental and pressing, namely, the crisis of identity, of selfhood in a society dominated by massive institutions, a system in which advancement is a sign of success and is frequently bought at the expense of personal fulfillment. It seems increasingly clear that there is a widespread belief among Jewish young people today that the values of the academic community and a high level of Jewish commitment are antithetical.

Given the present state of Jewish education, that conflict is virtually inevitable. Today, there are an estimated 544,468 children attending some 2,727 Jewish schools of various types in which they receive some form of Jewish education. The distribution of the current Jewish school population is 15.3% in the primary grades, 69.1% in elementary schools, and 15.3% in high-school departments. (More boys than girls are enrolled, 57% as compared with 43% — boys receive a more intensive education than girls.) Current attendance by type of school shows 13.4% in Jewish day schools (the equivalent of Catholic parochial schools); 42.2% are in one-day-a-week schools, and 44.4% are in midweek afternoon schools that are in session from two to five times a week. Over 90% of the children attend religiously oriented schools sponsored by congregations of either the Orthodox, Conservative, or Reform branches of Judaism.

Despite the recent clamor concerning the importance of Jewish education, writes Dr. Walter I. Ackerman (« Jewish Education », 1969 edition of the *American Jewish Yearbook*), two-thirds of the Jewish school-age children in the United States in 1966 were not in any kind of Jewish school. Jewish schools by and large are dealing with children of pre-school or elementary school age and, despite some encouraging advances, fail to attract or hold high-school students in significant numbers. The effect has become lopsided and deeply disturbing: while Jewish youth is receiving advanced higher education in secular studies, by and large they are limping along on a religious training that has been called « juvenile Judaism ».

In recent years two most significant developments in Jewish education have taken place that appear to hold some important corrective effects. One is the explosive growth of the Jewish day school movement which now sponsors more than 300 parochial schools that provide intensive Jewish education. The other is the rather dramatic growth of Jewish study programs on secular college and university campuses which now number some 200 chairs of Jewish Studies or lecture courses in Judaica. While it is still too early to tell, preliminary signs do indicate both the day school movement and the prestigious and substantively rich university Jewish programs are having decidedly positive impact in beginning to overcome Jewish ignorance and confused self-concepts.

More fundamental in identity formation than formal education, the AJC Task Force study noted, is that of family education. « Historically, the strong sense of Jewish identity », the report stated, « derived from involvement in family practices and a strong sense of family loyalties. Concern with strengthening of family structure and with healthy family ties is often connected with the development of a valid self-image as a Jewish person. »

The Task Force recommended that « a significant segment of Jewish work in family services

be directed toward programs in Jewish family education». The recognition of the deficiencies of the formal education system in healthy identity formation, as well as research on the fairly superficial impact of synagogue services on the family, suggests that programs in family education represent a promising approach for those concerned with the continuity of Jewish identity.

Informal education is also recommended, with proposals for educational and cultural activities ranging from nursery play groups, camping, Hillel college groups, choirs, to guided trips to Israel which comprise learning experiences outside the formal school system. Successful informal education usually involves creating a shared experience which is memorable.

The major institution of American Jewish affiliation is the synagogue. This reflects both the Jewish historical heritage and the social trends of the post-war years involving greater affiliation by all Americans with churches and synagogues in suburbia. There is no single archetype for the American synagogue. For many members, it serves as a kind of surrogate family. To a growing degree, the strongest expression of the content of such «religious» commitment and affiliation was support for the State of Israel, which became for many Jews the embodiment of the spiritual unity of the people of Israel («God, Torah, and Israel are One»). For the community at large, it acts as a «service center» for the Jewish rites of passage.

The AJC Task Force on the Synagogue made several recommendations of special implication to the views of Jewish youth:

1) The Synagogue has a communal responsibility for the integration of neglected constituencies, especially the poor, into the framework of Jewish life. Membership in synagogues must not be restricted to a more affluent constituency.

2) Synagogues and Jewish communal agencies should collaborate in a variety of efforts to connect the synagogue with the large and important Jewish academic community.

3) A variety of experimental or innovative approaches to religious services and programs need to be adapted to the vitalization of Jewish religious worship.

4) One direction of synagogal innovation has been toward smallness, to the revival of the «participatory» community. The celebration of the neglected and, to some extent, lost vitalities of the synagogue — Simchat Torah dancing, or the Sabbath *kiddush* — is appropriate to small group frameworks. The revitalization of Jewish religious tradition is part of the search for community. It would seem, for example, that the *Havdala* (bidding farewell to the Sabbath) ceremony at the Brandeis Camp in California is meaningful in part to a number of young Jews who have no memory of the tradition because its shared experience offers the same kind of psychic restoration which other Californians seek in encounter or sensitivity groups. In the congregational sphere, the Seder or the Sukkah meal becomes a surrogate for an extended family group.

While not included in the Task Force reports, this writer has urged Jewish leadership to seek to incorporate in its concerns the following problems which trouble Jewish youth.

The Jewish community is over-organized to cope with old issues and under-organized to face new situations.

While some progress has been made in recent years, the Jewish community is still terribly under-organized for accommodating youth culture. It is also terribly under-organized for providing effective vehicles for serious Jewish participation in American society's domestic problems, and in the solution of world problems.

Preoccupation with valid claims of Jewish survival and defense has until now precluded the Jewish organizations' taking students' problems seriously. Some programs have been carried out by Jewish religious bodies, Hillel, and increasingly, other agencies, but apparently they are

not very effective. As Prof. Leonard Fein of Brandeis University has noted:

We seek to convert the student to forms that have little to do with his positions and understanding. We patronize the young because we don't have anything really to say to them. In patronizing the student we are wasting the richest potential resource, whose value to us might be precisely his ability to help define the present message of Judaism.

We need new movements, institutions and structures where students can participate in defining the message of Judaism, and where they can articulate and act out their values, experiment with methods for generating social and interpersonal concerns. Jewish education needs to raise its shallow educational goals. Training in character and in values for life in the present and the future must become the orientation of Jewish education rather than the teaching of words and texts alone which are primarily past-oriented. Jewish liturgy needs to be reconceptualized in order to enable it to yield its rich potentialities of aiding the worshiper to recover the sense of mystery and to transcend that which is more than the everyday, to experience prayer as a means for moral reassessment and commitment.

It is a great tragedy that so many young people feel compelled to choose between Jewishness and concern for mankind. The basic moral principles of Judaism are relevant, and the moral insights and historical experience of Jewry can serve as a guide to some of the great issues of the day — Vietnam, Ireland, justice, anti-poverty efforts, apartheid, nuclear disarmament, economic development. Many of our young people are

not leaving Judaism; they are leaving the Jewish organizational scene which is still far too unresponsive to the young.

In the conviction that Judaism can make a contribution in the contemporary struggle to humanize life, a number of persons in the adult Jewish community, together with young Jewish leaders, have undertaken to explore the possible creation of several new structures which it is hoped will meet some of the needs we have just discussed. Among the models which are being studied are two of special interest. The first is a proposal by two British Jewish leaders, Prof. Raphael Loew of the University of London, and William Frankel, editor of the *London Jewish Chronicle*, which calls for the creation of a « Jewish World Service » based on the pattern of Church World Service and Caritas International. Following the positive experience of the American Jewish Emergency Effort for Nigerian-Biafran Relief, these two gentlemen have communicated with a number of Jewish leaders in the United States, Europe, Latin America, and the Middle East and have received much encouragement.

The second involves a proposal to establish a central Jewish urban instrument on a national basis, which, in addition to serving such other purposes as aid to the Jewish poor, black Jews, and the poor and deprived of other communities, can become a vehicle for leadership training and community organization work for competent young Jewish activists.

We fervently hope that, in time, such programs will become the tangible expressions of the prophetic universalism of Judaism which is so alive, and often so anonymously alive, among our young.

SYNAGOGUE AND ECCLESIA IN ICONOGRAPHY

A TYPOLOGICAL STUDY

My proposal is to add an iconographical component if one is not already planned to the Compendium. My study is at the half-way point and I estimate that I could submit a manuscript in six months. Gathering the photographs for the task is a time consuming task but perhaps the problem is exaggerated. Collotype copies could be made rather quickly (with permission, of course) of plates in existing books while transparencies could be solicited from museums and institutions only in the case of full-color reproductions.

The typological concept is drawn from Emil Auërbach's classical definition:

1. The Old Testament prefigures the New
2. Both verbal and visual iconology are figures of the end of time and of eternal life
3. Typology is a-historical; while historical events and persons may indeed be referred to, essentially the moral sense remains outside the realm of concrete historical events. The whole sweep of salvation history is revealed in its typological patterns
4. Typology is either stated or implied. Thus, a fresco, sarcophagus relief, or mosaic may show Moses striking a rock and water flowing. Standing alone, the representation of Moses implies Christ pouring forth His spirit. Typology is stated, for example, when a fresco is required to fill in the space on both sides of a portal: one figure shows Moses, the other, Christ. There are countless examples of both stated and implied typologies. The concept even entered hagiography. In an illuminated manuscript, important events in the life of St. Benedict are juxtaposed with their prefigurations in the Old Testament. Benedict leaving his family is shown beside Abraham departing from Ur; Benedict overpowering the desires of the flesh is compared with Joseph's resistance to Potiphar's wife; his entrance to heaven is compared with Elijah's eagle flight, etc.
5. Both Jewish and Christian iconography show strong pagan survivals. While ~~Elijah's~~ ^{Isaiah's} eagle flight looks forward in one direction to St. John the Evangelist (Christ is also figured as an eagle) the eagle also looks backward to pagan (Roman, Grecian) manifestations. (For more on the eagle, see below). Essentially, therefore, not only are Jewish and Christian ideas swept into salvation history but pagan ideas as well. To omit the pagan elements would falsify the history of synagogue and ecclesia.
6. There were important historical reasons to promote typologies. St. Augustine, for example, taunts the idolaters by pointing to the Jews who, Augustine points out, at least worshipped one God only. My own idea is that the main function of typology was to give the viewer more access to the artifact, to make it more nearly a thing of their own possessing in the very process of thinking out the typology. In short, typology promoted Christian humanism.

Several points must be emphasized:

1. I am not proposing a "picture book" or so-called "coffee table book" interesting as such a book might well be to the average, non-scholarly reader. I am proposing sound scholarship acceptable to the educated man as well as to the average reader.
2. My knowledge of the Compendium is limited to the television discussion of the project by Rabbi Tanenbaum and Reverend Gaylord. Am I correct in deducing that the scope of the Compendium does not extend beyond the first and second centuries? Or can the scope be extended? This is important because of the belated appearance of Christian iconography. For example, should discussion of the Antioch chalice be excluded because of its late date? The original seller of the chalice

made the sensational claims that the chalice is the actual cup used by Jesus at the Last Supper ; furthermore, the representation is an actual portrait of Jesus from life. If you believe this, you will believe anything. The cupx dates from the 5th-6th century. Several centuries were required to establish Christian iconography. So my question is whether the editorial management will permit my study if otherwise acceptable to extend beyoond the first two centuries.

3.The eagle and basket theme.

My studies in Jewish-Christian art began in an effort to understand why an eagle and basket co-occur on the Antioch calice. No two objects could be more dissimilar. I soon found out that eagles and baskets co-occur in Jewish art and both are symbolic of redemption, the eagle looking back to sun symbolism in Egyptian art. I don't know how to establish as a fact thst quantitatively eagles, baskets, and sun predominate but an interesting book could be made citing them as a leading example of typology. Should this be my writing strategy or should I aim at the entire typolgical tradition with only passing reference to eagles, the basket, the sun ?



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Towards Successful Jewish-Christian Dialogue

Interfaith dialogue on abortion and parochialism has been, in general, unsatisfactory, Miles Jaffe said in an address to the April 19-21 National Workshop on Christian-Jewish Relations held in Southfield, Mich. Jaffe, a Detroit lawyer who is chairman of the Interreligious Affairs Commission of the American Jewish Committee, delivered an address on the meaning of dialogue. He focused on the issues of abortion and parochialism, issues that many observers rank among the "hardest problems" in Jewish-Christian dialogue. And he outlined questions for examination by those dialoguing on those issues. "I would further suggest the importance of dialogue on these questions regardless of the views of the participants on the ultimate questions," Jaffe said. This dialogue can be carried on without necessarily expecting solutions or even agreements, he added. But, he noted, when actual change does take place it is "likely to be a result of successful dialogue." Jaffe spoke from notes during the workshop, but prepared the following written outline of his remarks afterwards.

Thank you for the opportunity to participate in the deliberations of so distinguished a group. My only qualification for speaking to you is that I am chairman of the Interreligious Affairs Commission of the American Jewish Committee. I must disclaim even that authority. The views I will express are my own. I am thus left without any qualifications. You are therefore free to judge my words purely on their merits.

I do not propose to argue on the merits of either parochialism or abortion. I hope that my comments are valid without regard to my views on either issue. You are entitled to test that hope yourselves, so you must know my positions. I believe abortion to be immoral. I believe that private education, whether sponsored by secular or religious groups, should not be constitutionally barred from public support.

I do not intend to discuss the Supreme Court decisions in these areas as a constitutional lawyer. First, I am not an authority on constitutional law. Second, as will be apparent, I do not believe that dialogue is an adversary process, and litigation, even litigation on constitutional issues, is an adversary procedure.

The subtitle of this set of workshops is:

"Problems and Patterns for Interfaith Dialogue." Because I believe that interfaith dialogue on abortion and parochialism has been, in general, unsatisfactory, I would like to venture a few observations on the nature of dialogue.

Dialogue is an intellectual activity. Its successful practice requires observance of the intellectual virtues. One does not win or lose a dialogue. Dialogue is not a branch of propaganda. Dialogue is not a political act in the narrow sense of politics. Only figuratively do groups engage in dialogue. It occurs between individuals, and may indeed be impossible among more than two individuals at any one moment. Dialogue demands civility.

Acceptance of the possibility of change is a precondition of dialogue. Further, actual change is likely to be a result of successful dialogue. This point cannot be overemphasized.

I trust I will not offend the sensibilities of either Protestants or Jews with the observation that of the three religious groups, Catholics have in recent years been the ablest practitioners of dialogue as here defined. Of perhaps all social institutions, the Catholic Church has exhibited the greatest willingness to adopt changes during the same period. I mean to suggest that there may be a causal connection between those two phenomena.

It should also be observed that of these three religious groups, the organization of Catholics is the most structured, the most highly institutionalized. I suspect that all of us have heard it said that meaningful dialogue cannot be held with Catholics because they are too tightly organized, too rigid. Certainly no Jew can fairly hold that view today.

The fact of the existence of Supreme Court decisions in the areas of abortion and parochialism should not inhibit dialogue or political action about them. The doctrine of *Plessy v. Ferguson* did not inhibit either dialogue or political action on the subject of segregated public education, equal or otherwise. *Brown v. Board of Education* was the result of those processes. Constitutional history is full of proofs that the court often recognizes and corrects its errors. Constitutional law is not static. The doctrine of judicial supremacy does not inhibit the Supreme Court itself; it should not inhibit other institutions from dialogue.

Having expressed these easy generalities, I cannot delay attempting some specifics. I would like to suggest some questions about which dialogue should center. I would further suggest the importance of

Jews and Christians have a crucial responsibility in regard to social issues, one speaker at the workshop on Christian-Jewish Relations said. Episcopal Bishop John H. Burt of Ohio, chairman of the Standing Commission on Ecumenical Relations of the Episcopal Church said: "The church and the synagogue are the prime social institutions concerned with the promotion of basic human values—such values as the right to eat, the right to moral and physical integrity, the right to be creative, to participate, to love...the living religious community is the only group whose primary purpose is the protection of basically human values."

"But as religious institutions, both Jewish and Christian, lose their influence in our public life, that influence will be taken over by other institutions with features desirable for neither Christians nor Jews, as the German people in the '30s discovered to their sorrow," Bishop Burt said.

**QUOTE FROM A PAST
TEXT OF CURRENT
INTEREST:**

"Recalling that 95 per cent of the people believe in God; that over 60 per cent acknowledge some church affiliation; and that the 1974 Gallup Poll showed that 52 per cent of the respondents favored some assistance to church-related schools, there is a growing resentment of the coalition which is helping to deprive American citizens of their religious and cultural heritage. The recent flow of letters on the school aid controversy brought out in bold relief that bitter resentment is dividing our community.

"It was concern over this discord and division that constrained me to propose a forthright and respectful dialogue along the lines proposed by Pope John XXIII.

