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Box 33, Folder 1, Jews and Christians in a Pluralistic World
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December 5, 1988

Lord George Weidenfeld
91 Clapham High Street
London SW4, 7TA, England

My dear George,

I cannot begin to tell you how gratified I am over the success of the symposium in Vienna last week.

It was brilliantly conceived and executed. I congratulate you heartily for bringing off such a tour de force.

It was an intellectual feast, and I enjoyed it immensely. Thank you for inviting me to participate.

With every good wish, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
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MHT:RPR

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VIENNA, HOFBURG
(REDOUTENSÄLE, ENTRANCE: JOSEFSPLATZ)

Monday, November 28, 1988

10:00 am - 1:00 pm

COMMON ROOTS OF JUDAISM AND CHRISTIANITY

Chair: Edward Shils

Speakers:

Cardinal Franz König

R. J. Zwi Werblowsky

4:00 pm - 7:00 pm

**MUTUAL PERCEPTIONS AND MISPERCEPTIONS
OF JEWS AND CHRISTIANS IN HISTORY**

Chair: Bernard Lewis

Geza Vermes

"Jesus the Jew: Christian and Jewish Reactions"

Aleksander Gieysztor

*"La perception mutuelle des Juifs et des Chrétiens
dans les temps prémodernes"*

Jacob Katz

*"Die gegenseitige Wahrnehmung von Juden und Christen
in der neueren Geschichte"*

Tuesday, November 29, 1988

10:00 am - 1:00 pm

**COMMON THREATS AND COMMON RESPONSIBILITIES:
JEWS AND CHRISTIANS IN A CIVIL AND IN A REPRESSIVE SOCIETY**

Chair: Leszek Kołakowski

Sir Owen Chadwick
"Jews and Christians in a Civil and in a Repressive Society"

Ernst-Wolfgang Böckenförde
"Stellung und Bedeutung der Religion in einer 'Civil Society'"

Jozef Tischner
*"Die Verantwortung von Juden und Christen
angesichts des Totalitarismus"*

4:00 pm - 7:00 pm

**COMMON THREATS AND COMMON RESPONSIBILITIES:
JEWS AND CHRISTIANS IN A REPRESSIVE SOCIETY**

PANEL DISCUSSION

Chair: Fritz Stern

Participants:

Jan Błński
Mirosława Grabowska
Wilfried Hagemann
Rabbi Leon Klenicki
Andras Kovács
Dominique Schnapper

Wednesday, November 30, 1988

10:00 am - 1:00 pm

**COMMON THREATS AND COMMON RESPONSIBILITIES:
JEWS AND CHRISTIANS IN A CIVIL AND IN A REPRESSIVE SOCIETY**

FINAL DISCUSSION

Chair: Charles Taylor

3:00 pm - 4:30 pm

AMERICAN JEWISH
**JEWISH-CHRISTIAN RELATIONS:
ACHIEVEMENTS AND UNFINISHED AGENDAS**

Chair: Lord Coggan

Speakers:

Rabbi Marc H. Tanenbaum

Bishop Pietro Rossano

5:00 pm - 8:00 pm

**THE PROBLEMS OF COMMUNICATION:
SCHOOL AND UNIVERSITY, PULPIT, MEDIA**

PANEL DISCUSSION

Chair: Lord Weidenfeld

Participants:

*Hubert Burda
Eugene J. Fisher
Michael R. Marrus
Conor Cruise O'Brien
Martin Peretz
Jerzy Turowicz
Erika Weinzierl*

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ROMAN ZIMAND

Historian of Literature at the Polish Academy of Sciences in Warsaw

Pietro Rossano



Wien, November 30th, 1988

Lecture at the International Conference
"Jews and Christians in a Pluralistic World"

3:00 - 4 p.m.

Chair: Lord Coggan

Speakers: Marc Tanenbaum (Rabbi)

Pietro Rossano (Bishop)

I. PREMISES - Pluralism and Unity

1. The tension and the complementarity between "Pluralism" and "Unity" is among the most fascinating human experiences, which can be found highly expressed in a symphony, in a liturgical celebration, as well as in silent contemplation or in active involvement in the life of the society, the "Mitsva".

Various documents of the Second Vatican Council contain the reference to "Pluralism" (Gravissimum educationis, 6) and to "Pluralistic society" (Gaudium et spes, 76), terms that seem to be referred to as the phenomenon of the contemporary world, without particular philosophical or theological implications. The Declaration on religious freedom excluded every form of external pressure in regard to religious creeds (Dignitatis humanae, 2), and elsewhere it is clearly affirmed that the Church is not linked to one particular form of human culture (Gaudium et spes, 42.58).

2. In its larger sense, however, the tension between the "particular" and the "universal" is a characteristic element of the reflexion in the Western World, and not only in the Western. Since "the beginning" (Bereshit, Gn. 1,1; John 1,1) the Holy Scripture presents to us the Holy One and the glory of His magnificent and various creation, concluding "it was very good" (Gen 1,31) and praise "Thou whose glory above the heavens is chanted" (Ps 8,1).

3. Both the following Jewish and Christian traditions gave witness to this theological concept of pluralism, and to its cultural implications.

The Jewish reflection on the Torah considered the "Living teaching" of God as the first creature:

— "The Lord created me at the beginning of his work" (Prov 8,22); but at the same time developed the monument of the "Oral Torah", and the production of the Talmud is the best example of the pluralistic attitude of Jewish culture.

4. The Christian tradition is prepared by the Wisdom of Solomon, a script that can be seen also as a Passover commentary, in which is affirmed: "A multitude of wise men is the salvation of the world, and a sensible King is the stability of his people". Here the message of the redemption, in its Jewish substance, is expressed by the cultural meditation of the hellenistic culture. The same happens in the Gospels where Jesus says: "He that is not against us is for us" (Mk 9,40)

5. Sometimes we think that the epochs of Antiquity and of the Middle Ages were without real pluralism: perhaps in this judgement we are also influenced by an uni-lateral precomprehension. Allow me to mention a few of the many examples of the pluralistic attitude of the ancients: the stoic concept of the λόγοι σπερματικοί by St. Justin and later by St. Augustin (the rationes seminales); the philosophy implicit in the medieval doctrine of the three books containing divine revelation: liber naturae, liber scripturae, liber vitae, the last of them being accessible to everyone, christians and non christians alike (cfr. Questiones disp. de Mystério Trinitatis p. I art 2). It is interesting to note that the famous Nathan der Weise of Lessing has its antecedent in the novel of Boccaccio on "Melkisedek, the Jew and Saladin" (Decamerone I,3). More committed is the famous essay of Raymond Lull, De tribus sapientibus et infideli. Passing through Thomas More and Nicolaus von Cues (de pace fidei) we reach Henry Newman who in a famous passage of The Development of Christian doctrine compares the Church among the religious traditions older than herself to the infant Jesus seated in the Jerusalem temple among the doctors "audientem illos et interrogantem eos" (Lk 8,2°).
6. This philosophical, theological and cultural background of the "pluralism" in its larger sense must be recalled if we will better understand the seriousness of the Christian attitude toward Jews and Judaism after the Second Vatican Council and its Declaration "Nostra aetate", N. 4.