"I proposed the dialogue, and I propose such dialogue with the hope that we can rise above the barriers of narrow sectarianism and view the sensitive problem of education in terms of what is best for every child and what is best for our country."

(From, "Cardinal Proposes School Aid Dialogue," by Cardinal John Krol; in Vol. 5, quote on p. 628.)

dialogue on these questions regardless of the views of the participants on the ultimate questions.

In respect of the abortion issue, first take as a given an individual moral right to secure an abortion. Is the existence of such a right likely to affect attitudes toward the sanctity of life and the institution of the family? If so, are those effects undesirable? If so, how can we mitigate those effects, or are they impossible to mitigate?

Now take as a given no individual moral right to secure an abortion. Should abortion be criminalized? If so, what are the social costs of criminalization likely to be? What have they been in the past? If there are such costs, can they be reduced or eliminated? How? As possible social costs of criminalization, deal with the following: clinically unsafe abortion; unenforceability; selective enforcement, for example, against the poor.

Assume irreconcilable differences between those who favor and who oppose abortion on strictly moral grounds. Consider the effect on a functioning democratic system, assuming large numbers on each side. How should a democracy deal with the dispute? By legislation? By court decision on constitutional grounds? If by legislation, should it be pro or anti? If by legislation, should it be local or national? Do courts effectively deal with such questions?

Is it better that, if such differences are irreconcilable, they be withdrawn from the political arena? Does court decision on constitutional grounds do this to any extent?

In respect of all of the above, our answers should be compared with answers to similar questions regarding the institutions of drugs, gambling, prostitution and, perhaps, slavery.

Finally, consider whether interreligious dialogue on this issue, as herein defined, is useful. Or is it an issue with which interreligious dialogue cannot deal. If the latter, how is it to be dealt with? Or is it an issue which civility requires be simply left alone, where and as it is?

The last series of questions on the abortion issue leads directly to the question of state support for parochial education. The Supreme Court has told us that the parochial issue is one which civility and the survival of democratic institutions demand must be left alone. Political debate on this issue is too divisive to be tolerated in our democratic system.

That position seems to mean, if correct, that interreligious dialogue, except on issues narrowly religious, or even theological, is impossible unless the participants are already in substantial agreement. That position, one would hope, is not one which would be accepted by anyone here.

That position is one which has important implications for the future of religious groups in

our society. If political debate on issues in which religions *qua* religions have an interest is impossible, religions have no place in any issue which can also be termed secular.

That position is one which has important implications for the concept of pluralism as a social, political and economic organizing principle. To the extent individuals give their ethnic connection religious content, their ethnic group may be deprived of participation in political debate, and any issue in which that group is interested, in opposition to others, may be withdrawn from debate.

That position essentially defines the task that must be accomplished by interreligious dialogue. That task is to make that view untenable. Dialogue, as here described, is the only process by which that task can be accomplished.

The force of my objection to that position does not mean that I have not noted the history on which it is based. The parochial issue has been bitterly fought between contending groups on religious lines. It has been the source of bitter struggle within religious groups. There are, however, signs of change. Only five years ago, for example, it is unlikely that the American Jewish Committee would have endorsed as it recently did a modest, indeed, I will venture, innocuous, Pennsylvania statute on auxiliary services.

Discussion on the issue has not sufficiently focused on a number of issues. Some of those issues follow.

What has been the function of public education in a democratic system — what has it really done? Has it really Americanized the immigrants, or is that view only a part of the old melting-pot theory not consistent with our new emphasis on and understanding of pluralism? Were other institutions more important? Did the system work notwithstanding the public schools?

How have the results of public education compared with the results of private, including parochial education? Have opponents of parochial education believed that parochial education is inferior education? Are they right? Here I must suggest that participants consider Andrew Greeley's recent book on American Catholics and review the history of Catholic education in the last 10-15 years.

Does a single educational experience for all foster respect for differences or does it foster intolerance of them? Does respect for and toleration of differences require instead a thorough understanding of one's own distinctive characteristics?

Have any participants in the dialogue on this issue done a comparative review of textbooks, on say American history or civics, in use in typical public and parochial systems?

Can a single system provide the alternative types of education demanded or required?

Is competition between educational

systems desirable for the same reasons as competition in the world of business? Is it undesirable for the same reasons?

Is opposition to parochialism in part a monopolistic device? Unfortunately, recent comments by the superintendent of Detroit's public school system, as well as other obvious facts, require that this question be considered. One indeed may wonder how much of the opposition to public support for private education is not religious strife, but the common reaction of threatened monopolists.

When millage proposals are voted down, can or should we assume that people are saying that public education is overpriced? Is it only that people are saying taxes generally are too high?

Is it possible that political decisions on the level of spending for public education result in less being spent in total than if a free market were operating? If "yes" voters on defeated educational millage could do so, would they withhold all of their taxes which support education and use those funds, plus the amount of the defeated millage (or more) to provide nonpublic education for their children?

Is it correct to say that state payment for private, including parochial, education subsidizes religion if the payment is for secular content? Does the buyer of hides subsidize the buyer of meat? Vice versa? Does each subsidize the other? What can the economists teach of joint supply — the same animal supplying two products? Here, I refer you to West, "An Economic Analysis of the Law and Politics of Non-Public School 'Aid'," XIX Journal of Law and Economics, p. 103, April 1976.

What lessons can be learned from the busing debate? The divisiveness of some issues is not of constitutional significance. Public education is really a number of private systems. Entry to some is restricted, not by tuition, but by a tie-in — to get better education, you must also be able to afford and secure better housing.

What lessons can be learned from the welfare debate? Is public education a device for keeping the poor in their place? Mr. Moynihan may be instructive here.

Should proponents of private, including parochial, education thank its opponents for protecting against public — bureaucratic — control? Are the problems of public education the necessary results of government financing and control?

What about voucher systems?

I must end where I began — with thanks for the opportunity of speaking to you. I said at the beginning that I was qualified to speak only by my association with the Inter-religious Affairs Commission of American Jewish Committee. I said that I must disclaim that qualification and speak only for myself. But that disclaimer, I now realize, should not have been complete.

My work with Marc Tanenbaum and his professional associates has brought me into contact with other dedicated practitioners of interreligious dialogue, Catholic, Protestant and Jewish. That contact convinces me that there is no group that engages in dialogue as I have defined it more effectively than they. It is humbling for me to note that irony and that hope.

Religions, so long a source of hate, intolerance, political absolutism and violence, have become, for me at least, among the best servants of reason and process and toleration and civility and accommodation: of dialogue. We must continually test ourselves on the hardest problems. We need not, perhaps should not, expect solutions or even agreements. Regardless of today's answers on abortion and education, without those virtues, which survive only if used, there will be no life and there will be no learning. Let us then, with the good help of dialogue, get us hearts of wisdom. And may I say, Amen. ■

For another text in Origins discussing the meaning of dialogue among Christians and Jews, see, "How Jews and Catholics Would Like to Live in New York," in Vol. 4, p. 561.

Members of a Catholic community and Jewish temple in New York said in that text: "We want to be able not only to agree on some subjects but to disagree on others. We cannot be true to ourselves or of help to each other if we talk only about safe generalities and noncontroversial subjects."

"We want to be able to talk honestly about the things that concern us. A most immoral act would be refusal to engage in honest dialogue, to listen and to understand one another. Refusing to listen and to understand hardens our hearts to the great problems with which we are faced."

"Whether it is abortion, Israel, suppression of religious freedom, family life, parochial schools or any other subject, we will speak openly and freely, even when consensus cannot be achieved. Whatever our sentiments regarding the Middle East, the right of the citizens of Israel to live in peace is a vital concern to us all."

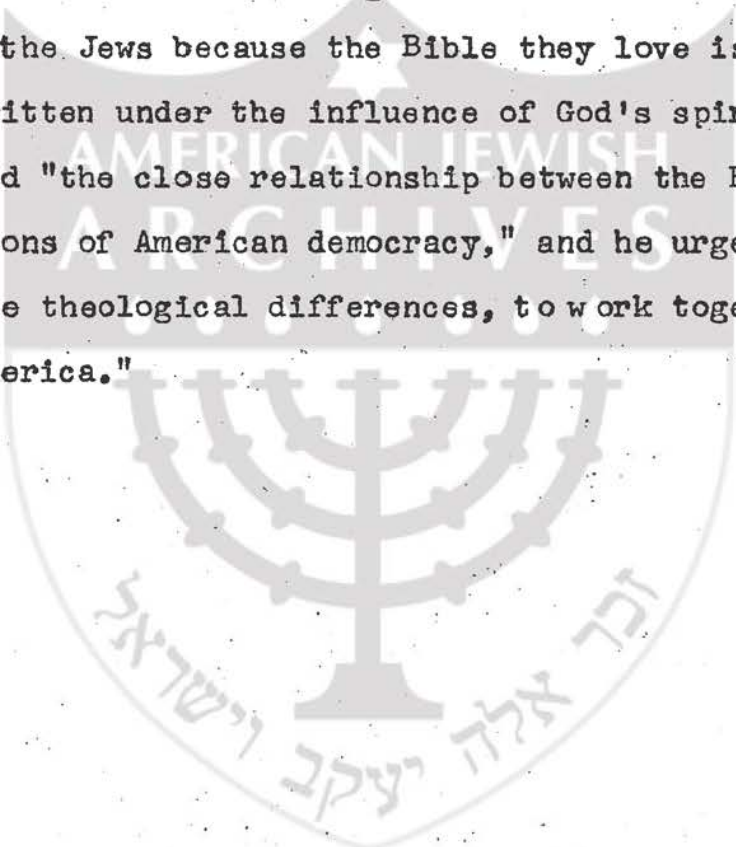
Rabbi Marc H. Tanenbaum, AJC's National Interreligious Director, who made the presentation, described Dr. Graham as "one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century. While it is self-evident that we perceive theological truths through different prisms, Dr. Graham's devotion to the Bible and his profound appreciation of Christianity's indebtedness to Judaism and to the Jewish people have ~~inspired~~ inspired him to be present and to reach out in helpfulness to the Jewish people in the Sovietx Union, in Israel, and in the United States ~~and~~ during virtually every major crisis we have faced in the past decades.

"These acts of Dr. Graham's friendship, moral and practical support of the Jewish people have been little known both among Jews as well as among Christians. We therefore bestow this prized AJC National Interreligious Award on Dr. Graham as an expression of our deepest appreciation and to let him - and the entire evangelical Christian community with whom we have ~~developed~~ developed growing bonds of understanding - that we do not take this friendship for granted," Rabbi Tanenbaum said.

Miles Jaffe of Detroit, national chairman of the Interreligious Affairs Commission, presented to Dr. Graham the first ~~published~~ copy of a just-published book, entitled "Evangelicals and Jews in Conversation," Published by Bakerx Book Company, the volume is a collection of essays by Evangelical and Jewish scholars presented at a recent National Conference of Evangelicals and Jews co-sponsored by the American Jewish Committee and Evangelical colleges and seminaries. The book is being hailed as "the landmark study" in Evangelical and Jewish relationships.

Dr. Graham condemned anti-Semitism, saying, "The institutional church has sinned through much of its history and has much to answer for at the Judgment, especially for the anti-Semitism practiced against the Jewish people." He said that those Christians who practiced anti-Semitism are "false Christians, who dragged the name of their Master into the mire of bigotry, anti-Semitism, and prejudice."

He also declared that "Evangelical Christians especially have an affinity for the Jews because the Bible they love is essentially a Jewish book written under the influence of God's spirit." Dr. Graham also acknowledged "the close relationship between the Hebrew Scriptures and the foundations of American democracy," and he urged Christians and Jews, despite theological differences, to work together ~~for~~ "to make a better America."



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sponsored by The Suffolk Board of Rabbis

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P R O G R A M

Welcome	Mr. Jerry Kaye, Pres. HJC
Introductory Remarks	Rabbi Morris Shapiro, Pres. Suffolk Bd Rabbis
Updating on the Missionary Activities	Mr. Hesh Morgan, Anti-Missionary Institute
A Personal Experience - How We Emerged	Larry Cohen and Rifka, Hineni
Introduction of Guest Speaker	Rabbi Stanley Wernick, Past Pres. Suffolk Bd Rabbis
Address - "Evangelism & the Jew- Constructive Alternatives"	Rabbi Marc Tanenbaum American Jewish Committee
Introduction to Teaching Demonstration	Rabbi Bart Shallat, Secy Suffolk Bd Rabbis
How We Can Combat in the Classroom the Missionary Effort!	Rabbi Lawrence Colton, Union Reform Temple, Freeport
What We Are Doing Already in Suffolk	Rabbis & Laymen
Introduction of a Guest Speaker	Dr. Tobias Rothenberg
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3. That instruction on Comparative Religion be initiated in the Religious School on the High School level.
4. That suitable curricula be worked out for the Bar/Bat Mitzvah age level to teach our youngsters how to answer the Missionary.
5. That coffee houses for our older teen-agers and college-age young people be set up in various areas by individual synagogues or by several acting in concord.
6. That a Panel of Rabbis who are professionally trained in counseling be formed to work with young people who are involved with the missionary groups.

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ble to watch the whole slate of 84 network programs in prime time and see Negroes in only nine roles of any significance, and one of those was in an African movie. Sometimes the exclusion of Negroes is simply careless. During the filming of a "Naked City" episode on 125th Street, Harlem's Main Street, someone discovered all the extras ordered for the day were white.

Love Scene: But sometimes their exclusion is a deliberate denial of their existence or an unwillingness to handle touchy relationships. When the movie "A Taste of Honey" was shown over television recently in New York City, now about 30 per cent non-white, the love scene between the white girl and Negro sailor was cut. What's more, rare programs like "The Defenders" and "East Side, West Side," which at the insistence of their producers featured Negroes regularly as detectives, lawyers, judges and civil-rights leaders, are no longer being produced.

Network executives, who yearly issue directives to producers urging employment of Negroes, argue that although Southern taboos no longer influence program content, most series are made on the West Coast where Negro actors are hard to find. Then, too, says one network vice president, the very nature of television's fantasy land makes it difficult to introduce Negroes unless they, along with the whites, are fairy-tale figures. "An audience, using drama as escape, can fantasize best with a universal character in a white, Anglo-Saxon middle-class town in the Midwest," said the executive. "You've got to ask yourself if this is discrimination."

Immaturity: Negroes are dissatisfied with this argument. Says psychologist Clark: "I think that TV to the extent it continues the pattern of trying to present America as all white, the dream world of America, reinforces and perpetuates the cleavage of racism. TV can help America grow up on this issue, but it won't if it reflects the prevailing immaturity."

Next season's schedule offers at least some improvement. Although NBC has axed a pilot called "Me and Benjy," about a Negro boy and a white boy, the network will run "Ironside," featuring a believable Negro in a running role. Don Mitchell, a 24-year-old actor, will play an angry young kid from the slums who is paroled in the custody of a crippled detective, Raymond Burr. Mitchell says he will be able to write in his own attitudes and hopes for something different. "This show is going to reach the Negro, such as the guy who gets busted once and is through or gets kicked out of school," he says. "Plans call for me to end up being a policeman . . . but it's not the Uncle Tom thing of me joining the system; rather it's the Negro bringing something to the system while remaining a Negro."



Sheen and Tanenbaum in Rochester: We are all God's people

Dissent and Discovery

Today, as never before, many Christians and Jews are engaged in a sympathetic dialogue. Turning their backs on a long history of mutual distrust and antagonism, they are approaching nothing less than a genuine sense of brotherhood between the faiths. And yet, as Christians draw closer to Jews, the American Jewish community faces an ever-widening split in its own ranks between those who welcome the opportunity of dialogue and those who reject it out of hand.

This rift was crystallized by the recently published "Guidelines for Catholic-Jewish Relations," in which the U.S. Roman Catholic hierarchy forbade its flock to look upon current conversations with Jews as a means of making converts. What's more, the bishops directed Catholic scholars to acknowledge "the living and complex reality of Judaism after Christ and the permanent election of Israel as God's covenanted people."

To ecumenically minded Jewish leaders, the bishops' declaration was the most forward-looking step yet taken by a Christian church. Rabbi Arthur Hertzberg, a distinguished historian, called the 2,000-word statement "revolutionary in its approach to history and theology." And Rabbi Marc Tanenbaum, director of Interreligious Affairs for the American Jewish Committee, predicted that the Catholic Church was well on the way toward "abandoning the conversion of the Jews as a live option for Christianity."