II. ACHIEVEMENTS

7. Since this overview is not primarily academical, I will assume here that we are all aware of the history of the development of Jewish-Christian relations in this century and especially after the Second Vatican Council. *Consequently* I will limit myself to present a systematical synthesis of the achievement, as I see them, from a theoretical perspective. For further details I refer to the recent book "Fifteen Years of Dialogue" published this year by the Libreria Editrice Vaticana and by the Libreria Editrice Lateranense, and two articles, one of cardinal J. Willibrands (see L'Osservatore Romano, March 24, 1988, p.6)

and the other by cardinal Carlo Maria Martini (Paper delivered at the Workshop on Anti-Semitism, Princeton Theological Seminary, Philadelphia, May 1st-2nd, 1988 /in print/).

8. It seems to me that the first achievement - from the Christian point of view - can be indicated in the acknowledgement of the "other" (and this term is rich of the philosophical-religious implications evoked by Emanuel Levinas), the Jew, as "our brother in the faith of Abraham" (John Paul II, 31.12.1986). Related to this affirmation is the other one, that Old Covenant was "never revoked by God" (John Paul II, 17.11.1980).

From this principle point flows many consequences:

- a) The consciousness of the distinct and peculiar religious identity of the Jews, "beyond any syncretism and any ambiguous appropriation". (John Paul II, April 13, 1986);
- b) The "respect and love" due to the Jews (Paul VI, Ecclesiam Suam, 1964);
- c) Another consequence, parallel and complementary to the first, is "the clarity and affirmation of our Christian identity" (John Paul II, 6.3.1982) if we will have a serious dialogue. It implies a serious presentation of our doctrine on Christology and on Ecclesiology, with particular reference to the two documents: Doctrinae et Christologie (Pontifical Biblical Commission) and In hac relatione (International Theological Commission).
- d) Closely related to the preceding points, is the Councils affirmation concerning the "spiritual link" and the "spiritual patrimony common to Christians and Jews" (Nostra aetate, 4). It is a common bond that does not destroy but validates the two communities and their individual members in their specific differences and in their common values.
- e) As elements of this common bond, following cardinal Martini's enumeration, I could quote:
 - 1. The faith of Abraham and of the Patriarchs;
 - 2. The vocation to holiness;
 - 3. The veneration of the Sacred Scriptures;
 - 4. The tradition of prayer;
 - 5. Obedience to the moral law of the Commandments;
 - 6. The witness to God by the "Sanctification of the Name";
 - 7. Respect and responsibility for all creatures, commitment to justice and peace.

f) A practical consequence - perhaps the most important - of those theoretical principles, is the clear consciousness of the necessity of our dialogue as an essential instrument in our relations. This dialogue, encouraged by the Council, had attained many dimensions; within the general religious perspective we develop also many others: historical, social, etc.

9. Even at this level of the consequences, four other major achievements must be listed: they are relevant both from the conceptual and the practical point of view.

I. Condemnation of antisemitism and commitment against it.

At this point it is not only important to condemn (already strongly expressed by the Apostolic See in 1928), but also - or much more - to ~~the~~ elaborate the theological, philosophical and juridical reasons for such a condemnation. Regarding this argument, as well as with the following two, see J. Willebrands The Church Facing Modern Anti-Semitism (Lecture delivered at the Aberdeen University, October 17, 1988)

II. Clarifications concerning the historical and the theological responsibility for the Passion and death of Jesus Christ

It was clarified by many documents since Nostra aetate (in the Guidelines issued in 1974 and the Notes issued in 1985) that historically it did not exist neither in collective responsibility nor in collective guilt; theologically, the reasons of the Passion and death are all the sins of humanity. The best synthesis of these concepts was proposed by John Paul II during the general audience of last September 28th 1988.

III. Thirdly I would recall the acknowledgement that the Shoah i.e. the catastrophical genocide of the majority of European Jews, has a particular religious value in the eyes of Jews and Christians alike.

We have the commitment for remembering and avoiding the opposite risks of banalization or of de-judaization, for preventing other genocides (on this point see J. FISHER, John Paul II on the Shoah, Washington, D.C., 1988).

~~In this context, an important project for a Center of Prayer, Study and Education on the Shoah and on the suffering of all victims of Nazism will be realized.~~

~~lived in Auschwitz, according to the Geneva agree-~~
~~ment of February 22nd, 1987.~~]

relevance

- IV. Last, but not least, Christians recognize the ~~heart~~ of the Land of Israel ~~is~~ in the religious life of the Jewish people. It is significant that after the Council the first Three meetings of the International Catholic-Jewish Liaison Committee were dedicated to this argument (Paris 1971, Marseille 1972, Antwerp 1973).

Concerning the State of Israel, the Notes published in 1985 affirm: "The existence of the State of Israel... should be envisaged... in reference to the common principles of international law".

10. I would also recall, in this list of achievements, the sweeping changes, as regards the Jews, in the universal prayer which the Church raises to God on Good Friday. Instead of the cancelled "pro perfidis Judaeis" we have: "For the Jews, who were the first listeners of the Word of God, the Church asks progress in the love of God and fidelity to the alliance". If we consider that for a Catholic the lex orandi becomes lex credendi, there is here a basic achievement which will have a long term influence on the whole Church.

11. Let me conclude this long list of positive achievements with two sets of concrete realizations:

A) Many structures were realized and instituted at various levels every-where in the world: The most important, chronologically, were:

1. In 1946, the International Council of Christians and Jews (ICCJ);
2. In 1966, the "Service de Documentation Judeo-Chrétien" (SIDIC);
3. In 1970, the International Catholic-Jewish Liaison Committee (ILC);
4. In 1974, the Holy See's Commission for Religious Relations with Jews.

Moreover, various academical centers for Judaeo-Christian studies were created at Seton Hall, Lucerne and Jerusalem.

B. The World Council of Churches (WCC), and other Churches and Ecclesial communities; singularly,

issued during these forty years many important documents, encouraging the development of Christian-Jewish relations.

In the Catholic Church the pontificate of John Paul II has the characteristic of an intense personal effort on behalf of the Pope for promoting the dialogue at every level.

III. AGENDAS

12. First of all I would stress the importance of prayer. We have recent good examples: the prayer during the visit of the Pope to the Roman Synagogue (1986), the prayer for the peace in Assisi (October, 27, 1986). We can praise the Lord for the gifts of its inspiration to the first leaders of the dialogue, Pope John XXIII, Jules Isaac, Augustin Bea, Joseph Lichten, Zachariah Shuster and many others. We can ask for His assistance, for our conversion and reconciliation according to the biblical teaching (see Dives in misericordia III,4). In the qaddish, as well as in the Lord's prayer and in the Magnificat, we pray: "Our Father", "be exalted Your Name", "Thy Kingdom come".
13. Another important point must be our search of obedience to God's will and to God's plan of Redemption. We, Jews and Christians, are called by God in the Sacred Scriptures to be holy people dedicated to God (Ex 19,6; 1Pt.2,9 - goy qadosh, ἕθνος ἁγιον). We must be repentant, communities of faith, faithful to the truth, to our respective religious traditions but at the same open to learn about the religious tradition and history of others.
We have a common commitment, witness and responsibility, since we share so many spiritual treasures of faith: "both Jews and Christians carry out the service towards the rest of mankind... This service constitutes a priestly ministry, a mission that can unite us without confusing us with one another until the Messiah will come. He is who we invoke. Maranatha!" (C.M. MARTINI, The Task, cited. above).
14. Along this lines appears in its integrity the value and the opportunity to continue and develop our religious dialogue as the Pope recently wrote to Archbishop John May (August 8, 1987): "The more we try

to be faithful in loving obedience to the God of the Covenant, the Creator and Savior, contemplating in prayer his wonderful plan of Redemption and loving our neighbour as ourselves, the deeper will be the roots of our dialogue and the more abundant its results".