But the voice of Jewish dissent, though cordial, was clear enough. "It's all very well for the Catholic bishops to say they have no desire to convert me," countered Rabbi Emanuel Rackman of New York's Yeshiva University. "But they

have a need to do so. Their faith requires that I should ultimately become a Christian." Similarly, five ultra-Orthodox rabbinical organizations staged a public protest last week in snowbound New York City against fellow rabbis who have agreed to join with Christian scholars for a dialogue next month in Boston.

Yet liberal Jews have solid reasons for believing that U.S. Christians—particularly Catholics—are ready to make a major shift in their attitude toward Judaism. Last month, for example, Msgr. John M. Oesterreicher, a U.S. member of the Vatican Secretariat for Promoting Christian Unity, declared that the Catholic Church today has "no drive, no organized effort to proselytize Jews, and none is contemplated for tomorrow." And in a recent address to 1,700 Catholics and Jews in a Rochester, N.Y., synagogue, Archbishop Fulton J. Sheen—U.S. Catholicism's most famous convert-maker—proclaimed that "Jews and Christians both have vocations from God. We are God's people and not two different people."

Two Covenants: Behind this rhetoric of goodwill is a growing belief among some Catholic ecumenists that Jews must no longer be considered candidates for conversion—inside or outside the dialogue. Rather, they argue, the Jews must be regarded as parties to a Divine covenant originally made with Abraham and Moses and never withdrawn by God. "Though Christians believe that God made a second covenant with man through Christ," asserts Father Edward Flannery, chief architect for the bishops' guidelines, "a minority of important Catholic scholars now feel that the original covenant with the Jews did not terminate with Christ. Like some Protestant theologians, such as Reinhold Niebuhr

To: Rabbi Tannenbaum

From: Cynthia L. Bronson

The days of the Messiah
must be at hand. Here are
the reports of the 2 ICCJ
conferences - FINALLY. ASYM.
will see for yourself, I didn't
have a whole lot to say re
Sighena - essentially because
you were there, & also got a
report from Dave Hyatt.
But the youth conference
was particularly significant
and I think will be interesting
to you.

I'm half-way through the
third draft of my paper
on the experience of a
Christian in an all-Jewish
group - I keep thinking
of more significant points

and then I have to re-work it.



From Sigtuna to Jerusalem: Two ICCJ Conferences

The International Council of Christians and Jews (ICCJ) sponsored two excellent colloquiums this past year. The First, co-sponsored by the Samarbetstradet for Judar Och Kristna, was held in Sigtuna, Sweden and also included the annual meeting of the ICCJ.

The dates of the conference were June 15-17, of the annual meeting, June 18-20. Entitled "Faith After Auschwitz - the Impact of the Holocaust on Faith and Theology in Judaism and Christianity", the colloquium was a very stimulating one with presentations by:

- 1) Prof. Eberhard Bethge, DD
Honorary Professor at the University of Bonn, WG
"Dietrich Bonhoeffer and the Jews"- Difficulties and Possibilities of Protestant Theology after the Holocaust.
- 2) Prof. John T. Pawlikowski, OSM
University of Chicago, Catholic Theological Union
"Auschwitz - Foundational Challenge to Catholic Theology".
- 3) Rabbi Dr. Albert H. Friedlander
Director of the Leo Baeck College, London, England
"Jewish Faith After Auschwitz - From Leo Baeck to Jewish Thinkers of the 80's.
- 4) Prof. Willem Zuidema
Director of Instruction in Judaica for Pastors and Officials of the Reformed Churches of Holland
Hilversum, Holland
"The Akeda" - (Sacrifice or binding of Isaac, Gen.22)
Jewish and Christian Reflection on the Holocaust.
- 5) Prof. Luc Dequeker
University of Louvain, Belgium
"The New Covenant" (Jeremiah 31) - the theological framework of Jewish-Christian dialogue.
- 6) Prof. Heinz Kremers
University of Duisburg, Moers, West Germany
"Revision of Textbooks" - used in schools, universities and in preparation for Confirmation with regard to the presentation of Judaism.
- 7) Rabbi Marc Tanenbaum
American Jewish Committee - Institute of Human Relations, New York City, USA
Summing Up of the Colloquium

Another presentational highlight was the showing of the Bill Moyers TV film on Nes Ammim, the Christian moshav in the Upper Galilee. The purpose of the settlement - to exist in solidarity with the Jewish people - stands as one, good example of how Christians can contribute in a positive way to the continuing witness to life - and faith - after Auschwitz.

Throughout the two days of the colloquium there was ample opportunity for discussion in both large and small groups. The thought-provoking presentations provided a great deal of food for thought and gave many new insights and tools with which to continue wrestling with the dilemmas of the Jewish-Christian relationship.

The practical fruit of such theological labors were remarkably demonstrated at the ICCJ annual meeting. Representatives of the eleven member nations present gave reports on the creative programming in interreligious relations being done in their respective countries. This session was definitely one of the most exciting and stimulating of the entire week and was a reaffirmation for all of us with respect to what can be done.

At this meeting the ICCJ also adopted a resolution expressing deep concern over the statement of the leaders of the European Economic Community which sought to legitimize the PLO in any peace negotiations with Israel.

And yet, for all that was good and constructive about the colloquium with respect to the Jewish-Christian relationship, I was left feeling anxious. I mean that in the sense that once again I was attending a conference in which we were being asked to remember the horrors of the Holocaust, which I believe we must. But - where is the application of these lessons we are being asked to learn? How often are we given presentations in which an attempt is made to study a contemporary problem in the light of and within the context of a particular incident of the Holocaust period? I would like to see a conference in which such issues could be studied side by side.

A major reason that this is so essential goes even deeper than the need to be able to transform our resolve not to forget into action. Frankly speaking, my perception is that many people - well-meaning, good-intentioned people - are simply Holocaust-weary. Weary of hearing about what happened forty years ago with little reference to atrocities happening today. And I am afraid of some kind of backlash which could result in the undoing of so much good, consciousness-raising work which has been done.

The second colloquium of the summer was the ICCJ International Youth Conference held at moshav Neve Ilan outside Jerusalem, Israel, from August 17-27. Co-sponsored by the Israel Interfaith Committee, the theme of the conference was "Israel - A Dilemma for Christian-Jewish Relations?"

The youth conference proved able by its very location to illustrate vividly -- and at times poignantly -- the reality articulated in the conference's title. A 10-day experience for delegations of young people from ten nations, the program included scheduled trips to Yad Vashem and the sacred sites of Judaism, Christianity and Islam in Jerusalem; as well as to Caesaria, Safed, Mt. of Beatitudes, Capernaum, Tiberias, Jericho, and the Christian moshav of Nes Ammim.

The bulk of time however, was spent in listening to provocative presentations and in ~~small group discussions~~. The opening addresses were given by prominent Jews and Christians living within Israel. They included:

- 1) "Israel and Jewish Self-Understanding"
Rabbi Tzvi Marx, Educational Director of the Shalom Hartman Institute for Advanced Judaic Studies and
Mr. Bernie Steinberg, Co-Director of the Institute's Israel-Diaspora Relations Dept.
- 2) "Israel and Christian Self-Understanding"
Br. Dr. Marcel Dubois, St. Isaiah House
Chairman of the Philosophy Dept. at Hebrew U.
- 3) "Israel, Zionism, and Christian Theology"
The Rev. Dr. Coos Schoneveld, General Secretary
for the International Council of Christians and Jews.
- 4) "The Arab-Jewish Conflict and its Impact on Interfaith Relations"
The Rev. Ibrahim Sim'an, Executive Director of "Partnership" and Chairman of the Society for a Middle East Confederation and
Prof. Binyamin Yanuv, Co-Chairman of "Partnership" and
Rabbi Hank Skirball, Director of Youth Programs for the Reform movement in Israel.
- 5) "The Influence of the Holocaust on Israeli Life and Christian-Jewish Relations"
Rabbi Dr. Pesach Schlindler, Director of the Center for Conservative Judaism in Jerusalem and
Pastor Roland Neidhardt, Israel Supervisor of "Action for Reconciliation".

As can be seen by these presentations, the three emphases of the conference dealt with 1) Jewish and Christian identity in relation to both each other and the land of Israel; 2) the impact of the Holocaust; 3) and the Arab-Jewish dilemma.

1) We realized at once the necessity for clarity of understanding in our identities - as Christians and as Jews - before dialogue could even begin. How does the term 'Christian' differ in its connotations from the term 'Jew'? Beginning with generalities, it was agreed that while the Christian has a primarily religious identity, his beliefs will probably have an impact on his or her political/social awareness. By contrast, the Jew has a national as well as a religious identity; both of these tie him or her to Eretz-Israel. There is no direct counterpart in the Christian world with the possible exception of the Armenian Christians. In fact, Br. Dubois helped us to understand that Christians may even have difficulties in understanding the centrality of the land because of theological reasons - i.e. the traditional Christian 'schema' in which the land is seen as part of the 'Old Covenant' - and therefore something belonging to the past and no longer relevant.

But soon it became apparent that making ^{only} these basic distinctions between Christian and Jewish identities would be insufficient to provide us with useful enough tools for working towards a better Christian-Jewish understanding in Israel. A central issue for interfaith relations in Israel is that concerning the intra-Christian tensions (in evidence from the outset of the conference.) The fact that there is very little Christian unity in Israel brings to the interfaith challenge a dimension which cannot easily be dismissed. To cite only one example, it became painfully clear that Arab Christians - representing 90% of the Christian community in Israel - deeply resent the tendency of Western European (or American) Christians to do the speaking for the Arabs when they only can legitimately be the voice of their 10% of the Christian population. So it became apparent that while the identity of Christians is primarily religious, we do not do justice to the issues at hand by glossing over the very real cultural and ethnic differences among the Christians of Israel. (These same problems exist also in the Jewish community of course, but they did not present themselves at this conference.)

2) What emerged in the conference - with particular strength from the residents of Israel - was that to understand Israel, one must seek to understand the impact of the Holocaust on the consciousness of most of Jewry. This point was emphasized not only by Jews and the Christians present from Nes Ammim, but by the Arab Christian speakers as well. Pastor Neidhardt pointed out that the Holocaust is present in everyday life in Israel. He also stressed that since the Shoah all missionary activity to the Jews must be considered a blasphemy. (An argument some others

considered silly; either it always has been a blasphemy or it isn't now. In other words, there are other reasons as well as the Holocaust for determining that proselytizing activity is unacceptable.) One of the most difficult aspects of this discussion for many Christians was seeing the tortured consciences of several Germans attending the sessions. This dynamic provoked the question "to what extent can the Christian world be held responsible for the atrocities of the Third Reich?" And, "what should our constructive response be?" Rabbi Schindler underscored the feelings of many present when he said that HaShem is waiting for us to take charge of our own redemption.

3) The intricacies of the Arab-Jewish conflict were in particularly heart-rending prominence throughout the days of the colloquium. To begin with, this was not the familiar situation of American Jews and Christians sitting down to discuss the Arab/Israeli conflict without Arabs present. Here there were Arabs present - sensitive, intelligent and articulate. For those of us who had been exposed to basically only one perspective on the complicated issues, their flesh and blood presence provoked a certain tearing of loyalties. Particularly as the Christians listened to them speak. As Israeli Arab or Palestinian Christians they constitute a minority within a minority; as a result they are presented with unique problems and a particularly poignant situation within the broader context of the conflict.

Ibrahim Sim'an and Benjamin Yanuv spoke about what they see as a viable option for the Middle East situation - the creation of a confederation, consisting of Israel, the West Bank and Gaza, and Jordan. Rev. Sim'an stressed that fear is at the center of the conflict; he feels that such a confederation would eliminate much fear. "Who is the brave man? - He who rules his inclinations. Who is the bravest man? - He who converts his enemy into a partner." Both of these speakers emphasized that before there can be peace, all parties to the conflict must realize:

- 1) that I am part of the conflict and
- 2) that I can't solve it by myself

Regardless of how one felt personally about this particular solution, it was extremely important for those of us from other countries to meet Arabs so actively committed to a peaceful solution to the problem.

In the discussion which followed this presentation it was interesting to note how the problem was perceived by the different parties; from the Jewish perspective the conflict is Jewish-Arab; from the Arab point of view, it is Israeli-Arab.

During the last two days of the conference the issues we

had been discussing were tragically highlighted after the PLO planted a bomb in the nearby gas station. Few events could have brought closer to home the heart-breaks of this aspect of life in Israel; this particular gas station was the stop at which we conference participants caught the bus into Jerusalem. The person who died (ironically, an Arab workman) or one of the twelve wounded could have been any of us - and we knew it. Some of our group wished to make a statement condemning the PLO's use of violence; others pointed out that no such suggestion had been voiced two days earlier when the Israelis had made an incursion into Lebanon. It was felt that to issue a statement condemning only the one instance of violence - namely the Arab - would not be in keeping with the tone of the conference which had struggled so hard to maintain fair and open-mindedness on all issues. In the end, no statement was made. (NOTE: It must be mentioned that people did make a distinction between the two types of attacks; the point being made here was that no one had articulated concern that innocent civilians had been killed in the Israeli incursion.)

The last days of the conference were spent in small groups discussing very specific questions. My particular group dealt with how we as young people could be stimuli for the encouragement of Jewish-Christian dialogue in our own countries. Participants from European countries pointed out the difficulty presented by the lack of large Jewish communities. Nevertheless, it was understood that much could be done in the way of educating Christians about their Jewish antecedents in order to encourage an appreciation of Judaism as a living religion as well as culture. It was felt by all that somehow we must find a way to create an international network of committed youth who will maintain relationships in between the biennial youth conferences.

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In my estimation, it would have been impossible for anyone present at this youth conference to leave unaffected by the events which had taken place over the 10-day period; impossible for anyone to have gone away from the sessions without an appreciation of the great complexities of the issues. More than ever before, simplistic answers to questions which plead ~~for~~ for laboriously-pondered over responses, remind me of the words of St. Paul: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging symbol." So much love - so much patience - so much willingness to be torn apart - is needed for an honest approach to the Middle East situation as it exists today.

" I AM JOSEPH, YOUR BROTHER."

When Pope John, addressing a group of Jewish visitors, welcomed them with the greetings: "I am Joseph, your brother," this was no adroit handling of a common literary heritage but the spontaneous affirmation of a theological truth by a man committed to that truth in its entirety. And his audience understood it as such because they shared the same commitment. Yet we need only re-read Rabbi Gilbert's weighted presentation of how "Christians Failed Jewish Hopes" (America 3/24/62), to conclude that most of us in the Judaeo-Christian world today fall far short of this ideal of fraternal affection shown by our late Holy Father.

(Interview)

Although his article deals specifically with the Eichmann trial, Rabbi Gilbert never loses sight of the fact that the trial and its issues "have a timeless significance." If we try to shrug off "the problem of the Jewish people . . . as just part of a much bigger, horrible, unanswerable problem in the stream of history," we shall miss the immediacy of the divine economy behind all human suffering. But if we learn "to express the deepest and profoundest sense of fellowship with the Jew in his human predicament" not simply at crises of history but at every evolving moment of history, then we shall gradually be "filled unto all the fulness of God" so that to every man, be he Jew or Gentile, pagan or Christian, we can honestly say: "I am yours." (Gabriel Marcel: Du Refus a l'Invocation.)

The Rabbi does not minimize the difficulties to be overcome by those of us who long to "clarify Christian teaching on the Jews . . . and thereby bridge the gap . . . caused spiritually between Jew and Christian in Western civilization."

Here we can avail ourselves of valuable techniques from all the publications of the American Jewish Committee, especially its Committee Reporter; from those of the American Christian Society for Israel; from Worldview; and from the increasing number of contributions of Jewish authors to Catholic magazines. What strikes us as most indicative from the angle of communication in the content of these organs is that Jewish theologians, in their earnest endeavor to meet the Christian mind, put many of us to the blush by their knowledge of Christian doctrine. Let us not forget that a Jew can be "a really good Jew" if he never studies a word of our dogma whereas no Christian can be fully Christian without a loving appreciation of the Jewish religion so dear to the Heart of Christ.