This dialogue can be extended to the theological, exegetical, cultural themes, in the appropriate circles or institutions, but must also be disseminated and extended to the various levels of our communities, in order to overcome "the residues of indifference, resistance and suspicion that may still prevail in some sections of our communities" (from the ILC programme, cfr. "Fifteen Years of Dialogue", cit., p. XIX).

15. From this dialogue we hope practical cooperation will flourish in many fields of human life:

- I. A common action for justice and peace, according to the exigences proclaimed by the prophets that we venerate in the Holy Scriptures.
- II. In this context, a particular activity against racism, discrimination and anti-semitism.
- III. We also share a commitment for the promotion and defence of human life and rights, and the integrity of creation. With particular regard to the last Apostolic Letter of John Paul II ("Mulieris dignitatem"), I would underline our common reference to Genesis 1-2 for the esteem of the place of the woman and of the family in the world of today.
- IV. A particular care we have for the young people and for educational problems. We could increase our efforts in the pastoral and catechetical perspective, according to the suggestions of the last document of the Holy See (Notes, 1985).
- V. In the social field John Paul II recently recommended, in His encyclical Sollicitudo rei socialis (VII, 47), a special cooperation between Jews and Christians, and extended this appeal also to the Muslim.
- VI. Let me quote another point of the ILC programme, jointly agreed in the 1985: "to undertake a joint study of the historical events and theological implications of the extermination of the Jews of Europe during World War II (frequently called the

"Holocaust" or, in Hebrew, Shoah)" (cfr. Fifteen Years of Dialogue", cited., p. XIX). In this context we are confident that the Center of Aushwitz - a Center for prayer, study and education - will be realized according to the programme indicated in Geneva last February 22nd, 1987. For such realisation the support of the European Churches is of course necessary.

VII. More particular points could be listed.

In conclusion a last point could be that: in the

Holy Land, ~~the~~ Land of Patriarchs and Prophets, where Jesus Christ lived, died and has risen, where Muslims go to accomplish their holy pilgrimage, where Jews have been living in the State of Israel, for forty years now, ~~there will be an~~ ^{we hope an} improvement of living dialogue of peace among all members of the Christian, Jewish and Muslim communities. From these relations of friendship and confidence on the basis of their faith I hope and wish that a positive contribution to a true and complete peace will result.


CONCLUSION

When all those points of our "unfinished agendas" will be realized, what will be the future?

I am deeply persuaded that the Bible (both Jewish and Christian) is at the root of Western civilisation and it represents a irreplaceable source of inspiration for the future of mankind.

Two major tasks seem to be incumbent on Christians and Jews today, in our pluralistic society: to face the risks of technocracy with all its positive and negative implications, and to enter in dialogue with the ~~non~~ ^{religious} traditions of Asia (Jerusalem with Benares). In this perspective it seems urgent that the Jewish-Christian dialogue expand itself into a triologue which would include the Muslims. There are signs, seeds and hopes for this everywhere in the world. Only on this condition could we be able to give a relevant contribution, in our pluralistic society, to humanize technocracy and to meet our brothers of Asia. Waiting for and hastening to the day of peace, justice and light announced by our Prophets! (cf. Is. 66, 18-23)

**JEWISH-CHRISTIAN RELATIONS:
ACHIEVEMENTS AND UNFINISHED AGENDAS**



**AMERICAN JEWISH
ARCHIVES**

Rabbi Marc. H. Tanenbaum,
Director of International Relations of
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Chairman, International Jewish Committee
for Interreligious Consultations (IJCIC)

Paper presented at Symposium on
"Jews and Christians in a Pluralistic World"
Sponsored by the INSTITUT FÜR DIE WISSENSCHAFTEN VOM MENSCHEN,
Vienna, Hofburg (Redoutensaal), November 27 - 30, 1988

Jewish-Christian Relations
Achievements and Unfinished Agenda

Marc H. Tanenbaum

During the past 28 years since the adoption of Nostra Aetate <1> by Vatican Council II, the Catholic church and the Jewish people have experienced what has rightly been called "a revolution in mutual esteem."

That transformation of a 1,900 year-old encounter between Christians and Jews which had been characterized mainly by a culture of contempt - (a deicide culture against the Jews) - into a radically new culture of "covenantal partnership" and growing mutual esteem, even of "Love between us," (Pope John Paul II, February 15, 1985) <2> is a momentous achievement in its own terms.

It is an achievement, even in its infancy, that also resonates with moral and spiritual meaning for enabling us to understand and cope constructively with the enormous challenges and threats that are posed by the immense diversity of religions, races, ethnic groups, and political ideologies in the pluralistic world which we inhabit:

Since 1968, I have devoted a large measure of my energies to working with Jewish and Christian groups seeking to bring relief to suffering refugees and starving peoples in Southeast Asia (the Vietnamese boat people, Cambodians, Laotians, ethnic Chinese); in Africa (Ethiopians, South Africans in the black homelands; Nigeria, Uganda, the Sahel, Sudan, Mozambique, etc.); in the Caribbean (Haitians, Cubans); and in South America (Miskito Indians, descamisados in the favelas of Brazil, Venezuela, etc.); in India (Tibetans, Sikhs); Sri Lanka (Tamils, Sinhalese); Soviet Jews and Polish refugees in the United States. <3>

There are today about 12 million refugees scattered throughout the world, some 6 million of them in Africa alone. Through study and personal observation, it is now apparent that many, if not most, of these refugees are victims of profound religious, racial, and tribal conflicts. In a large number of these tragedies, religious fanaticism and absolutistic, messianic nationalism have become the terrible chemistries which resulted in these explosions causing so much human devastation and pain.

The late psychoanalyst, Dr. Eric Fromm, a great humanist, became deeply disturbed by the growing pattern of violence and fanaticism throughout so many parts of the world. At the time of the strife between Hindus and Muslims in India, he carried out a clinical psychoanalytic study of that intergroup violence. In his last monumental publication, "The Anatomy of Human Destructiveness," <4> he presents his findings.

Dr. Fromm concluded that there is "a pathological dynamic" at work in such religious-political conflicts which he termed "Group Narcissism." As is the case with individual narcissism, groups that are narcissistic attribute to themselves all virtue and ultimate value, while denying value to the outside group, "the other". The narcissistic group views itself as "superior" and regards the other as "inferior". This mentality leads to a process of "dehumanization" or "monstrosizing" in which the so-called superior group feels justified in emptying the alleged inferior group of all human dignity and value. Such dehumanization becomes the precondition as well as the justification for destroying the other.

There are two vital corollaries to this process which Dr. Fromm characterized as the engine of such vast destructiveness in the World.