Sensitive, as the Rabbi would have us be, to our "larger responsibility to meet with the Jew, in order to become informed about what the Jew is thinking and feeling," we must make every effort to develop those "empathetic reactions" which the Jew believes we lack. Even in movements spearheaded toward "the brotherhood of man under the Fatherhood of God" like this year's Religion² Race Conclave in Chicago, the spectre of divisiveness ^{casts} ~~casts~~ its unholy shadow over intelligent attempts at universal relatedness. Why? Certainly not from any want of good will on the part of the members who genuinely agreed on the proposed objective of "fusing right ideals with right action" in the matter of justice." Whatever the reasons for Jewish mistakes on this score, and Rabbi Gilbert does not canonize his co-religionists in the matter, in retrospect it may not be hitting too wide of the mark to suggest that for the majority of Christians the trouble may lie in a wrong interpretation of our mission to "put on the mind of Christ."

Now the mind of Christ, in its historical setting, operated freely in the context of biblical categories and biblical thought-patterns, unhampered

by the Greek epistemological schemata with which we are familiar. Speculatively we appreciate this yet, in the practical order, religious dialogue with our Jewish confreres is often stillborn because we Christians unwittingly try to confine the dialogue within an Aristotelian dialectic. The outcome, of necessity, will always call for a repetition of Rabbi Gilbert's criticism that, for too many Christians, apparently peripheral religious issues take on major proportions.

Reflecting on the Rabbi's plea to all of us "to re-think the history of the Nazi period," let us do that re-thinking together, in terms common to Jew and Christian, as Pope John did in his encyclical "Pacem in Terris." This "translation into reality of the prophetic vision of peace for all mankind" which was always the dominant pastoral concern of our beloved Pontiff, came as the bountiful fruition of his continual prayer for "the spreading of the Kingdom of justice, love and peace."

To continue polarizing our idea of justice around the juridical and the moral, ignoring the ^{blessed} ~~productive~~ personal relationships ^{created in} ~~of~~ the ~~blessed~~ open-ness of the biblical ethic, will be to gather little of the rich harvest of Pope John's prayerful thought and to give more "grist to the Jewish mill" which accuses us of "shallow emotional responses . . . to the Jewish community as it struggles with the meaning of evil in human history." The document is that of the wise man who knows how to bring forth from his treasure both the old and the new. And one of the old, ^{productive} ~~almost neglected~~ truths to be re-discovered in it is that Christ, being a Jew, conceived of justice as a theological virtue. As Augustine in his time preserved this traditional concept for us in his classically concise: "Justice is love serving God only, and ruling well all else as subordinate to man," so Pope John insists that justice will be a barren fantasy if we direct it vaguely along horizontal lines toward some platonically remote item labeled "fellowmen."

Talk as we do about "the philosophy of the other," such talk will echo as idle chatter until we come to grips with what Sartre has aptly styled "the facticity" of the other, that is, every single element which this very real "other" has received as a component of his life-situation. "The facticity" of the Jew in our society cannot be divorced from the brutal memory of degradation, pain, horror, concentration camp, consuming bitterness, all of which Rabbi Gilbert challenges him to forego. For Jew as well as for the rest of mankind, facticity postulates relationship not just with "the other" about whom we have individually been given the commandment: "You shall love your neighbor as yourself," (Lev. 19:18) but with the Divinely Other, the Absolutely Other in whom we all have our origin.

For us here and now, as for Augustine, as for Christ, justice remains first and foremost our orientation toward God who discloses to us a memorial we sometimes tend conveniently to sidestep: "You have been told, o man, what is good and what the Lord requires of you: only to do right and to love goodness and to walk humbly with your God." (Mich. 6:8) Unless we integrate this vigorous program of holiness into the various levels of our being we can never actually "fuse right ideals with right action in the matter of justice," and Rabbi Gilbert must continue to remind us that "Jews feel the Christian conscience of Western civilization. . . has not seriously enough accepted the meaning of Christianity's inescapable contribution to an environment in which Jew-hatred could flourish."

One we glimpse the infinite dimension of "the self" and "the other," we Christians are forced to evaluate our position in human society by seriously examining its ontological structure as brought into focus for us by Christ. Christ outlines that structure as the Kingdom of God, the Messianic hope contained "in the initial formula of Israel" which has become "the final formula of the Christian faith." He preached His doctrine of the Kingdom to an Oriental people

who apprehended as valid the premise that a king, merely on account of his kingship, was "an august manifestation of the divine power in humanity," and thus had a certain right to rule his subjects. Hence they could, more easily than we, make the transition from human kingship to the Divine.

Basic to biblical morality is the concept of the immutable, omnipotent Lord ~~Who~~, no matter what His creatures on earth may do or say, abides in His supreme majesty. It may seem strange to us but the concept of God as King of Kings emerges as corollary to that of Lordship in the image of God as having complete power of life and death over all creation, and meting out justice not according to written tenets but according to the Divine Law of ~~His~~ own being. With no apologia, the prophets unhesitatingly posit the rationale for human morality in the inmost essence of God. In line with this, Martin Buber identifies the religion of Israel as the religion of Kingship on the grounds of his belief in One who declares: "To Me every knww shall bend. By Me every tongue shall ~~swea~~ssaying: "Only in the Lord are just deeds and power." (Is.45:23)

God expresses ~~His~~ unequivocal prerogative of Lordship, ~~His~~ transcendent Kingship, in the Torah. This does not tell us, however, why the Torah has always been centripetal in Judaism. Accustomed as we are to attributing a juridical significance to the Law, we habitually misinterpret it as a code of ethics. Only after we envisage it as the divine instrument of God's tender care for the freedom of his Chosen People can we see it as the Jew does, that is, as an inter-personal transformation of a value-situation from one of fulfillment of duty to one of response of love.

Its mysterious power of attracting the human heart stems from the

Yahweh's

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revelation it gives of the Divine lover of mankind, the God Whose word and truth endure forever (Ps. 118:89-90), the God of lovingkindness (Ps. 118:56), our God (Ps. 149). In the ecstasy of such a revelation, the inspired singer cries out: "The Law of Your Mouth is more precious to me than thousands of silver and gold pieces." (Ps. 118:71-72) And with the same exultation of love's urgency, the liturgy of the Feast of Azareth enables the Qahal to rejoice in the Law by using the delicate symbolism of marriage to recall to them the fruitful union between Yahwe and Israel.

The Law, bringing man into familial intercourse with God, stands as a sacrament, a sign, of the Alliance and thus is inseparable from it, so much so that "judging" originally ^{is inseparable unit} ~~means~~ "keeping the Alliance." When the psalmist extols God as judge, his praise revolves around the intrinsic notion of ^{Yahweh's} Yahwe's fidelity in keeping the promises of the Alliance. But while the Law testifies to God's reign over the Qahal, it does so for man's sake, not for God's, since it is by walking according to its precepts that man will arrive finally at unending life (Dan. 12:2) where "he shall dwell in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest." (Is. 32:18)

Man's justice, derivative from that of Yahweh (Is. 51:1), takes for granted loyalty to the Covenant both on the part of God and on the part of man. To detect evidence of God's "solidity" in this respect, man need only study the pages of history. Shedding ever new light on the fundamental nature of divine justice, history demonstrates the correlative actions of God punishing the wicked, rewarding the good. It cuts across the man-made myth of human autonomy with the Scriptural injunction: "Let him who glories, glory in this, that in his prudence he knows Me, knows that I, the Lord, bring about justice and uprightness on the earth." (Jer. 9:23) ^{otherwise} The facticity of the American Christian, ^{unlike that of the Jew,} has little direct contact

with Rabbi Gilbert's interrogatory: "Dare we do business with the devil?" the answer in a Judaeo-Christian Weltanschauung must be sought in fidelity to the Law. How else explain "The Christian witness of those who, as Christians, rebelled against Hitler and joined the underground effort" in the terrible anguish of decisions in World War II? How else explain "the intensification of religious faith" among those heroic Jews who kept inviolate, ^{even in the "stench of death"} the dignity of death that was theirs as God's own people?

The Old Testament ideal of the good man, like that of the New, places before us a picture very different from that of the moral perfectionist magnified by Hellenistic culture. Wherever in Scripture we meet the saddiq, he is always someone whom God has pronounced to be righteous, that is, innocent (Ps. 17:25); he is someone who walks in God's truth (Deut. 13:5); he is someone who is exactly what he should be in the presence of His Lord and Creator (Ps. 8:4-9). The will of such a man, through meditation on the Law, has become one with that of God. Herein lies the trust and security of the saddiq, whether he be in a modern Dachau ^{a nameless} ~~concentration~~ camp or in ancient dungeon ~~of bygone days~~.

Such ^{is} ~~was~~ the patriarch Joseph, credible exemplar of that true mysticism which consists in having "an open heart for the inner life of God." Established in his direction toward God, no matter what vicissitudes he ^{he encounters} ~~was~~ not just someone "who ^{does} ~~did~~ the right thing" but someone "who ^{is} ~~was~~ in the habit of doing the right thing." Beloved by God and man, every trial he underwent ^{is} ~~became~~ for him an opportunity "to rise to new levels of religious understanding and insight." Exact conformity with human prescriptions, no matter how

Complicated though its ramifications may be, the root SDQ preserves in all the prophetic writings its juridical affirmation by its connection with innocence proved to be such by a judgment. Likewise, it preserves its moral tonality since the judgment is made according to an external norm. But because the justice of Yahwe is the norm and because Yahwe is the One Who pronounces the judgment, justice as we investigate it in the Bible is primarily theological.

On almost every page of Scripture we meditate on the lesson that man, aided by God's strength, can surpass the limitations of his all-too-human milieu. Conscious of his dignity within the Alliance and of God's perpetual pledge of assistance, the saddiq performs acts consonant with his high vocation as Imago Dei. While the ontological condition of the saddiq is objectified by zedakah, his acts of kindness testify to his possession of hesed. Hesed represents the nobility of a person who assumes responsibility for true, evocative relationships with God and with his fellowmen.

Any attempt to confine the obligations of the Covenant within determined boundaries would be to negate its universal character. "I, the Lord, have called you for the victory of justice, I have grasped you by the hand; I formed you and set you as a covenant for the people, to bring prisoners out from confinement, and from the dungeon those who live in darkness." (Is. 42:5) For hesed, woven into the very texture of Alliance diction, is also a sine qua non of the Hebrew ethic, operative within the community and voicing the deepest concern for the family, for the nation, for the entire human race, for God's glory. In the same way that man's justice stems from that of Yahwe, so man's hesed traces its source to the innermost being of God, to that divine attribute which we translate so inadequately as "mercy."

Whereas in English the idea of mercy necessarily involves relation with another through pity for his misery, the idea of hesed in Hebrew points to the surpassing beauty of interpersonal consecration. In the first place, it includes that divine lovingkindness of which Jeremiah speaks when he protests: "With age-old love I have loved you; so I have kept My mercy toward you." (31:3) The same theme in psalm 135 with its insistent refrains "His mercy endures forever," underscores in detail the practical applications of Divine Love. Nevertheless, Osce does not let us forget that his lyrical:

"I will espouse you to Me forever;
I will espouse you in right and justice,
in love and mercy," (2:22)

has its counterbalance in the demand for reciprocity: "It is love that I desire and not sacrifice." (6:6)

Hesed, the interior conversion of the human heart which makes it joyously open to God's gifts, images forth those gifts by actual, factual benevolence to all men. Isaiah, with his customary bedrock common sense, sketches the blue print for existential love in the revelation:

"This is the sacrifice I wish:
releasing those bound unjustly,
untying the thongs of the yoke;
letting free the oppressed,
breaking every yoke;
sharing your bread with the hungry;
sheltering the oppressed and the homeless;
clothing the naked when you see them,
and not turning your back on your own." (58:6-7)

Parenthetically we ask ourselves what score our generation deserves according to such an inventory.....Modern man revolts against the terror of loneliness; has modern man ever pondered the conclusion Isaiah draws from the fount of Eternal Wisdom: "THEN you shall call and the Lord will answer; you will cry for help and He will say: 'Here I am?' " The lonely man cannot hear the voice of God if he does not hear the cry of his brethren in need.

sublime the standard of perfection, can never lead a man to plead with his would-be murderers, his own brothers, "Come nearer to me... Do not be distressed or angry with yourselves that you sold me here; for God sent me before you to save life." (Gen. 45:4-5) Leaping over the barriers of human rigidity and human calculation, his goodness exhibits the redemptive freedom born of faith which we are told that God credits as justice. (Gen. 15:8)

entirely "Tsaphenath pa'neach" (savior of the world) ^{may} ~~might~~ be his title ^{to} ~~before~~ men but the man who inquires: "Can I take the place of God?" (Gen. 50:19) never topples from a pedestal because he never mounts one. Nowhere does he parade before us as the conquering hero, despite his worldly success. Nowhere does he appear as the aesthete removed from the vulgar throng by some esoteric mystical initiation. Where a Platonist might easily consider the harmonious resolution of his personal conflicts as coming from his own exercise of wisdom, Joseph proclaims: "God has made me fruitful in the land of my affliction." (Gen. 41:52)

link His words, "Not you but God sent me here," hark back to the etymological ^{is} ~~nexus~~ between the Torah and justice. Torah, often employed in scriptural and rabbinical literature to indicate walking on a straight path; and in the Bible when the being of a thing, or the being of a man, or the being of God, remains consistently what it should be, straight according to its proper norm, then it merits to be known as "just" (Lev. 19:5)./ Consequently the term zedakah, designating this intrinsic straightness so beautifully exemplified in the life of Joseph, is "the justice, or the justness, of our essential metaphysical relationship with God."

Beginning with this etymological datum, we go on to realize that for too long a period in our teaching we have been equating the cardinal virtue of justice with the biblical zedakah when it is rather in the virtues of religion and piety that biblical justice has its counterpart. Whether Amos qualifies social righteousness as religious service (2:6; 5:24); or Osee accentuates his warnings against stereotypes of justice (8:13; 10:12); or Habacuc exalts the victorious hope of the pious soul (3:18-19); they all set their texts against the same immutable background of the Rackfastness of God's holiness. (Hab. 1:12)

Hesed, whether considered as God's action on behalf of man, or considered as human action imitating God's goodness, deals with the nature of that goodness. To indicate the interior principle from which that goodness flows, the Old Testament employs the term "rahamim." With the healthy intuition of the unsophisticated realist, radically REH means womb, that substance in which the child grows, the primal physiological bond establishing intimacy.

It is with those overtones that Isaiah asks: "Can a mother forget her milk without tenderness for the child of her womb?" (49:15) The intimate world of mother-love so poignantly described for us in chapter sixty-six here: "I will lead us into the Heart of God Himself who answers: 'Even should she forget, I will never forget you.'" (49:15)

Once, the prophet of love, reserves rahamim to convey the idea of love in God. When God takes the soul to Himself in justice, in love and in mercy, the love which contours the triad reveals the divine tenderness in such a way that we cannot fail to call it a genuine "maternal reflex." Philo taught that "God's pity is older than his judgment," thus happily speaking of the eternal, creative, divine desire to relieve distress. But he lacked the spiritual perception of Psalm 102 which glows with the thought that the deepest feeling of parent for child analogously resembles the attitude of God toward man.

Man's justice embraced by God's love begets peace. Through all the centuries since the Mosaic blessing first echoed in the world: "The Lord look upon you kindly and give you peace," shalom has become an apogee of divine benedictions. For human brotherhood to escape the doom of the chimerical, it must be rooted, founded in the love of God which transfigures the actions of the solitary individual into generous contributions for the commonweal. In the vocabulary of the commonweal, peace denotes above all the situation in which every creature can pursue its own course to its own end. Unless God's justice

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(I)

The Jerusalem Talmud, I always thought was a Text of instruction, in regard to Jewish life, toward the Holy Bible, and the practice in Synagogue worship.

I don't know of any other name or title for the Talmud, but the Jerusalem Talmud, or Jewish Talmud. I always thought it was a Commentary to the Bible, as well as a Dictionary to Jewish life. I looked in the City Library. But only found Jewish Books with parts of the Talmud-literature Recorded. But no Talmud as such. So I don't know what title to go by. It seems as the Jewish people in-general believe that Christians hate them. But this is not true. Altho there may be a miss-understanding in regard to who is a Christian. 1- Roman Catholicism, is a bad Representation of Christianity. Another words they miss Represent Christians. And in many cases they persecuted Christians. 2- the Gentiles are not Christians. Christianity comes from the Hebrew meaning "messiah-like". Since the Greek word Christ- CRESTU, is the word the new Testament uses for the Hebrew word Hamechiah (MESSIAH). And the Greek N.T. word Iesous, (Jesus) is the same Hebrew word YESHUA (SALVATION is my God YEHVAH - ISAIAH 12:2-3; Behold, God is my YESHUA; I will trust, and not be afraid; For the LORD, even YEHVAH, is my strength and my song; he (God) also is become my YESHUA - Iesous - Jesus

ISAIAH 62:11; Behold, the LORD hath proclaimed II
unto the end of the earth: say ye to the daughter of
Zion, Behold, thy salvation (YESHUA) cometh; behold,
his reward is with him, and his work before him.