First, physical violence against the human person or group is invariably preceded by "verbal violence." White racist segregationists in the American South invariably abused blacks verbally before carrying out their lynchings. <5> The Nazis engaged in systematic verbal violence against the Jews (and also the Polish people, gypsies, among others), reducing them to dehumanized untermenschen as a cultural precondition for their systematic pogroms. In every instance, it becomes easier to destroy human beings when they are reduced to caricatures filled with contempt and hostility. "Psychic numbing" makes that possible. (Dr. Robert Jay Lifton's concept). <6>

Second, in practically every major religious, racial and tribal conflict that I have studied in recent years, there is non-existent or seriously undeveloped religious ideology or political doctrine of co-existence in a pluralist society. There are simply no religious or ideological resources for living with differences. Difference invariably is experienced as a threat rather than the possibility of becoming a source of enrichment.

What does all that have to do with "Jews and Christians in a Pluralistic World"?

Since the adoption of Nostra Aetate by Vatican Council II, a great reversal of historic proportions has taken place in the Church's relationship to Judaism and the Jewish people.

His Holiness Pope John Paul II expressed that new spirit powerfully during a February 15, 1985, audience with the American Jewish Committee:

"I am convinced and I am happy to state on this occasion, that the relationships between Jews and Christians have radically improved in these years. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old (cf. Mk. 12:38; Lv. 19:18)." And then, as if to suggest his idea of pluralism between

Christians and Jews, he added, "Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it." <7>

I wish to pause here and acknowledge with respect and appreciation the singular contribution that Pope John Paul II, building on the foundations laid by his predecessors, Pope John XXIII and Pope Paul VI, personally has made in redefining and advancing on deep theological, moral and human levels improved understandings between the Catholic Church and the Jewish people. That assertion should not obscure the fact that there are significant differences regarding certain policies and actions - relating mainly to some interpretations of the Nazi holocaust and the State of Israel. But anyone who wishes to speak seriously about the role of the Pope in his inspired commitment to fostering genuine solidarity and mutual respect between the Catholic Church and the Jewish people has a moral duty to study the texts of his numerous addresses and declarations contained in the booklet, On Jews and Judaism, 1979-1986, <8> edited by Dr. Eugene Fisher and Rabbi Leon Klenicki, and the pamphlet, John Paul II - On the Holocaust, <9> also edited by Dr. Fisher.

His Eminence Cardinal Johannes Willebrands, President of the Holy See's Commission on Religious Relations with the Jews and a worthy bearer of the mantle of the late Cardinal Augustin Bea, has recently affirmed that "the Pope was consistent and untiring in his efforts to spread the teachings of Vatican Council on Jews and Judaism elaborated in the foundation documents of Nostra Aetate of 1965, the Vatican Guidelines in Catholic-Jewish Relations of 1974, and, Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church, of 1985. In their essence, these themes embody the central theological and practical achievements in Catholic-Jewish relations since Vatican Council.

I - The Spiritual Bond between the Church and the Jewish People

The spiritual bond with Jews is properly understood as "a sacred one; stemming as it does from the mysterious will of God:" (10/28/85). The relationship is not marginal to the Church. It reaches to the very essence of the nature of Christian faith itself; so that to deny it is to deny something essential to the teaching of the Church (cf. Vatican Notes, I,2).

The dialogue between Catholics and Jews is not a dialogue between past (Judaism) and present (Christianity) realities; as if the former had been "superseded" or "displaced" by the latter. "On the contrary," the Pope declared in his moving allocution to the Jewish community of Mainz, "it is a question rather of reciprocal enlightenment and explanation, just as is the relationship between the Scriptures themselves." (cf. Dei Verbum, 11).

Instead of the traditional terms of "Old Testament" and "New Testament" which might be understood to imply that the "old" has been abrogated in favor of the "new", the Pope in his recent address to the Jews of Australia (11/26/86), has suggested the use of the terms, "the Hebrew Scriptures" and "the Christian Scriptures" as appropriate alternatives.

In his historic visit to the Great Synagogue of Rome (4/13/86) the first such visit since Apostolic times, the Pope asserted, "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 dearly beloved brothers and in a certain way, it could be said that you are our elder brothers."

II - Judaism - "A Living Heritage"

In his address to the Jewish community of Mainz, the Pope spoke of "the spiritual heritage of Israel for the Church" as "a living heritage, which must be understood and preserved in its depth and richness by us Catholic Christians."

The "common spiritual patrimony" of Jews and Christians is not something of the past but of the present which includes an understanding of post-Biblical Judaism and "the faith and religious life of the Jewish people as they are professed and practiced still today ..." (3/82)

"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." (Rome Synagogue 4/13/86)

III - The Permanent Validity of the Covenant

The Pope teaches that the Jews remain God's chosen people in the fullest sense ("most dear") and this in no way diminishes the Church's own affirmation of its own standing as "the people of God." In Mainz, the Pope addressed the Jewish community as "the people of God of the Old Covenant, which has never been revoked by God," referring to Romans 11:29, and emphasized "the permanent value" of both the Hebrew Scriptures and the Jewish community that witnesses to those Scriptures as sacred texts (11/17/80).

IV - Condemnation of Anti-Semitism, Remembrance of the Shoah

In this his very first audience with Jewish representatives in March 1979, the Pope reaffirmed the Second Vatican Council's repudiation of anti-Semitism, "as opposed to the very spirit of Christianity," and which "in any case the dignity of the human person alone would suffice to condemn". The Pope has repeated this message in country after country throughout the world.

And despite the recent controversies, the record is clear that the Pope, who lived under Nazism in Poland and experienced personally the ancient evil of anti-Semitism, has called on Catholics in country after country to remember "in particular, the memory of the people whose sons and daughters were intended for total extermination" (Homily at Auschwitz; 6/7/79).

In Otranto, he linked for the first time, the Holocaust and the rebirth of a Jewish state in the land of Israel: "The Jewish people, after tragic experiences connected with the extermination of so many sons and daughters, driven by the desire for security, set up the state of Israel" (10/5/80).

On the 20th anniversary of Nostra Aetate, the Pope stated that "anti-Semitism, in its ugly and sometimes violent manifestations, should be completely eradicated." He called the attention of the whole Church to the mandate given in the 1985 Vatican Notes to develop Holocaust curricula in Catholic schools and catechetical programs: "For Catholics, as the Notes (no. 25) have asked them to do, to fathom the depths of the extermination of many millions of Jews during World War II and the wounds thereby inflicted on the consciousness of the Jewish people, theological reflection is also needed" (10/28(85)).

On August 29, 1981, Pope John Paul II condemned a bomb-throwing attack on a synagogue in Vienna, Austria, as a "bloody and absurd act, which assails the Jewish community in Austria and the entire world," and warned against a "new wave of that same anti-Semitism that has provoked so much mourning through the centuries" (NC News 9/1/81).

V - Land and State of Israel

The complexities of the Middle East situation and the differences between the Holy See and Israel on the issue of establishing full diplomatic relations are well-known.

Suffice it for these purposes in this limited space to cite the Pope's generally positive views on a moral plane toward the State of Israel as disclosed in his Apostolic Letter of April 20, 1984, Redemptionis Anno:

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

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

VI - Catechetics and Liturgy

Beyond the rethinking of the traditional understanding of Jews and Judaism, the Pope has called upon Catholics to undertake a major effort: "We should aim in this field, that Catholic teaching at its different levels, in catechesis to children and young people, presents Jews and Judaism, not only in an honest and objective manner, free from prejudices and without any offences, but also with full awareness of the (Jewish) heritage."