From this we can see that ZECHARIAH, 9:9; Has
Fulfilled in the Jewish-Messiah. VRS 9 ¶ Rejoice greatly,
O daughter of Zion; shout, O daughter of Jerusalem;
behold, thy king cometh unto thee; (YESHUA - the Jewish MESSIAH)
he is just, and having salvation; "Lowly, and riding
upon an ass, (Donkey) and upon a Colt, the foal of an ass.
Thus we can tell from 333 prophecies uniquely fulfilled
By Jesus (YESHUA) Christ (HAMESHIAH-SHILO "MESSIAH") that
he is identified as the messiah to Israel. I have a tract
inclosed. He Came (the Fulfillment) of all the prophets
just as messiah was to do, and at the time messiah
should Come. DANIEL 9:26; and after threescore and two
weeks shall messiah be cut off, but not for himself;
And the people of the prince that shall come shall
destroy the City and the sanctuary (Temple), ETC.
"The messiah was cut off ISAIAH, 53; He was put to Death.
In PSALM, 22. He was put to Death by Crucifixion VS 16
they pierced his Hands, and his Feet. But then He was
Risen from the Dead PSALM 16:10; For thou wilt not leave my
(Body) in the (Grave), neither wilt thou permit thine
Holy One - MESSIAH ' To see Corruption (Decaying). Also Job
19:25; For I know that my Redeemer (YESHUA) liveth, and
that he shall stand at the latter day upon the earth;
I believe Jesus Christ to be the unique VIRGINED born -
only Begotten Son of God. ISAIAH, 7:14; 9:6-7; MICAH, 5:2; the
Crucified, ISAIAH, 53; PSALM, 22. Resurrected, PSALM, 16:8-11; Job, 19:25;
Ascended, PSALM, 110:1-7; LORD of Glory, the savior of the WORLD.
And will Come to EARTH again ZECHARIAH, 14:4-5; the MESSIAH
"AGAIN"

Christianity is not gentile, or Catholic,
 or magian. Christianity, was founded
 upon by the Jewish Messiah, and the Jewish people,
 then was spread out into all the world. And is
 anti gentileism, and Catholicism or Hitlerism.
 These three things are (Heathenism) to true Christians.
 The new Testament is the Continuation of the Old
 Testament Revelation. The new testament is the
 Record of Messiah's Coming, and the fulfillment
 of scores of Old testament predictions of the
 Messiah - fulfilled in Messiah - Jesus of Nazareth.
 And is saturated with quotations in instruction
 from the Pentateuch, and Teraach. If you
 desire, I will send you a new testament,
 that is illustrated with Old testament notes of
 the messiah. and again, Christianity (MESSIAH-JUDAISM)
 is in the Heart-Acceptance of Jesus Christ, as
 the Lord of Glory, the YESHUA of the Teraach, and
 the Jewish-Messiah to Israel: as your
 Atonement. seeing the Law of Moses sayeth
 the Blood makes the atonement for the soul.
 Also Christianity (a true Blood Bought) Christian (or
 believer in the Jewish Messiah), is a lover of the
 Jews - "seeing they are the ones our hope came from."

sincerely, If I can be of any
 help to you, please ask:

sincerely, a lover of the
 Beloved Jewish people,

James D Alekso.

Ch. 17

THE TEACHINGS OF RELIGION

I

In 1945 the American Jewish Committee inaugurated its inter-religious department, designed to foster mutual understanding between Jews and Christians.

A stunned American Jewry was just beginning to grasp the full meaning of Hitler's "Final Solution," which was carried out with little opposition or outcry from the Christian world. In the United States during the preceding decade, there had been clerics, both Catholic and Protestant, among the rabble-rousers and anti-Semites. The Committee, on the threshold of an expanded social-action program, now hoped to establish working alliances with Christian groups to combat anti-Semitism and further common objectives.

Interreligious cooperation did not mean a diluted interdenominationalism to which all religious groups could subscribe. The term "interfaith" was deliberately avoided, not only because it was unacceptable to Catholics, but also because it conjured up an image of bland do-goodism. The National Conference of Christians and Jews, the Committee believed, had been handicapped from the outset by its tendency to gloss over basic religious differences. Interreligious activity, the AJC decided, must assume a vibrant commitment to a specific creed on the part of all groups involved. Recognition of doctrinal differences not only did not preclude cooperation, it could well enhance mutual respect.

(A)

At the AJC's 50th annual meeting in 1957, representatives of each of the three major faiths joined in a symposium on the differences between religious pluralism and religion in a pluralist society. While all the speakers agreed that adherence to a particular creed implied a belief in its superiority, they also agreed that in a free society each faith must recognize the rights of the others to disseminate their particular message.

The Committee directed its interreligious program primarily to "professional" Christians--leaders of the ministerial associations, religious and teaching orders, theological seminaries, religious-education institutions, the religious press, and church-affiliated social-action groups. In more recent years the program was expanded to encourage informal lay dialogues within the local communities. (A)

That it was the American Jewish Committee, a secular organization, and not the rabbinical groups, which took the lead in initiating such interreligious projects is not as strange as it seems. Not only was there a close relationship between the AJC's "defense" work and its interreligious activity, there was also an established tradition in the United States of keeping the synagogue separate from secular communal endeavors. Since the Committee's concern was not theology but group interaction, there was no reason why the Jewish counterparts to the professional Christians in such endeavors should not be Jewish laymen. (B)

The AJC's goal was to blunt the divisiveness which kept groups apart; religious teachings which preached hatred and resulted in discord were a serious stumbling block to social harmony. True, the interreligious department was always headed by a rabbi;

but it was often quipped that "You don't have to be a rabbi to resent being called Christ-killer."

The turn of events in postwar America lent added justification to the interreligious department. The climate generated by the Cold War contributed to an upsurge in religious expression and the increased influence of religious institutions. Indeed, the popular postwar definition of Americanism in terms of the individual assumed some form of religious belief, if not affiliation. Statistics alone indicated the growing strength of organized religion. In 1900, 36 per cent of the American population reported some kind of church affiliation; that figure grew to 49 per cent in 1940, 57 per cent in 1950, and 63 per cent in 1961. Indices of church construction, religious-school enrollment, and church budgets all disclosed the same trends. This growth was accompanied by a heightened involvement with social issues, both foreign and domestic.

The same increases in affiliation and involvement were evident within the Jewish community, though the growth in prestige far outstripped the numerical gains. At the end of World War II, Jews constituted roughly 3 per cent of the total American population. Nevertheless, Judaism was recognized as one of the three major faiths in the nation, and--on a religious level--Jews enjoyed a status equal to that of the Protestants and Catholics. It was within this framework that the Committee launched its efforts to enlist the churches in a unified program of social action.

Serious obstacles still blocked the path of successful cooperation. The growth in organized religious strength was

particularly marked among the fundamentalist Protestant sects, which lent a more conservative coloration to American Protestant theology. Whereas liberal Protestantism was generally receptive to inter²group ventures, conservatism often meant overt antipathy to both Catholics and Jews. Within the Catholic Church, age-old patterns of authoritarianism and hierarchical control lessened the possibility for effective contact with individual leaders. Not until the advent of Pope John XXIII did the Catholics as a group respond enthusiastically to the idea of interreligious activity. Deep-seated conflicts over the Catholic positions on censorship, birth control, separation of church and state and other issues also made a working rapport among Catholics, Jews and Protestants difficult.

When the Committee first launched its interreligious program, few Jewish religious leaders were convinced that cooperation with other faiths was desirable. Cynicism, fear, pride, and a concentration on Jewish issues--all nurtured by a long history of minority status--left most of them indifferent to the advantages of interreligious activities.

The Committee recognized that if its program was to succeed, it would be necessary not only to convince both Christians and Jews of the value of cooperation, but also to promote a better understanding of one another's beliefs, practices, and history. It was equally clear that if the impact of such cooperation was to reach beyond the leadership to the rank and file, it had to encompass not only liberal Protestants and Jews but all shades of Christian theological belief--including the fundamentalists^{and}, the Catholics⁻⁻, and the Orthodox Jewish community. Nor was it sufficient to limit dialogues

or "trialogues" to peripheral issues on which all faiths could politely agree, such as the immorality of communism, the injustice of anti-Negro discrimination, or the merits of a liberal immigration policy. Such discussions might well be useful and perhaps even influence political decision^s. But they did not touch on the essential differences which caused intergroup tension.

The Committee decided to pursue its interreligious activities on two levels: alliances between Jews and Christians on issues peripheral to religion; and education to overcome the distrust and ignorance which divided the groups. Thus, it joined with Catholic and Protestant groups to condemn the Communist-sponsored Stockholm peace petition, and to combat bigotry in election campaigns, and to denounce the arbitrary procedure of the House Committee on Un-American Activities, and it cooperated with Christian groups in appeals for food relief for India. Its most notable achievement along these lines, perhaps, was its convening of a National Conference on Race and Religion in 1963. The Conference, the first of its kind sponsored by the three faiths, brought together over 600 delegates on the 100th anniversary of the Emancipation Proclamation and was aimed at mobilizing the resources of institutionalized religion on behalf of racial equality.

Through these activities the Committee advanced its social objectives and at the same time strengthened the image of American Jewry as an equal working partner among the major faiths. Such cooperation also made it possible for the Committee to secure the help of Protestant and Catholic groups in protesting Hungarian anti-Semitism, refuting charges that Israel desecrated holy places

or dealing with community tensions over church-state issues or other local problems.

The Committee developed a variety of educational programs in the interreligious area: "Brotherhood kits" and materials on interfaith unity and on the meaning of Jewish traditions and practices for the mass media and for church organizations; consultative services for rabbis and local Jewish groups on interreligious cooperation; subventions to Hebrew Union College and Vanderbilt University for the training of Christian clergymen in post-Biblical Jewish history, and related projects. With the Anti-Defamation League, AJC also helped fund a Department of Intergroup Education under the aegis of the National Council of Churches to promote better understanding of other faiths among Protestant school children.

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Admittedly, the most rewarding results were achieved with liberal Protestant groups. In its work with the Catholics, contacts were personal and informal rather than organizational, and the Committee at first employed a special consultant whose responsibility it was to interpret the Jewish position to individual Catholic priests, editors and writers, and to establish closer relations with Catholic educational authorities. Both at Catholic and at Protestant colleges and training centers for teachers the Committee promoted courses, workshops, and seminars on intercultural education and intergroup relations as a means of instilling appreciation of religious diversity. Special educational efforts were also required within the Jewish community, for there was hostility on the part of Orthodox Jews to interfaith dialogue, and resentment by

some religious leaders who felt that interfaith work belonged in their jurisdiction.

An interesting project sponsored by the Committee to further education through dialogue was known as "the Four C's conferences." For several years, beginning in 1958, Columbia University's School of Journalism hosted an annual meeting with the editors of Commonweal, Christian Century, and Commentary. Each editor brought with him to the informal and unpublicized sessions a panel of religious journalists and scholars who joined in a free-form discussion of the role of religion in politics, foreign policy, and church-state matters. In a short time, candid talk replaced dispassionate platitudes, and there was a frank exchange among these intellectual leaders of the three faiths. The conferences revealed quite clearly the inaccuracies in treating anyone of the three faiths as a monolith.

II

Educational projects, the Committee knew, had little value if they were superimposed on bigoted attitudes. University students were far less likely to develop respect for and understanding of different religions if they had to unlearn prejudices held since early childhood. Since the AJC was convinced that a great deal of bigotry derived from prejudicial religious textbooks and Sunday-school curricula, the Committee devoted a great deal of energy, for more than thirty years, to bringing about revisions of offending texts. It is here, perhaps, that the AJC has made its most significant contribution to interreligious harmony.

In 1930, when the first echoes of Hitlerism began to be heard in the United States, Morris Waldman suggested that the American Jewish Committee underwrite a study to analyze the pervasiveness of anti-Jewish prejudice in Protestant pedagogical literature. Negotiations with the Federal Council of Churches fell through, but the study (officially under the auspices of what was then the National Council of Jews and Christians, but financed by the Committee) was undertaken by Drew Theological Seminary. In 1934-35 Dr. James V. Thompson, who headed the project, submitted his findings, which revealed numerous instances in which Jews and Judaism were objects of disparagement or hostility in religious textbooks and teachings. The Jews of Jesus' day fared worst; the Hebrews of the Biblical period ranked somewhat higher. Often it was unclear from the writings that the early Hebrews were, in fact, the ancestors of the later Jews; and almost all references to Jews were limited to the New Testament era. It was conceivable, particularly in the rural areas of the country, that a Protestant child could come away from such teachings believing that the Jews had faded away with other ancient races. And even if he was aware of their ongoing existence, he often knew of them only in the stereotype of the Pharisees who rejected or crucified Jesus. Dr. Thompson also surveyed the attitudes of 500 religious teachers. Twelve per cent said that Jews were responsible for the death of Jesus; 68 per cent believed that Jews were "undeveloped" but with possibilities equal to "whites."

Thompson's findings were made known to religious leaders and publishers, and some textbooks were revised. During the late 1930's

and the war years, several other textbook analyses were undertaken by the three major religious groups. The AJC sponsored a study of Jewish books undertaken by a committee of the Synagogue Council of America; as a result, a number of passages which offended Christian sensibilities were dropped. One of the biggest stumbling block^s to religious amity was the way in which Christians (particularly Catholics) recounted the Jewish role in the crucifixion. Informal talks between Dr. Louis Finkelstein, president of The Jewish Theological Seminary, who acted for the Committee, and members of the Catholic hierarchy were arranged in an effort to enlist their support in dealing with the problem; but the meetings accomplished little. When the Committee set up its interreligious affairs department, renewed efforts were directed toward the Catholics. The general secretary of the Catholic Biblical Association, in response to requests by the Committee, asked half a dozen religious textbook publishers to revise passages in books which attributed the death of Jesus to the Jews as a whole. (He himself doubted the salutary effect such revisions could have on erasing anti-Semitism, which he attributed to a lack of Christian charity plus "odious" Jewish traits; but he admitted that "no Jew living today can be in any way responsible for what happened two thousand years ago.") In sections of the country where bishops were sympathetic to the problem, such changes were implemented.

Far more significant was a comprehensive study of Protestant texts and lesson materials, begun at the Yale Divinity School in 1952. Conducted by Bernhard Olson, the study analyzed the teachings of four types of Protestant denominations: conservative, liberal,

fundamentalism, and neo-orthodox. Although it emphasized Jewish-Christian relationships, it examined all manifestations of in-group/out-group attitudes and the correlations of ethnocentrism with theological beliefs. Olson revealed the extent of Protestant preoccupation with the Jewish image, the roots (theological and other) of that image, and how the image varied according to subject material and specific denomination. His conclusions--particularly relevant to interreligious programming--indicated that conservative theology was not necessarily based on ethnocentrism, and that there was nothing in such a theology which precluded respect for, and an understanding of, other religious beliefs.

Even before Olson's work was published (Faith and Prejudice, Yale University Press, 1963), the American Jewish Committee was expanding the study program to other fields. Since Olson's approach as well as his preliminary findings were favorably received by religious educators, the Committee, with the financial help of the Ittleson Foundation, initiated similar self-analyses by Catholics and Jews. And at Southern Methodist University a study complementary to Olson's critically examined the techniques, rather than the content, of intergroup teaching among Protestant denominations.

The Catholic project was carried out at St. Louis University, a Jesuit institution noted for earlier research and training in human relations. Like the Yale study, it found that Catholic texts projected a generally more positive attitude toward racial and ethnic groups than toward other religions, and it offered suggestions as to how the distortions involving both Protestants and Jews might be eliminated. The study emphasized the importance of

making clear that Jesus and his contemporaries were Jews, and cautioned against sweeping generalizations or value judgments about the Jews of Biblical times and their modern descendants. It also stressed the need to make the crucifixion story understood in theological terms of universal sin and salvation rather than in terms of a crime committed by particular individuals.