He said that it also needs to be made clear to Catholic youth the often tragic history of Christian-Jewish relations over the centuries: "The proper teaching of history is also the concern of yours (ICCJ). Such a concern is very understandable, given the sad and entangled common history of Jews and Christians - a history that is not always taught or transmitted correctly."

During his Rome Synagogue address he urged the implementation of the Vatican Guidelines and Notes: "It is only a question of studying them carefully, of immersing oneself in their teachings, and of putting them into practice."

VII - Joint Witness and Action in History

The Pope repeatedly affirms his vision for Jews and Christians of joint social action and witness to the One God and the reality of the Kingdom of God as the defining point of human history. This way of collaboration "in service to humanity" as a means of preparing for God's Kingdom unites Jews and Christians on a level that, in a sense, can be said to be deeper than the doctrinal distinctions that divide us historically.

The Pope's views have been reinforced by pronouncements issued by National Bishops Conferences in the United States, Austria, Holland, Belgium, France, Switzerland, the Federal Republic of Germany, Colombia and Brazil who have promulgated their own statements on Catholic-Jewish Relations, on occasion advancing their teachings beyond those presented in the Vatican documents. Individual Cardinals and Bishops, as well as theologians, have made pronouncements on a variety of religious and moral issues relating to Catholic-Jewish bonds that have enlarged the culture of mutual esteem.

To appreciate the dramatic changes in Catholic teaching about Jews and Judaism inaugurated by Vatican Council II and significantly advanced by the Vatican Guidelines on Catholic-Jewish Relations of 1974, and the Notes on the Correct way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church, issued in June 1985, one needs only to examine the contrasts in educational materials published since the Council with textbooks and teaching manuals in common use into the 1960s. The St. Louis University textbook studies conducted in the United States by three Catholic sisters under the supervision of Jesuit Father Trafford Naher, revealed teachings of hostility and contempt that lent credence to Jewish concerns about Christian polemical traditions as a source of anti-Semitism.

In Europe, the Louvain and Pro Deo University studies which examined Catholic teaching materials in a variety of languages - Italian, French-speaking countries (Belgium, France, Switzerland, and Canada) and Spanish - showed that teachings of contempt were widespread throughout the religious culture. In her study summarizing these findings, Mme. Claire Huchet-Bishop, a Catholic scholar, wrote in her book, How Catholics Look at Jews, that many young Catholics in these countries were still being instructed in the 1960s, twenty years after the Nazi holocaust, the following teachings:

1. The Jews are collectively responsible for the Crucifixion and they are a 'deicide people';
2. The Diaspora is the Jews' punishment for the Crucifixion and for their cry, "His blood be upon us and upon our children;"

3. Jesus predicted the punishment of his people: the Jews were and remained cursed by him, and by God; Jerusalem, as a city, is particularly guilty;
4. The Jewish people as a whole rejected Jesus during his lifetime because of their materialism;
5. The Jewish people have put themselves beyond salvation and are consigned to eternal damnation;
6. The Jewish people have been unfaithful to their mission and are guilty of apostasy;
7. Judaism was once a true religion; but then became ossified and ceased to exist with the coming of Jesus;
8. The Jews are no longer the Chosen People, but have been superseded as such by the Christians;

Mme. Bishop noted that charges against the Jewish people were accompanied by a rhetoric of invective, - "verbal violence" - which attributed the most vicious motives to them.

In citing these themes of negative theology toward the Jews, it is not my intention to obsess about the past, nor to seek to evoke guilt. Rather my purpose is to underscore that the radical improvement in Catholic-Jewish relations, theologically and morally significant in itself, may also be a primordial model of how it is possible to transform a culture that once demonized and thereby dehumanized a people into a whole new culture of rehumanization. It also has something to teach us about the importance of overcoming verbal violence and toxic language which destroy human dignity and family solidarity, and replace those invectives with healing language of respect and mutual affirmation. That lesson applies equally to Jews as well as Christians, and, I believe, to all groups who are afflicted by such dehumanizing tendencies.

One of the critical methods for bringing about the dismantling of the old negative culture and constructing a new culture of mutual esteem is to be seen in the dramatic effects in improved and enlightened education. Thus, both the Louvain and Pro Deo studies reported a sharp drop in negative statements in textbooks and other teaching materials issued after Vatican Council II. Mme. Bishop observed; "It seems reasonable to assume that these figures reflect the Church's adoption of a new positive policy toward Jews and Judaism at the Second Vatican Council."

In the United States, Dr. Eugene Fisher, executive secretary of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops, published a study of post-Vatican Council II Catholic textbooks covering sixteen major religion series used in the grade and high school levels. In his book, entitled Faith Without Prejudice, Dr. Fisher found great improvement in the treatment of many of the past troublesome themes. For example, he found clear references to the Jewishness of Jesus, which had been mostly avoided in the past. He found the

notion of Jewish suffering as an expression of Divine retribution completely eliminated from the textbooks. References to the Holocaust were handled with great sensitivity. References to violence against Jews during the Crusades and the Inquisition and references to the modern State of Israel he found to be still "inadequate".

I would like to return to the educational issue under the rubric of "unfinished agenda".

Here it may be appropriate to report that in the growing atmosphere of confidence and trust, the Jewish community has conducted its own self-studies of Jewish textbooks in terms of what Jewish schools teach about Christians and Christianity. As summarized by Ms. Judith Bank, my former assistant at the American Jewish Committee, which sponsored the Dropsie University study and the study of Jewish seminary curricula, we found the following:

While Judaism has been influenced in its development by interaction with Christianity more than is generally acknowledged (Maimonides and St. Thomas Aquinas, etc.), it does not define itself in contrast or comparison with Christianity. The Jewish-Christian encounter as described in Jewish high-school textbooks is social and historical, not doctrinal or theological. On the one hand, this avoids the problem of polemical approaches to Christianity; on the other hand, recounting the episodes of persecution, expulsion and massacres which Jews suffered at the hands of Christians for centuries, and which are among the realities of Jewish history, tends to leave a negative image, not so much of Christian faith, but of the Church as temporal power. In fairness, it must be said that this negative image is somehow offset by attention paid to righteous Christians who shielded and protected Jews across the years, and to the high value assigned in Jewish textbooks to religious and cultural pluralism and human kinship.

Still, many Jews - like many Catholics - are not aware of the momentous changes in Catholic thinking about Jews and Judaism that have issued from the highest levels of the Church since Vatican Council II. As part of the future agenda, Jewish students, as well as others in the general Jewish population, need to be informed of these developments both in formal education and through mass communications.

On the Jewish seminary level, briefly, Christianity and Jewish-Christian relations are taken seriously; and there are a number of courses dealing with the origins of Christianity; the intertestamental period, medieval and contemporary relations. There are also a number of programs that bring Jewish and Christian seminarians together for study and dialogue.

It is important to record that a number of prominent Jewish theologians, scholars and rabbis have been working to conceptualize systematically a Jewish theology or religious understanding of Christianity. As Orthodox Rabbi Yitchak Greenberg formulates the issue; "It is possible for Judaism to have a more affirmative model of Christianity, one that

poverty and disease in so many parts of the developing world. Wherever and whenever Christians and Jews join hands together and mobilize their common will and material resources, they make a crucial difference in relieving vast suffering and in saving human lives. There is no clearer moral and religious duty than Tikkun Olam, the repair and healing of a broken world. The "covenantal partnership" of the Church and the Jewish people is the surest of God's instruments for realizing that work of the Kingdom.