A study of Jewish textbooks was sponsored by the Committee at the Dropsie College for Hebrew and Cognate Learning. Unlike the Catholic and Protestant materials which, the analyses disclosed, evidenced a deep preoccupation with out-groups, the Jewish texts devoted relatively little attention to non-Jews. (The "preoccupation index" was 66.88 per cent for Protestants, 51 per cent for Catholics, and 14 per cent for Jews.) Reflecting a primary concern for group survival, Jewish books usually discussed Christians in ethnic terms rather than from a religious point of view, and often included greater criticism of certain Jewish groups than of non-Jews.

Armed with the findings of the various self-analyses, the Committee sponsored numerous dialogues and conferences with religious educators and publishers to discuss the treatment of Jews in texts and lesson materials. By emphasizing religious weaknesses in the negative treatment of out-groups, the studies challenged the creators of teaching materials to assume the responsibility for changing objectionable texts and many Christian educators willingly accepted the challenge. Dr. Olson prepared several self-evaluation manuals for Protestant educators and consulted with them on pedagogical materials. When the Pope Pius XII Religious Education Center in Michigan planned a new series of textbooks for parochial

schools, Rabbi Marc Tanenbaum, head of the AJC's interreligious department, was appointed a consultant. And in the late 1960's, under the auspices of the Sperry Center for Intergroup Cooperation, a Committee-sponsored institute at "Pro-Deo" University in Rome, studies of religious textbooks in a number of European and Latin-American countries were initiated.



III

The Catholic bishops assembled in the final session of the Second Vatican Council in 1965 voted their approval of a statement on the Jews. The declaration acknowledge^d/the "spiritual patrimony common to Christians and Jews [which] is so great" and recommended ^{that} "a mutual knowledge and respect" to be fostered through theological studies and dialogue. The statement did not include the word "deicide," but it denied that the death of Jesus could be blamed on all Jews of New Testament days or on the Jews of today, ^(and emphasized that) Jews were neither "rejected by God or accursed," ~~according to the Scriptures, and,~~ finally, ^{statement declared that the Church} the Church ^{deplored} "deplored" on religious grounds any display of anti-Jewish hatred or persecution. ^P The American Jewish Committee commented on the document within a matter of hours:

The Vatican Council Declaration on the Jews has been awaited with hope by men of goodwill everywhere. We regret keenly some of the assertions in the Declaration, especially those that might give rise to misunderstandings.

Nevertheless, we view the adoption of the Declaration, especially its repudiation of the invidious charge of the collective guilt of Jews for the death of Jesus and its rejection of anti-Semitism, as an act of justice long overdue. We trust the Declaration will afford new opportunities for improved interreligious understanding and cooperation throughout the world.

It was clear ~~from these words~~ that the AJC evaluated the Council declaration in terms of justice, and not as a favor granted the

Jews by the Church; that it felt justice had been shortchanged by what was clearly a compromise statement; and that the real test of the statement's value lay in its future implementation. The Committee never revealed publicly its deep involvement with the Church's deliberations on the Jews. For more than five years the AJC had labored quietly for a radical excision of the theological roots of anti-Semitism. It believed that an official repudiation of the deicide charge was in order and that if the Church was truly interested in promoting harmony and good will it would demonstrate its interest with a significant and dramatic move towards greater interfaith understanding. (A) P. 12

The issue was complicated by Arab propaganda, Jewish pride, pressures from governments, the Vatican's economic and political interests in Italy, and the liberal-conservative differences within the Catholic hierarchy. That all of these problems were ultimately overcome testified to the strength of a new ideological current in the Catholic Church. In Rome, that current was epitomized in the figure of John XXIII and the spirit of aggiornamento; in the United States, it accounted for the ferment among an aroused laity often more forward-thinking than the clergy. To "update" the Church, to make its teachings more relevant to modern society, to strengthen its position in the Western world by proving that Church doctrine was in harmony with democratic tenets--these were the aims of the progressives. In the wake of the Nazi holocaust, any residue of Church-condoned anti-Semitism was unacceptable. The Vatican Council's statement on the Jews, like its declaration on religious liberty, became a symbol of progressive Catholicism. And to Jewish groups the progressive trends at work in the Church offered the

hope that religious teachings which had nurtured anti-Semitism for 2,000 years would be authoritatively repudiated.

In 1947, a Committee representative participated in a conference of Catholic, Protestant, and Jewish leaders at Seelisburg, Switzerland, which called upon Christians to revise their teachings about Jews. The conferees underscored the connection between Christian doctrine and anti-Semitism, but it was clear that only official action by the highest church levels could effect truly meaningful changes.



~~chalk-up meaningful accomplishments.~~ Early in the 1950's, members of the Committee joined in support of the International University for Social Studies "Pro Deo" in Rome. Approved but not run by the Church, the University stressed the ^{democratic} values of democracy inherent in the religions of the three major faiths and the need for intergroup communication to apply those values to social problems. The Committee, ^{desire} however, ^{was not simply} hoped for more than merely another liberal-arts institution with a faculty and student body of various religious and ethnic backgrounds. It wanted the Church to ^{underwrite} the progressive philosophy of the school as the ^{a way of} means to achieve the necessary ends of intergroup understanding. Ralph Friedman, chairman of the Committee's foreign affairs committee, asked Father Felix Morlion, president of the University, whether the Church was ready to recognize "that the bell tolls for all peoples in our society when any important group teaches or condones intergroup hatreds." With the onset of the pontificate of John XXIII, ^{After} ^(became pope. There were) the Vatican showed signs of a growing friendliness toward Jews, ^{on the part of the Vatican, including} changes in liturgical phrases ^{instructing to} derogatory of Jews, ^{and} denunciations of racial intolerance and the past horrors of fascism, ^{however, remained} but overall progress was ~~still~~ uneven.

The Vatican Council presented the opportunity for an official ^{Church} statement on the Jews which would ^{establish} a uniform liberal policy ^{for} in every diocese. In October 1960 Zachariah Shuster, the AJC's European director, received a significant message

from Jules Isaac, a French scholar and historian. Isaac, whose entire family had perished in the Holocaust, and whose research on the Christian roots of anti-Semitism was well known and respected in church circles, had proposed, in an audience with Pope John, that one of the commissions preparing for the forthcoming Ecumenical Council deal specifically with the question of teachings concerning Jews. The Pope directed Cardinal Bea, in charge of a special Secretariat for Promoting Christian Unity, to consider Isaac's proposals. "Vous êtes assuré d'avoir plus que de l'espoir" ("Rest assured that you can count on more than mere hope"), the Cardinal wrote Isaac.

Upon learning from Isaac and other contacts that Bea was interested in hearing Jewish opinions, the Committee deliberated a course of action. The Cardinal had already received a memorandum drawn up by a group of Catholic theologians at Appeldoorn, Holland, which argued for ^{re}writing the catechism and liturgy to further better relations with Jews. Bea told a newspaper correspondent in Rome that he believed Jules Isaac's thesis was exaggerated, but that he ^would entertain suggestions on how to deal with the charge of deicide and with teachings and liturgical passages concerning Jews.

After consultation with Catholic and Jewish experts in Europe and in the United States, the American Jewish Committee decided it would be best for Jews to forward materials and petitions of grievances to Bea on an informal basis. A representative body of religious and secular organizations, such as Nahum Goldmann of the World Jewish Congress proposed, could not claim to represent all ^sphades of Jewish opinion, and would inevitably cause friction

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within the Jewish community. Furthermore, the AJC believed, for a representative body to attempt to negotiate on the treatment of Jews in Catholic doctrine would remove the issue from its theological plane and create the impression of a compromise between the two faiths. Any action the Vatican Council might take would have a far greater impact if it stemmed from Church initiative. The Committee was convinced it could be of greatest service by providing the data amassed through the textbook studies and by serving as a liaison between Jewish theologians and Catholic authorities. In a direct communication from AJC president Herbert Ehrmann to the Pope in December 1960, and indirectly through its "Pro Deo" contacts, the Committee apprised the Vatican of its willingness to cooperate.

The Pope "expressed sympathy" with the Committee's ideas, and shortly thereafter Vatican officials informed Shuster that they would welcome a detailed memorandum on the problems of Catholic-Jewish relations. The AJC submitted a careful analysis, drawing heavily upon the St. Louis studies, and adding recommendations for revisions, prepared with the advice of Jewish religious authorities. The response of Bea's secretariat was gratifying. In July 1961 the Committee received direct encouragement from the Cardinal in a private meeting with Shuster and Ralph Friedman. Bea suggested a second memorandum dealing with Catholic liturgy, and the Committee representatives agreed. The AJC spokesmen expressed the hope that the Ecumenical Council would not only correct historical inaccuracies but also offer some positive encouragement to inter-religious cooperation. The Cardinal promised there would be opportunities for further exchange of views. A few months later, the

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Committee introduced Professor Abraham Heschel, the noted theological scholar on the faculty of The Jewish Theological Seminary of America, to Cardinal Bea, and the latter welcomed Heschel's offer to prepare a statement outlining possible steps toward constructive Catholic-Jewish relations. The Committee's second memorandum and Dr. Heschel's document, On Improving Catholic-Jewish Relations (which called for Catholic repudiation of the deicide charge and Church recognition of the Jews as Jews and not as potential converts) both reached Cardinal Bea's secretariat before it prepared its draft statement on the Church and the Jews.



①
Heschel

Meantime, the general public was growing increasingly aware of the need to redefine Christian-Jewish attitudes. The Committee's French periodical, Evidences, ^{published a similar document} ran a ^{directly} symposium on Christian teachings about Jews. More significant, the apprehension and trial of Adolf Eichmann raised ^{in wider circles} the ^{same} ^{question of Christian complicity in the Holocaust} questions which Jules Isaac had posed. In December 1961 the Protestant World Council of Churches forcefully condemned anti-Semitism and ^{stated categorically} recommended specifically that responsibility for the crucifixion ^{could not be laid to} should not be fixed upon the Jewish people of today.

Opposition from two sources -- the Arab states and the conservative prelates of the Roman Curia -- succeeded, however, in shelving the Jewish issue during the first session of the Ecumenical Council in the fall of 1962. These elements had capitalized upon a move by Nahum Goldmann, who, despite known opposition ^{from} by the Vatican and ^{a great many} Jewish leaders, announced the appointment of an Israeli as unofficial Jewish representative ^(The World Jewish Congress) to the Council. ^(The Vatican has no official diplomatic relations with Israel.) The Vatican's friendliness toward the Jews cooled noticeably; anti-Semitic propaganda increased behind the scenes.

Bea and his secretariat still labored for a meaningful statement on the Jews, but the Cardinal warned that other Church leaders would need more persuasion than ever. He suggested that the Committee ~~might be called upon to~~ seek the support of the ranking Catholic prelates both in the United States and Latin America.

Pope Paul's address to Liaison Committee

Gentlemen,

You, the Catholic and Jewish members of the Liaison Committee between the Catholic Church and World Judaism, decided a little over a year ago in Anvers, to hold your fourth annual meeting in Rome. We rejoice in this decision of yours to meet this time in the city which is the centre of the Catholic Church: it has made possible today's fraternal meeting.

Your session is taking place a short time after we have set up, last October, a Commission of the Catholic Church for religious relations with the Jews, the first important act of which has been the publication a few days ago of the "Guidelines and Suggestions" for the application of the Conciliar Declaration *Nostra Aetate* in the sphere of Jewish-Catholic relations.

We will not return at this moment to the details of that document, which was addressed to the faithful of the Catholic Church by the central authority of the Church and which has doubtless been, together with the question of human rights and still other problems, one of the objects of study and shared reflection to which your session has been devoted.

Difficulties and confrontations

This text evokes the difficulties and confrontations, with all the regrettable elements involved, which have marked relations between Christians and Jews over the past two thousand years. While this reminder has been salutary and indispensable, one should not forget that there have also been between us down the centuries elements other than confrontations. There are still many people who can witness to what was done by the Catholic Church during the last war, in Rome itself under the energetic impulse of Pius XII — as we personally testify — and by numerous bishops, priests and members of the faithful, to save innocent Jews from persecution, often at the peril of their own lives.

Moreover, as we look at history as a whole, we cannot fail to note the connections, often too little remarked upon, between Jewish thought and Christian thought. We may here merely recall the influence

exercised at various periods in the most exalted spheres of Christian reflection by the thought of the great Philo of Alexandria, who was considered by Saint Jerome as "the most expert among the Jews", a judgment echoed by, among others, the Franciscan Doctor Bonaventure of Bagnoregio. But, precisely, since the Catholic Church has just commemorated, at the same time as the seventh centenary of the death of Saint Bonaventure of Bagnoregio, that of the philosopher and theologian Thomas Aquinas, who died, like Bonaventure, in the year 1274, there very naturally come to our mind the numerous references of our Angelic Doctor to the work of the rabbinic scholar from Cordoba, who died in Egypt at the dawn of the thirteenth century, Moshe ben Maimon, in particular his explanation of the Mosaic Law and the precepts of Judaism.

Mutual esteem

For his part, the thought of Saint Thomas Aquinas was to expand in its turn in the scholarly tradition of mediaeval Judaism: as has been shown for example by the studies of Professor Charles Touati of the School of Higher Studies in Paris and by Professor Joseph Sermoneta of the Hebrew University in Jerusalem, there existed in the Latin West at the end of the thirteenth and in the fourteenth century, a whole Jewish Thomistic school.

These are merely some examples drawn from many others. They bear witness to the fact that at different periods and at a certain level there has been a real and profound mutual esteem and a conviction that we had something to learn from one another.

We formulate, gentlemen, the sincere wish that, in a manner appropriate to our age and thus in a field that to some extent exceeds the limited domain of merely speculative and rational exchanges, a true dialogue may be established between Judaism and Christianity.

Your presence here as some of the most authoritative representatives of world Juda-

ism bears witness to the fact that this personal wish finds a certain echo in yourselves. The terms with which we express it, the presence of the devoted Cardinal President of the Commission for Religious Relations with the Jews, that of our brothers in the episcopate, the Archbishop of Marseilles and the Bishop of Brooklyn, are clear indications to you of the sincerity and collegial decision with which the Catholic Church desires that there should develop at this time that dialogue with Judaism to which the Second Vatican Council invited us by its Declaration *Nostra Aetate* (cf. No. 43).

We hope that this dialogue, conducted with great mutual respect, will help us to know one another better and will lead us all to know better the Almighty, the Eternal One, to follow more faithfully the ways that have been traced out for us by him who, in the words of the prophet Hosea (11:9), is in our midst as the Holy One, who takes no pleasure

in destroying.

We dare to think that the recent solemn reaffirmation of rejection by the Catholic Church of every form of antisemitism and the invitation that we have extended to all the faithful of the Catholic Church to pay heed in order "to learn by what essential traits the Jews define themselves in the light of their own religious experience" may, on the Catholic side, provide the conditions for beneficial development. We do not doubt that you on your part will correspond, according to your own perspectives, to our effort, which can only have meaning and fruitfulness in reciprocity.

In the perspective of understanding and friendship which we evoked before the Sacred College on 23 December last, we formulate for you here present, gentlemen, and for your families, but more widely still for the entire Jewish people our best wishes of happiness and peace.

AMERICAN JEWISH A R Reply to the Pope

Dr. Gerhart M. Riegner, the Secretary-General of the World Jewish Congress delivered the following address to Pope Paul VI on behalf of the International Jewish Committee for Interreligious Consultations when members of the Catholic-Jewish Liaison Committee were received in audience at the Vatican on January 10:

Your Holiness,

The International Jewish Committee for Interreligious Consultations warmly appreciates the privilege of this audience.

This is an important occasion. Relations between the Catholic Church and the Jewish people have had many unhappy chapters. This meeting, we are hopeful, marks a new stage in our relations.

In our century the Jewish people suffered the greatest tragedy in its history, the annihilation of the overwhelming majority of the Jews of Europe. In this century, too, the Jewish people has experienced the rebirth of the State of Israel.

The creation by Your Holiness of the Commission for Religious Relations with the Jews, and the Guidelines for implementing the Conciliar Declaration "Nostra Aetate" will, we believe, encourage better understanding and improve relations between Catholics and Jews, in a spirit of mutual respect and the recognition of basic differences.

We welcome the condemnation of antisemitism, at a time when this ancient hatred

is again being propagated by enemies of the Jewish people.