PLURALISM - If after two millenia of estrangement and hostility Christians and Jews can create a genuine culture of mutual esteem and reciprocal caring, the Christian-Jewish dialogue could well become a sign and an inspiration of hope to other religions, races and ethnic groups to turn away from contempt to realizing authentic human fraternity. This pluralistic model of the Jewish-Christian symbiosis may be the most important service that we have to offer to our troubled world.



appreciates Christian spiritual life in all its manifest power ... After the Holocaust, a model of the relation of Judaism and Christianity ideally should enable one to affirm the fullness of the faith claims of the other, not just offer tolerance."

UNFINISHED AGENDA

EDUCATION - While remarkable progress has been made since Vatican Council II, there is still much to be done to change habits of thinking. The self-definition-by-denigration model has not yet been fully replaced on the pedagogical level. Current scholarship which sets the conflict events described in the New Testament - particularly the Passion narratives and the portrayal of the Pharisees - into historical perspective should be reflected in textbooks, teacher's manuals, teacher training, seminary education, and homilists, and clergy to a much greater extent than at present.

Excellent basic reference materials, such as Dr. Eugene Fisher's publication, Seminary Education and Christian-Jewish Relations provide important perspectives on such areas as sacred Scriptures, liturgy and homiletics, Church history, catechetical systematic and moral theology, spiritual formation and field education.

In Jewish education, particularly the seminaries, there is need to overcome the little knowledge about Christian beliefs, history of present communities, as well as a longer view of the development of Christian thought and history.

COMMUNICATIONS - There should be a concern that commitment to improved Jewish-Christian relations is progressing primarily among the "ecumenical generals" leaving a substantial gap with the vast number of "infantry troops". A thoughtful, creative and systematic use of modern means of public education through mass communications would help close this gap and give depth to Jewish-Christian solidarity.

JOINT WITNESS, SOCIAL JUSTICE, and HUMAN RIGHTS - The epidemic of dehumanization at loose in large parts of the world is, I believe, one of the most profound challenges facing Christians and Jews. Fanaticisms, resort to verbal and physical violence, torture, terrorism, violations of human rights and freedom of conscience are daily assaults on the dignity of human life created in the Divine image. Close collaboration of Christians and Jews who share a common vision of Biblical humanism could become a critical mass in stemming the forces of dehumanization and in upholding the preciousness of every human life in God's human family. There are models and structures in both the Christian and Jewish communities for advancing this fundamental objective of redemption. It requires moral will, commitment and courageous leadership.

WORLD REFUGEES, WORLD HUNGER - At a time when nations and peoples squander billions on arms races and weapons of death and destruction, it is scandalous that such modest resources are available to help relieve the staggering hunger, starvation,

PROLOGUE
FOR LEXICON OF VALUES

The statement, "A Lesson of Value: A Joint Statement on Moral Education in the Public Schools," issued in May of 1990 by the Synagogue Council of America and the National Conference of Catholic Bishops, articulates the common concern of the Catholics and Jews that public education will benefit from a more consistent and conscious effort to emphasize basic civic and personal values. The statement committed the consultation to assist in these efforts by making joint recommendations on the substance of value-based curricula and teaching methodologies. What follows, "A Lexicon of Values," is meant as a step toward the fulfillment of that commitment.

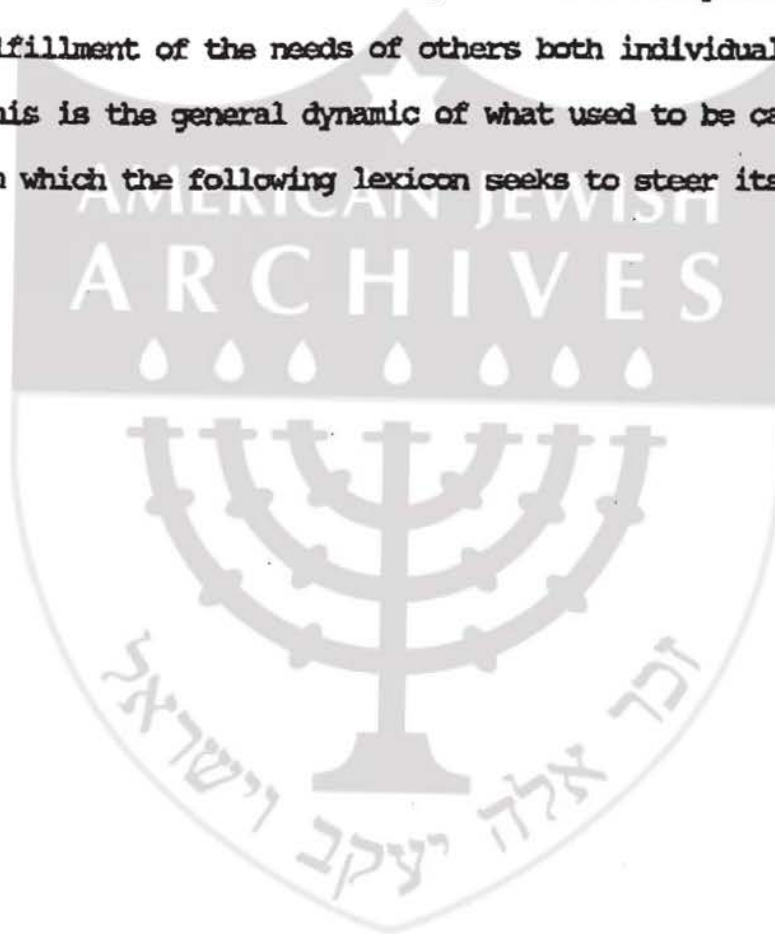
The Lexicon attempts to define actively what "A Lesson of Value" listed briefly. It is not meant to be taken exhaustively for a given local context but is illustrative of what the consultation believes can be included in a public education curriculum within the parameters of traditional understandings of the First Amendment. That is, its purpose is the promotion of good citizenship. It does not promote one religion over another nor religion as such. And it therefore avoids any entanglement of government and religion.

Following the "Lexicon of Values" and based upon its principles there is a brief evaluative tool that can be used by local communities to apply to existing relevant curricula or in the development of such curricula to suit local needs.

The Lexicon and its evaluative tool are intended to assist public educators in developing in students the skills of responsible decision-making. These skills are relevant for interpersonal, intergroup and international relations.

The application within a particular situation of the skills and values listed here involves the formation of conscience. Conscience is the interior core or sanctuary of the individual by which he/she makes judgments concerning right and wrong. Conscience is the basis of moral responsibility. It can be influenced by prevailing trends in society and peer pressure. Conscience like any human ability needs to be developed. It involves, for example, not only the avoidance of harm to others as a requirement for responsibility but also the active fulfillment of the needs of others both individually and in community. This is the general dynamic of what used to be called "civic virtue" within which the following lexicon seeks to steer its educational course.

May, 1991



LEXICON OF VALUES

1. JUSTICE

The foundation of justice is the uniqueness of each human person. The governing basis of all human existence is the exercise of justice.

- a. Treat everyone justly.
- b. Everyone should be equal before the law.
- c. Judge action, not intent. Never read anyone's mind.
- d. Justice is to be applied equitably and without double standard.

2. COMPASSION

Compassion is a way of doing. It is the ability to put oneself in the other's place, recognizing that we are more alike than different.

- a. Feeling alone does not substitute for action.
- b. We are judged by what we do.
- c. Others' actions should be measured by what is just or unjust.
- d. Feelings of empathy, sympathy, concern, and revulsion at cruelty are signs of strength, not weakness.

3. HONESTY

Speaking the truth to one another makes possible human community.

- a. Dishonesty is destructive of community.
- b. Community is necessary for life.
- c. Cheating destroys community.
- d. Lying robs a person of freedom.
- e. Lying about another (calumny) is a particularly pernicious form of dishonesty.

7. FREEDOM AND RESPONSIBILITY

Human Freedom consists in the ability of the person to create him/herself and his/her future through moral choices.

- a. True freedom is the ability to choose what is authentically human.
- b. Freedom is not to be understood as the absence of constraint.
- c. It is to do what one ought to do when what one wants to do is not what one ought to do.
- d. Freedom of choice means acting responsibly.
- e. One is never free to enslave anyone else.

8. PEACEMAKING

Living in a democracy redquires that we acknowledge differences and resolve them peacefully in order to strengthen common purpose.

- a. Peacemaking begins in the home and in the community.
- b. Learn to value peace.
- c. Develop skills that aid in conflict resolution.
- d. Aim to make a friend of an enemy.

4.4. RESPECT FOR THE ENVIRONMENT

- a. We are part of the world; not apart from it.
- b. The world is our home -- protect it.
- c. Nature must be treated with care.
- d. Wasting natural resources paralyzes humanity.

5. LEARNING

Learning helps us to understand and appreciate life in its diversity.

- a. It is good to learn.
- b. Ignorance is not bliss.
- c. Knowledge is power.
- d. To be educated is to be prepared for living.

6. RESPECT FOR AUTHORITY AND EXPERIENCE

- a. Experience deserves respect.
- b. Parents and teachers deserve honor.
- c. The past is a good teacher.

4. RESPECT

Respect comes from an appreciation of the diversity of human experience. It involves an acknowledgement of the other as an end unique in him or herself rather than a means to further one's own purposes. Each person is worthy of respect because he or she is human.

Each person is endowed with certain inalienable rights. Among these are life, liberty, and the pursuit of happiness.

4.1 RESPECT FOR ONESELF

- a. One is fully responsible for choices made.
- b. Do not blame others for what you do.
- c. As you grow so grows your responsibility.
- d. Postponed gratification often affords the opportunity for fuller satisfaction.
- e. Immediate satisfaction is often outweighed by consequences.
- f. You cannot please yourself by hurting others — or yourself.
- g. "Turning on" oneself artificially (drugs, stimulants) is not only substance abuse, it is self-abuse.

4.2 RESPECT FOR LIFE

- a. All life is valuable and worthy of respect and protection.
- b. Do not do to others what you do not wish them to do to you.

4.3 RESPECT FOR OTHERS

- a. Those of differing religions, racial and ethnic background.
- b. Those who are "different"; e.g., the disabled, etc.
- c. Respect for property reflects one's respect for other persons.



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December 5, 1988

Professor Krzysztof Michalski
Director
Institut fur Die Wissenschaft
vom Menschen
Gusshausstrasse 8
1040 Vienna, Austria

Dear Professor Michalski,

Now that I am back home, I simply wanted to let you know how valuable and stimulating I found the symposium on "Jews and Christians in a Pluralistic World" which you organized.

It was brilliantly conceived and most effectively organized. You and your colleagues are to be congratulated for an exceedingly well-done program.

Should you plan to publish the proceedings, I would welcome an opportunity to review my contribution before it is printed.

Please express my gratitude to Christina for all her courtesies and helpfulness.

With warm good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
Director
International Relations

MHT:RPR

Die Presse

Unabhängige Tageszeitung für Österreich

Donnerstag, 1. Dezember 1988

AMERICAN JEWISH
ARCHIVES

„Christlich-jüdischen Dialog auf den Islam ausweiten“

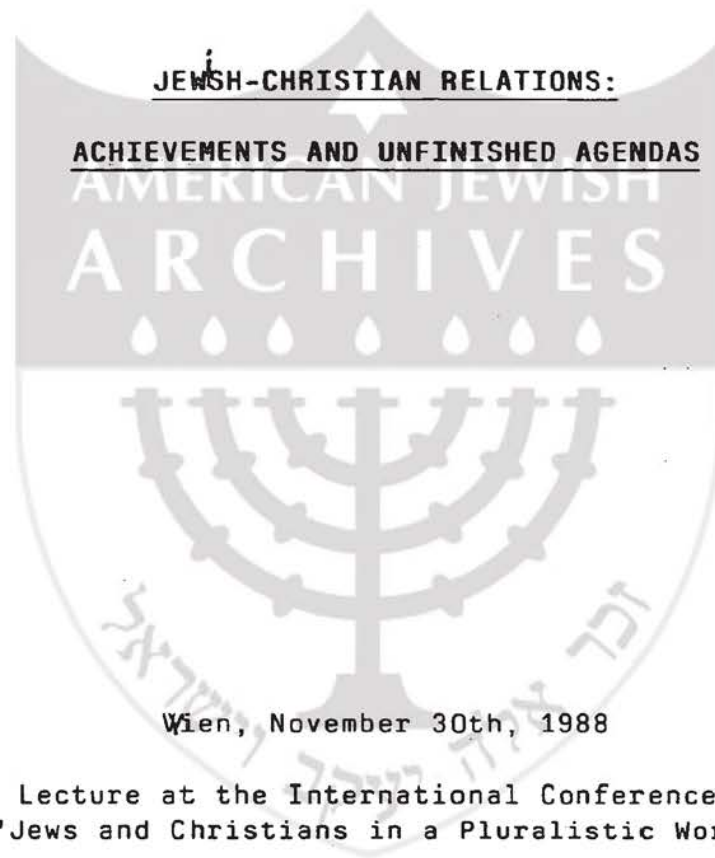
Eigenbericht der „Presse“

WIEN (p. m. p.) Zwei Hauptaufgaben seien Christen und Juden gestellt: sich den Risiken der Technologie mit all ihren negativen und positiven Implikationen zu stellen und in das Gespräch mit Asien einzutreten. Diese Schlussfolgerung zog Professor Pietro Rossano, katholischer Bischof, Religionswissenschaftler und Rektor der Lateran-Universität, am Mittwoch beim Wiener Symposium des Instituts für die Wissenschaften vom Menschen über „Juden und Christen in einer pluralistischen Welt“. Dabei sei es vordringlich, daß der jüdisch-christliche Dialog sich zu einem „Triolog“ unter Einschluß der Moslems ausweite. Rossano gab der Hoffnung auf

einen „gelebten Friedensdialog“ christlicher, jüdischer und islamischer Gemeinschaften im Heiligen Land Ausdruck, sprach aber auch von notwendigen weiteren Schritten im Dialog zwischen katholischer Kirche und Juden.

Auf erzielte Fortschritte wie auch auf „schwere Rückstände“ verwies Rabbi Marc Tanenbaum, der Vorsitzende des Internationalen jüdischen Komitees für interreligiöse Beziehungen. Durch die Umsetzung der Aussagen des II. Vatikanischen Konzils im Bereich von Bibelinterpretation, Geschichtsforschung und theologischen Studien müsse jedem Antisemitismus der Boden entzogen werden. Er konstatierte ein Wachsen des Klimas der Toleranz.