We welcome the call on Christians to "strive to learn by what essential traits the Jews define themselves in the light of their own religious experience". We are hopeful that this striving will lead to a wider appreciation that peoplehood and the land of Israel are essential to Jewish faith. We note with appreciation the recognition by Your Holiness, in the recent address to the College of Cardinals, of the place of Jerusalem also in the love and longing of the Jewish people.

We welcome the call for joint social action. The struggle for universal justice and peace is a fundamental imperative of Judaism. We are eager to work with Christians for social justice and peace for all, everywhere. Such collaboration can also do much to foster mutual understanding and esteem.

We express our warm respect to Your Holiness and to Catholics throughout the world. May He who establishes peace in His heaven bring peace to all mankind.

Proposed Statement on the Meeting Between Jewish Representatives
and Pope John Paul II

Drafted by Henry Siegman

We deeply appreciate the invitation extended to us by Pope John Paul II. It is the first time since the inception of the dialogue between representatives of the Jewish community and of the Vatican nearly 20 years ago that the Pope personally participated in that dialogue, and did so in so warm and open a manner. We believe this unprecedented encounter holds the promise of raising the Catholic-Jewish dialogue to new levels of seriousness and accomplishment.

We wish to stress that the dialogue we have been engaged in with the Catholic Church these past 20 years has not been without ~~its~~ notable achievements. Not surprisingly, considering the prior 2,000-year history of persecution and alienation, there remain difficult and painful issues between us. Unfortunately, it is precisely these issues that were underscored by the welcome that Pope John Paul II recently extended to Kurt Waldheim, and it is therefore these issues, among others, that we discussed with the Pope.

I. The Holocaust

Catholic spokesmen who responded to Jewish criticism of the audience Pope John Paul II granted Waldheim pointed out at the time that the Pope had in fact frequently condemned anti-Semitism and denounced Nazi crimes against the Jews. He did so again most recently in his ~~unusual~~ Special communication to the President of the National Conference of Catholic Bishops in the U.S.

We have no doubt that the ~~memory of the~~ Holocaust is a source of deep anguish to the Pope, as it is to all people of good will. There remains, however, an issue that has been unaddressed, and that is the role of the Church itself during ^{the Nazi era,} World War II. Specifically, what did the Vatican, the Catholic Church in Germany, and the various Catholic episcopal conferences do when the Nazis passed the Nuremberg Laws in 1935 that disenfranchised and dehumanized the Jews? What did they do after "Kristalnacht" in 1938, when hundreds of synagogues in Germany were destroyed? What did they say and do when Jews were rounded up and deported to the extermination camps? The painful answer to these questions is that despite the extraordinary heroism of many Catholics, the Vatican and the official Catholic churches in Germany and in most European countries - like their Protestant counterparts - were largely silent, and abandoned the Jews to their fate.

The weight of responsible scholarship on the subject supports the conclusion that the Vatican did not oppose Hitler and National Socialism, because it saw them as a bulwark against Russian Communism.

It was only at the point where the Nazis challenged the traditional rights of the Catholic Church and violated its Concordat with the Vatican that the Church objected.

In his study Vatican Diplomacy and the Jews During the Holocaust, Fr. John Morley concludes that Vatican diplomacy during this tragic period not only failed the Jews but betrayed the ideals that it had set for itself. "The nuncios, the secretary of state, and, most of all, the Pope, share the responsibility for this dual failure."

This judgment found its echo among Catholic clergy as well. In the words of Eugene Cardinal Tisserant, a colleague of Pius XII, "I fear that history may have reason to reproach the Holy See with having pursued a policy of convenience to itself, and little else."

II. Anti-Semitism

If the dialogue that Jews and Catholics are seeking to develop is to be built on foundations of integrity and truth, then the question of what brought about so terrible a failure must be confronted. A large part of the answer is the virulent anti-Semitism that prevailed not only in Germany but in much of Europe.

The critical point is that this anti-Semitism was not external to the Church, but to a significant extent its own creation. In the words of Fr. Edward H. Flannery, "The Pope's silence is better seen as the apex of a triangle that rested on the much wider acquiescence of the German episcopacy, his immediate 'constituents,' which, in turn, rested on the still wider apathy or collusion with Nazism of German Catholics - and Christians - so ill-prepared for any better a response by accustomed anti-Semitic attitudes so often aided and abetted in the past by the churches themselves."

We suggested to Pope John Paul II that despite these critical insights by Catholic scholars, the Catholic Church seems to continue to look upon the Holocaust as an unfortunate crime committed by wicked people - a dreadful accident of history - with no relation to the religious past of the Church itself. The inevitable consequence of such a failure of insight is to reduce the Holocaust to a monstrous criminal act that is to be deplored and then forgotten.

For this reason, the debate about the role that the Catholic Church in general and the Vatican in particular played during the Holocaust is, in a sense, not the real point. For even if that role had been exemplary, the real point is that the Nazis were able to go as far as they did because western culture had been steeped so thoroughly in Christian dogmatic and theological hostility toward the Jews.

Without a question, Nazism was a reversion to paganism, and at heart as anti-Christian as it was anti-Jewish. But candor and truth compel us to state that the poison of Nazism would not have found so fertile a seedbed if Christianity had not been so knowing and willing a participant in the centuries-long disease that is anti-Semitism.

It should be clear that the need of the Catholic Church finally to come to terms with the history of anti-Semitism, and how that, in turn, may have affected the role it played during the Holocaust, is not the consequence of a Jewish desire to remain anchored in a tragic past. Rather, it is a necessary precondition for a common

witness by both Catholics and Jews to the freedom and dignity of man who is fashioned in the image of his Creator, and to a common vigilance to anything that might indicate that someone, somewhere, may be moving in that dreadful direction once again. Surely, our religious communities have a sacred responsibility in this regard.

III. State of Israel

The meeting with Kurt Waldheim inevitably called attention to the Vatican's failure to normalize its diplomatic ties with the State of Israel. The Vatican's insistence that the recognition accorded Waldheim does not signify approval of anything he might stand for was seen in contrast to the Vatican's claim that formal diplomatic recognition of Israel might be construed as approval of Israel's policy regarding the status of Jerusalem or her border disputes with her neighbors.

We believe the various reasons that have been given for the inability of the Vatican to normalize its diplomatic ties with Israel lack persuasiveness; among the many countries with which the Vatican enjoys normal diplomatic relations, one can find one or more instances of every one of the conditions that ostensibly make it impossible for the Vatican to have normal ties with the State of Israel.

But more important than any of these technical matters is the overwhelming reality that the State of Israel rose out of the ashes of the Holocaust. The inescapable fact is that the Vatican's lack of normal relations with Israel lends weight and dignity - however

unintentionally - to those who seek to delegitimize and destroy the State of Israel. It would seem that whatever the exigencies of Vatican statecraft, these are by far outweighed by the moral imperatives bequeathed to mankind by the Holocaust, imperatives that we believe the Vatican, as a supreme religious institution, cannot much longer avoid.

IV. The Catholic View of Jews and Judaism

Since Vatican II, the Catholic Church has issued a number of important documents that have ushered in a new era in the Catholic Church's understanding of Jews and Judaism. Again, it is the meeting with Waldheim that dramatized how easily this progress can be undone in the absence of an honest confrontation by the Church with its own past. In a number of significant documents, including the "Guidelines for the Implementation of Nostra Aetate" and the more recent "Notes on the Correct Way (etc.)," the Catholic Church exhorted its faithful not to make false comparisons between Judaism as a harsh religion that demands only justice and Christianity as a compassionate religion that advocates love. However, that is precisely the invidious comparison most Catholic spokesmen resorted to in justifying the Pope's meeting with Waldheim. Overnight, they resurrected the old anti-Semitic canard that Judaism is an unforgiving religion of law that seeks retribution and vengeance, while Christianity seeks to foster love and forgiveness. The Catholic Church's own recent admonitions that such caricatures of Judaism are false and defamatory were ignored and forgotten.

The dialogue between Catholics and Jews suffered a serious setback because of the wounds that were opened by the meeting with Waldheim. However, it is not the meeting with Waldheim, which is now past history and cannot be undone, but these fundamental issues that go to the heart of the Catholic-Jewish dialogue that we now need to be in conversation about.

Our unprecedented discussions with Pope John Paul II, the opportunity to raise these important concerns directly with him, hold the promise of a watershed in Catholic-Jewish relations. If followed through, it can provide the impetus that will enable us to recover lost ground and to raise the dialogue to a new level of seriousness and mutual understanding.

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POPE SPEECH UNTIL SPEECH DELIVERED

DEAR CHIEF RABBI OF THE JEWISH COMMUNITY IN ROME,
DEAR PRESIDENT OF THE UNION OF ITALIAN JEWISH COMMUNITIES,
DEAR PRESIDENT OF THE COMMUNITY IN ROME,
DEAR RABBIS,
DEAR JEWISH AND CHRISTIAN FRIENDS AND BRETHREN TAKING PART IN
THIS HISTORIC CELEBRATION,

1.
FIRST OF ALL, I WOULD LIKE, TOGETHER WITH YOU, TO GIVE THANKS
AND PRAISE TO THE LORD WHO STRETCHED OUT THE HEAVENS AND LAID
THE FOUNDATIONS OF THE EARTH (CF. IS 51:16) AND WHO CHOSE ABRAHAM
IN ORDER TO MAKE HIM FATHER OF A MULTITUDE OF CHILDREN, AS
NUMEROUS "AS THE STARS OF HEAVEN AND AS THE SAND WHICH IS ON
THE SEASHORE" (GEN 22:17 CF. IS 15:5) - TO GIVE THANKS AND
PRAISE TO HIM BECAUSE IT HAS BEEN HIS GOOD PLEASURE, IN THE
MYSTERY OF HIS PROVIDENCE, THAT THIS EVENING THERE SHOULD BE A
MEETING IN THIS YOUR "MAJOR TEMPLE" BETWEEN THE JEWISH COMMUNITY
THAT HAS BEEN LIVING IN THIS CITY SINCE THE TIMES OF THE ANCIENT
ROMANS AND THE BISHOP OF ROME AND UNIVERSAL PASTOR OF THE CATHOLIC
CHURCH.

I LIKEWISE FEEL IT IS MY DUTY TO THANK THE CHIEF RABBI, PROFESSOR
ELIO TOAFF, WHO FROM THE FIRST MOMENT ACCEPTED WITH JOY THE IDEA
THAT I SHOULD MAKE THIS VISIT, AND WHO IS NOW RECEIVING ME WITH
- GREAT OPENNESS OF HEART AND A PROFOUND SENSE OF HOSPITALITY
AND IN ADDITION TO HIM I ALSO THANK ALL THOSE MEMBERS OF THE
JEWISH COMMUNITY IN ROME WHO HAVE MADE THIS MEETING POSSIBLE AND
WHO IN SO MANY WAYS HAVE WORKED TO ENSURE THAT IT SHOULD BE AT
ONE AND THE SAME TIME A REALITY AND A SYMBOL.

MANY THANKS THEREFORE TO YOU ALL.

(TODA RABBA) (MANY THANKS).

2.
IN THE LIGHT OF THE WORD OF GOD THAT HAS JUST BEEN PROCLAIMED
AND THAT LIVES FOR EVER (CF. IS 30:8), I WOULD LIKE US TO REFLECT
TOGETHER, IN THE PRESENCE OF THE HOLY ONE - MAY HE BE BLESSED
(ESCLAMATION) (AS YOUR LITURGY SAYS) - ON THE FACT AND THE
SIGNIFICANCE OF THIS MEETING BETWEEN THE BISHOP OF ROME, THE
POPE, AND THE JEWISH COMMUNITY THAT LIVES AND WORKS IN THIS
CITY WHICH IS SO DEAR TO YOU AND TO ME.

I HAD BEEN THINKING OF THIS VISIT FOR A LONG TIME. IN FACT,
THE CHIEF RABBI WAS KIND ENOUGH TO COME AND SEE ME IN FEBRUARY
1981 WHEN I PAID A PASTORAL VISIT TO THE NEARBY PARISH OF SAN
CARLO AT CATENARI. IN ADDITION, A NUMBER OF YOU HAVE BEEN MORE
THAN ONCE TO THE VATICAN, ON THE OCCASION OF THE NUMEROUS AUDIENCES
THAT I HAVE BEEN ABLE TO HAVE WITH REPRESENTATIVES OF ITALIAN AND
WORLD JEWRY, AND STILL EARLIER, IN THE TIME OF MY PREDECESSORS
PAUL VI, JOHN XXI-II AND PIUS XII. I AM LIKEWISE WELL AWARE THAT
THE CHIEF RABBI, ON THE NIGHT BEFORE THE DEATH OF POPE JOHN,
DID NOT HESITATE TO GO TO SAINT PETER'S SQUARE AND ACCOMPANIED
BY MEMBERS OF THE JEWISH FAITHFUL, HE MINGLED WITH THE CROWD
OF CATHOLICS AND OTHER CHRISTIANS, IN ORDER TO PRAY AND KEEP
VIGIL, AS IT WERE BEARING WITNESS, IN A SILENT BUT VERY EFFECTIVE
WAY, TO THE GREATNESS OF SOUL OF THAT PONTIFF, WHO WAS OPEN
TO ALL PEOPLE WITHOUT DISTINCTION, AND IN PARTICULAR TO THE
JEWISH BRETHREN.

THE HERITAGE THAT I WOULD NOW LIKE TO TAKE UP IS PRECISELY
THAT OF POPE JOHN, WHO ON ONE OCCASION, AS HE PASSED BY HERE -
AS THE CHIEF RABBI HAS JUST MENTIONED - STOPPED THE CAR SO THAT
HE COULD BLESS THE CROWD OF JEWS WHO WERE COMING OUT OF THIS
VERY TEMPLE. AND I WOULD LIKE TO TAKE UP HIS HERITAGE AT THIS
VERY MOMENT, WHEN I FIND MYSELF NOT JUST OUTSIDE, BUT, THANKS
TO YOUR GENEROUS HOSPITALITY, INSIDE THE SYNAGOGUE OF ROME.

3.

THIS GATHERING IN A WAY BRINGS TO A CLOSE, AFTER THE PONTIFICATE OF JOHN XXIII AND THE SECOND VATICAN COUNCIL, A LONG PERIOD WHICH WE MUST NOT TIRE OF REFLECTING UPON IN ORDER TO DRAW FROM IT THE APPROPRIATE LESSON. CERTAINLY, WE CANNOT AND SHOULD NOT FORGET THAT THE HISTORICAL CIRCUMSTANCES OF THE PAST WERE VERY DIFFERENT FROM THOSE THAT HAVE LABORIOUSLY MATURED OVER THE CENTURIES. THE GENERAL ACCEPTANCE OF A LEGITIMATE PLURALITY ON THE SOCIAL, CIVIL AND RELIGIOUS LEVELS HAS BEEN ARRIVED AT WITH GREAT DIFFICULTY. NEVERTHELESS, A CONSIDERATION OF CENTURIES-LONG CULTURAL CONDITIONING COULD NOT PREVENT US FROM RECOGNIZING THAT THE ACTS OF DISCRIMINATION, UNJUSTIFIED LIMITATION OF RELIGIOUS FREEDOM, OPPRESSION ALSO ON THE LEVEL OF CIVIL FREEDOM IN REGARD TO THE JEWS WERE, FROM AN OBJECTIVE POINT OF VIEW, GRAVELY DEPLORABLE MANIFESTATIONS. YES, ONCE AGAIN, THROUGH MYSELF, THE CHURCH, IN THE WORDS OF THE WELLKNOWN DECLARATION +NOSTRA AETATE+ (NO. 4), "DEPLORES THE HATRED, PERSECUTIONS, AND DISPLAYS OF ANTI-SEMITISM DIRECTED AGAINST THE JEWS AT ANY TIME AND BY ANYONE" I REPEAT: "BY ANYONE".

I WOULD LIKE ONCE MORE TO EXPRESS A WORD OF ABHORRENCE FOR THE GENOCIDE DECREED AGAINST THE JEWISH PEOPLE DURING THE LAST WAR, WHICH LED TO THE HOLOCAUST OF MILLIONS OF INNOCENT VICTIMS.

WHEN I VISITED ON 7 JUNE 1979 THE CONCENTRATION CAMP AT AUSCHWITZ AND PRAYED FOR THE MANY VICTIMS FROM VARIOUS NATIONS, I PAUSED IN PARTICULAR BEFORE THE MEMORIAL STONE WITH THE INSCRIPTION IN HEBREW AND THUS MANIFESTED THE SENTIMENTS OF MY HEART: "THIS INSCRIPTION STIRS THE MEMORY OF THE PEOPLE WHOSE SONS AND DAUGHTERS WERE DESTINED TO TOTAL EXTERMINATION. THIS PEOPLE HAS ITS ORIGIN IN ABRAHAM, WHO IS OUR FATHER IN FAITH (CF. ROM 4:12), AS PAUL OF TARSUS EXPRESSED IT. PRECISELY THIS PEOPLE, WHICH RECEIVED FROM GOD THE COMMANDMENT: 'THOU SHALT NOT KILL', HAS EXPERIENCED IN ITSELF TO A PARTICULAR DEGREE WHAT KILLING MEANS. BEFORE THIS INSCRIPTION IT IS NOT PERMISSIBLE FOR ANYONE TO PASS BY WITH INDIFFERENCE" (+INSEGNAMENTI+ 1979, P. 1484).

THE JEWISH COMMUNITY OF ROME TOO PAID A HIGH PRICE IN BLOOD.

AND IT WAS SURELY A SIGNIFICANT GESTURE THAT IN THOSE DARK YEARS OF RACIAL PERSECUTION THE DOORS OF OUR RELIGIOUS HOUSES, OF OUR CHURCHES, OF THE ROMAN SEMINARY, OF BUILDINGS BELONGING TO THE HOLY SEE AND OF VATICAN CITY ITSELF WERE THROWN OPEN TO OFFER REFUGE AND SAFETY TO SO MANY JEWS OF ROME BEING HUNTED BY THEIR PERSECUTORS.

4.

TODAY'S VISIT IS MEANT TO MAKE A DECISIVE CONTRIBUTION TO THE CONSOLIDATION OF THE GOOD RELATIONS BETWEEN OUR TWO COMMUNITIES, IN IMITATION OF THE EXAMPLE OF SO MANY MEN AND WOMEN WHO HAVE WORKED AND WHO ARE STILL WORKING TODAY, ON BOTH SIDES, TO OVERCOME OLD PREJUDICES AND TO SECURE EVER WIDER AND FULLER RECOGNITION OF THAT "BOND" AND THAT "COMMON SPIRITUAL PATRIMONY" THAT EXISTS BETWEEN JEWS AND CHRISTIANS.

THIS IS THE HOPE EXPRESSED IN THE FOURTH PARRAGRAPH OF THE COUNCIL'S DECLARATIONS +NOSTRA AETATE+, WHICH I HAVE JUST MENTIONED, ON THE RELATIONSHIP OF THE CHURCH TO NON-CHRISTIAN RELIGIONS. THE DECISIVE TURNING-POINT IN RELATIONS BETWEEN THE CATHOLIC CHURCH AND JUDAISM, AND WITH INDIVIDUAL JEWS, WAS OCCASIONED BY THIS BRIEF BUT INCISIVE PARAGRAPH.

WE ARE ALL AWARE THAT, AMONG THE RICHES OF THIS PARAGRAPH NO. 4 OF +NOSTRA AETATE+, +THREE POINTS+ ARE ESPECIALLY RELEVANT. I WOULD LIKE TO UNDERLINE THEM HERE, BEFORE YOU, IN THIS TRULY UNIQUE CIRCUMSTANCE.

THE +FIRST+ IS THAT THE CHURCH OF CHRIST DISCOVERS HER "BOND" WITH JUDAISM BY "SEARCHING INTO HER OWN MYSTERY", (CF. +NOSTRA AETATE+ +IBID+.). THE JEWISH RELIGION IS NOT "EXTRINSIC" TO US, BUT IN A CERTAIN WAY IS "INTRINSIC" TO OUR OWN RELIGION. WITH JUDAISM THEREFORE WE HAVE A RELATIONSHIP WHICH WE DO NOT HAVE WITH ANY OTHER RELIGION

YOU ARE OUR DEARLY BELOVED BROTHERS AND, IN A CERTAIN WAY,
IT COULD BE SAID THAT YOU ARE OUR ELDER BROTHERS.

THE +SECOND+ POINT NOTED BY THE COUNCIL IS THAT NO ANCESTRAL
OR COLLECTIVE BLAME CAN BE IMPUTED TO THE JEWS AS A PEOPLE FOR
"WHAT HAPPENED IN CHRIST'S PASSION" (CF. +NOSTRA AETATE+, +IBID.).
NOT INDISCRIMINATELY TO THE JEWS OF THAT TIME, NOR TO THOSE WHO
CAME AFTERWARDS, NOR TO THOSE OF TODAY. SO ANY ALLEGED THEOLOGICAL
JUSTIFICATION FOR DISCRIMINATORY MEASURES OR, WORSE STILL,
FOR ACTS OF PERSECUTION IS UNFOUNDED. THE LORD WILL JUDGE EACH
ONE "ACCORDING TO HIS OWN WORKS", JEWS AND CHRISTIANS ALIKE
(CF. RM. 2:6).

THE +THIRD+ POINT THAT I WOULD LIKE TO EMPHASIZE IN THE -
COUNCIL'S DECLARATION IS A CONSEQUENCE OF THE SECOND. NOTWITHSTANDING
THE CHURCH'S AWARENESS OF HER OWN IDENTITY, IT IS NOT LAWFUL
TO SAY THAT THE JEWS ARE "REPUDIATED OR CURSED", AS IF THIS WERE
TAUGHT OR COULD BE DEDUCED FROM THE SACRED SCRIPTURES OF THE OLD
OR THE NEW TESTAMENT (CF. +NOSTRA AETATE, IBID). INDEED, THE
COUNCIL HAD ALREADY SAID IN THIS SAME TEXT OF +NOSTRA AETATE+,
BUT ALSO IN THE DOGMATIC CONSTITUTION +LUMEN GENTIUM+
(NO. 16), THAT THE JEWS ARE BELOVED OF GOD, WHO HAS CALLED THEM
WITH AN IRREVOCABLE CALLING.

5.

ON THESE CONVICTIONS REST OUR PRESENT RELATIONS. ON THE
OCCASION OF THIS VISIT TO YOUR SYNAGOGUE, I WISH TO REAFFIRM
THEM AND TO PROCLAIM THEM IN THEIR PERENNIAL VALUE.

FOR THIS IS THE MEANING WHICH IS TO BE ATTRIBUTED TO MY
VISIT TO YOU, TO THE JEWS OF ROME.

IT IS NOT OF COURSE BECAUSE THE DIFFERENCES BETWEEN US HAVE
NOW BEEN OVERCOME THAT I HAVE COME AMONG YOU. WE KNOW WELL THAT
THIS IS NOT SO.

FIRST OF ALL, EACH OF OUR RELIGIONS, IN THE FULL AWARENESS
OF THE MANY BONDS WHICH UNITE THEM TO EACH OTHER, AND IN THE
FIRST PLACE THAT "BOND" WHICH THE COUNCIL SPOKE OF, WISHES
TO BE RECOGNIZED AND RESPECTED IN ITS OWN IDENTITY, BEYOND
ANY SYNCRETISM AND ANY AMBIGUOUS APPROPRIATION.

FURTHERMORE, IT IS NECESSARY TO SAY THAT THE PATH UNDERTAKEN
IS STILL AT THE BEGINNING, AND THEREFORE A CONSIDERABLE AMOUNT
OF TIME WILL STILL BE NEEDED, NOTWITHSTANDING THE GREAT
EFFORTS ALREADY MADE ON BOTH SIDES, TO REMOVE ALL FORMS OF
PREJUDICE, EVEN SUBTLE ONE, TO READJUST EVERY MANNER OF SELF-
EXPRESSION AND THEREFORE TO PRESENT ALWAYS AND EVERYWHERE, TO
OURSELVES AND TO OTHERS, THE TRUE FACE OF THE JEWS AND OF
JUDAISM, AS LIKEWISE OF CHRISTIANS AND OF CHRISTIANITY, AND THIS AT
EVERY LEVEL OF OUTLOOK, TEACHING AND COMMUNICATION.

IN THIS REGARD, I WOULD LIKE TO REMIND MY BROTHERS AND
SISTERS OF THE CATHOLIC CHURCH, ALSO THOSE LIVING IN ROME,
OF THE FACT THAT THE GUIDELINES FOR IMPLEMENTING THE COUNCIL
IN THIS PRECISE FIELD ARE ALREADY AVAILABLE TO EVERYONE IN THE
TWO DOCUMENTS PUBLISHED RESPECTIVELY IN 1974 AND IN 1985 BY THE
HOLY SEE'S COMMISSION FOR RELIGIOUS RELATIONS WITH JUDAISM.
IT IS ONLY A QUESTION OF STUDYING THEM CAREFULLY, OF IMMERGING
ONESELF IN THEIR TEACHINGS AND OF PUTTING THEM INTO PRACTICE.

PERHAPS THERE STILL REMAIN BETWEEN US DIFFICULTIES OF THE
PRACTICAL ORDER WAITING TO BE OVERCOME ON THE LEVEL OF FRATERNAL
RELATIONS: THESE ARE THE RESULT OF CENTURIES OF MUTUAL MISUNDER-
STANDING, AND ALSO OF DIFFERENT POSITIONS AND ATTITUDES, NOT
EASILY SETTLED, IN COMPLEX AND IMPORTANT MATTERS.

NO ONE IS UNAWARE THAT THE FUNDAMENTAL DIFFERENCE FROM THE
VERY BEGINNING HAS BEEN THE ATTACHMENT OF US CATHOLICS TO THE
PERSON AND TEACHING OF JESUS OF NAZARETH, A SON OF YOUR
PEOPLE..., FROM WHICH WERE ALSO BORN THE VIRGIN MARY, THE
APOSTLES WHO WERE THE "FOUNDATIONS AND PILLARS OF THE CHURCH"
AND THE GREATER PART OF THE FIRST CHRISTIAN COMMUNITY. BUT THIS
ATTACHMENT IS LOCATED IN THE ORDER OF FAITH, THAT IS TO SAY
IN THE FREE ASSENT OF THE MIND AND HEART GUIDED BY THE SPIRIT,
AND IT CAN NEVER BE THE OBJECT OF EXTERIOR PRESSURE, IN ONE
SENSE OR THE OTHER. THIS IS THE REASON WHY WE WISH TO DEEPEN
DIALOGUE IN LOYALTY AND FRIENDSHIP, IN RESPECT FOR ONE ANOTHER'S
INTIMATE CONVICTIONS, TAKING AS A FUNDAMENTAL BASIS THE ELEMENTS
OF THE REVELATION WHICH WE HAVE IN COMMON, AS A "GREAT SPIRITUAL
PATRIMONY" (DF. +NOSTRA AETATE+, NO. 4).

(4)

IT MUST BE SAID, THEN, THE WAYS OPENED FOR OUR COLLABORATION, IN THE LIGHT OF OUR COMMON HERITAGE DRAWN FROM THE LAW AND THE PROPHETS, ARE VARIOUS AND IMPORTANT. WE WISH TO RECALL FIRST OF ALL A COLLABORATION IN FAVOUR OF MAN, HIS LIFE FROM CONCEPTION UNTIL NATURAL DEATH, HIS DIGNITY, HIS FREEDOM, HIS RIGHTS, HIS SELF-DEVELOPMENT IN A SOCIETY WHICH IS NOT HOSTILE BUT FRIENDLY AND FAVOURABLE, WHERE JUSTICE REIGNS AND WHERE, IN THIS NATION, ON THE VARIOUS CONTINENTS AND THROUGHOUT THE WORLD, IT IS PEACE THAT RULES, THE +SHALOM+ HOPED FOR BY THE LAWMAKERS, - PROPHETS AND WISE MEN OF ISRAEL.

MORE IN GENERAL, THERE IS THE PROBLEM OF MORALITY, THE GREAT FIELD OF INDIVIDUAL AND SOCIAL ETHICS. WE ARE ALL AWARE OF HOW ACUTE THE CRISIS IS ON THIS POINT IN THE AGE IN WHICH WE ARE LIVING. IN SOCIETY WHICH IS OFTEN LOST IN AGNOSTICISM AND INDIVIDUALISM AND WHICH IS SUFFERING THE BITTER CONSEQUENCES OF SELFISHNESS AND VIOLENCE, JEWS AND CHRISTIANS ARE THE TRUSTEES, AND WITNESSES OF AN ETHIC MARKED BY THE TEN COMMANDMENTS, IN THE OBSERVANCE OF WHICH MAN FINDS HIS TRUTH AND FREEDOM. TO PROMOTE A COMMON REFLECTION AND COLLABORATION ON THIS POINT IS ONE OF THE GREAT DUTIES OF THE HOUR.

AND FINALLY I WISH TO ADDRESS A THOUGHT TO THIS CITY IN WHICH THERE LIVE SIDE BY SIDE THE CATHOLIC COMMUNITY WITH ITS BISHOP, AND THE JEWISH COMMUNITY WITH ITS AUTHORITIES AND ITS CHIEF RABBI.

LET THIS NOT BE A MERE "CO-EXISTENCE", A KIND OF JUXTAPOSITION, INTERSPERSED WITH LIMITED AND OCCASIONAL MEETINGS, BUT LET IT BE ANIMATED BY FRATERNAL LOVE.

7.

THE PROBLEMS OF ROME ARE MANY. YOU KNOW THIS WELL. EACH ONE OF US, IN THE LIGHT OF THAT BLESSED HERITAGE TO WHICH I ALLUDED EARLIER, IS CONSCIOUS OF AN OBLIGATION TO WORK TOGETHER, AT LEAST TO SOME DEGREE, FOR THEIR SOLUTION. LET US SEEK, AS FAR AS POSSIBLE, TO DO SO TOGETHER FROM THIS VISIT OF MINE AND FROM THE HARMONY AND SERENITY WHICH WE HAVE ATTAINED MAY THERE FLOW FORTH A FRESH AND HEALTH-GIVING SPRING LIKE THE RIVER THAT EZEKIEL SAW GUSHING FROM THE EASTERN GATE OF THE TEMPLE OF JERUSALEM (CF. EZEK 47:1) FF.), WHICH WILL HELP TO HEAL TO HEAL THE WOUNDS FROM WHICH ROME IS SUFFERING.

IN DOING THIS, I VENTURE TO SAY, WE SHALL EACH BE FAITHFUL TO OUR MOST SACRED COMMITMENTS, AND ALSO TO THAT WHICH MOST PROFOUNDLY UNITES AND GATHERS US TOGETHER: FAITH IN THE ONE GOD WHO "LOVES STRANGERS" AND "RENDERS JUSTICE TO THE ORPHAN AND THE WIDOW" (CF. DEUT 10:18), COMMANDING US TOO TO LOVE AND HELP THEM (CF. +IBID+., AND LEV 19:18.34). CHRISTIANS HAVE LEARNED THIS DESIRE OF THE LORD FROM THE TORAH, WHICH YOU HERE VENERATE, AND FROM JESUS, WHO TOOK TO ITS EXTREME CONSEQUENCES THE LOVE DEMANDED BY THE TORAH.

8.

ALL THAT REMAINS FOR ME NOW, AS AT THE BEGINNING OF MY ADDRESS, IS TO TURN MY EYES AND MY MIND TO THE LORD, TO THANK HIM AND PRAISE HIM FOR THIS JOYFUL MEETING AND FOR THE GOOD THINGS WHICH ARE ALREADY FLOWING FROM IT, FOR THE REDISCOVERED BROTHERHOOD AND FOR THE NEW AND MORE PROFOUND UNDERSTANDING BETWEEN US HERE IN ROME, AND BETWEEN THE CHURCH AND JUDAISM EVERYWHERE, IN EVERY COUNTRY, FOR THE BENEFIT OF ALL.

THEREFORE I WOULD LIKE TO SAY WITH THE PSALMIST, IN HIS ORIGINAL LANGUAGE WHICH IS ALSO YOUR OWN INHERITANCE:

HODU LA ADONAI KI TOB
KI LE OLAM HASDO
YOMAR-NA YISRAEL
KI LE OLAM HASDO
YOMERU-NA YIR E' ADONAY
KI LE OLAM HASDO (PS 118:1-2.4).

O GIVE THANKS TO THE LORD FOR HE IS GOOD,
HIS STEADFAST LOVE ENDURES FOR EVER (ESCLAM)
LET ISRAEL SAY,
"HIS STEADFAST LOVE ENDURES FOR EVER".
LET THOSE WHO FEAR THE LORD SAY,
"HIS STEADFAST LOVE ENDURES FOR EVER".

AMEN.

[end]

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