Pietro Rossano



Wien, November 30th, 1988

Lecture at the International Conference
"Jews and Christians in a Pluralistic World"

3:00 - 4 p.m.

Chair: Lord Coggan

Speakers: Marc Tanenbaum (Rabbi)
Pietro Rossano (Bishop)

I. PREMISES - Pluralism and Unity

1. The tension and the complementarity between "Pluralism" and "Unity" is among the most fascinating human experiences, which can be found highly expressed in a symphony, in a liturgical celebration, as well as in silent contemplation or in active involvement in the life of the society, the "Πόλις".

Various documents of the Second Vatican Council contain the reference to "Pluralism" (Gravissimum educationis, 6) and to "Pluralistic society" (Gaudium et spes, 76), terms that seem to be referred to as the phenomenon of the contemporary world, without particular philosophical or theological implications. The Declaration on religious freedom excluded every form of external pressure in regard to religious creeds (Dignitatis humanae, 2), and elsewhere it is clearly affirmed that the Church is not linked to one particular form of human culture (Gaudium et spes, 42.58).

2. In its larger sense, however, the tension between the "particular" and the "universal" is a characteristic element of the reflexion in the Western World, and not only in the Western. Since "the beginning" (Bereshit, Gn. 1,1; John 1,1) the Holy Scripture presents to us the Holy One and the glory of His magnificent and various creation, concluding "it was very good" (Gen 1,31) and praise "Thou whose glory above the heavens is chanted" (Ps 8,1).

3. Both the following Jewish and Christian traditions gave witness to this theological concept of pluralism, and to its cultural implications.

The Jewish reflection on the Torah considered the "Living teaching" of God as the first creature:

"The Lord created me at the beginning of his work" (Prov 8,22); but at the same time developed the monument of the "Oral Torah", and the production of the Talmud is the best example of the pluralistic attitude of Jewish culture.

4. The Christian tradition is prepared by the Wisdom of Solomon, a script that can be seen also as a Passover commentary, in which is affirmed: "A multitude of wise men is the salvation of the world, and a sensible King is the stability of his people". Here the message of the redemption, in its Jewish substance, is expressed by the cultural meditation of the hellenistic culture. The same happens in the Gospels where Jesus says: "He that is not against us is for us" (Mk 9,40)

5. Sometimes we think that the epochs of Antiquity and of the Middle Ages were without real pluralism: perhaps in this judgement we are also influenced by an uni-lateral precomprehension. Allow me to mention a few of the many examples of the pluralistic attitude of the ancients: the stoic concept of the λόγοι σπερματικοί by St. Justin and later by St. Augustin (the rationes seminales); the philosophy implicit in the medieval doctrine of the three books containing divine revelation: liber naturae, liber scripturae, liber vitae, the last of them being accessible to everyone, christians and non christians alike (cfr. Questiones disp. de Mystério Trinitatis p. I art 2). It is interesting to note that the famous Nathan der Weise of Lessing has its antecedent in the novel of Boccaccio on "Melkisedek, the Jew and Saladin" (Decamerone I,3). More committed is the famous essay of Raymond Lull, De tribus sapientibus et infideli. Passing through Thomas More and Nicolaus von Cues (de pace fidei) we reach Henry Newman who in a famous passage of The Development of Christian doctrine compares the Church among the religious traditions older than herself to the infant Jesus seated in the Jerusalem temple among the doctors "audientem illos et interrogantem eos" (Lk 8,2°).
6. This philosophical, theological and cultural background of the "pluralism" in its larger sense must be recalled if we will better understand the seriousness of the Christian attitude toward Jews and Judaism after the Second Vatican Council and its Declaration "Nostra aetate", N. 4.

II. ACHIEVEMENTS

7. Since this overview is not primarily academical, I will assume here that we are all aware of the history of the development of Jewish-Christian relations in this century and especially after the Second Vatican Council. *Consequently* I will limit myself to present a systematical synthesis of the achievement, as I see them, from a theoretical perspective. For further details I refer to the recent book "Fifteen Years of Dialogue" published this year by the Libreria Editrice Vaticana and by the Libreria Editrice Lateranense, and two articles, one of cardinal J. Willibrands (see L'Osservatore Romano, March 24, 1988, p.6)

and the other by cardinal Carlo Maria Martini (Paper delivered at the Workshop on Anti-Semitism, Princeton Theological Seminary, Philadelphia, May 1st-2nd, 1988 /in print/).

8. It seems to me that the first achievement - from the Christian point of view - can be indicated in the acknowledgement of the "other" (and this term is rich of the philosophical-religious implications evoked by Emanuel Levinas), the Jew, as "our brother in the faith of Abraham" (John Paul II, 31.12.1986). Related to this affirmation is the other one, that Old Covenant was "never revoked by God" (John Paul II, 17.11.1980).

From this principle point flows many consequences:

- a) The consciousness of the distinct and peculiar religious identity of the Jews, "beyond any syncretism and any ambiguous appropriation" (John Paul II, April 13, 1986);
- b) The "respect and love" due to the Jews (Paul VI, Ecclesiam Suam, 1964);
- c) Another consequence, parallel and complementary to the first, is "the clarity and affirmation of our Christian identity" (John Paul II, 6.3.1982) if we will have a serious dialogue. It implies a serious presentation of our doctrine on Christology and on Ecclesiology, with particular reference to the two documents: *Bible et Christologie (Pontifical Biblical Commission)* and *In hac relatione (International Theological Commission)*.
- d) Closely related to the preceeding points, is the Councils affirmation concerning the "spiritual link" and the "spiritual patrimony common to Christians and Jews" (Nostra aetate, 4). It is a common bond that does not destroy but validates the two communities and their individual members in their specific differences and in their common values.
- e) As elements of this common bond, following cardinal Martini's enumeration, I could quote:
 - 1. The faith of Abraham and of the Patriarchs;
 - 2. The vocation to holiness;
 - 3. The veneration of the Sacred Scriptures;
 - 4. The tradition of prayer;
 - 5. Obedience to the moral law of the Commandments;
 - 6. The witness to God by the "Sanctification of the Name";
 - 7. Respect and responsibility for all creatures, commitment to justice and peace.

f) A practical consequence - perhaps the most important - of those theoretical principles, is the clear consciousness of the necessity of our dialogue as an essential instrument in our relations. This dialogue, encouraged by the Council, had attained many dimensions; within the general religious perspective we develop also many others: historical, social, etc.

9. Even at this level of the consequences, four other major achievements must be listed: they are relevant both from the conceptual and the practical point of view.

I. Condemnation of antisemitism and commitment against it.

At this point it is not only important to condemn (already strongly expressed by the Apostolic See in 1928), but also - or much more - to ~~the~~ elaborate the theological, philosophical and juridical reasons for such a condemnation. Regarding this argument, as well as with the following two, see J. Willebrands The Church Facing Modern Anti-Semitism (Lecture delivered at the Aberdeen University, October 17, 1988).

II. Clarifications concerning the historical and the theological responsibility for the Passion and death of Jesus Christ

It was clarified by many documents since Nostra aetate (in the Guidelines issued in 1974 and the Notes issued in 1985) that historically it did not exist neither in collective responsibility nor in collective guilt; theologically, the reasons of the Passion and death are all the sins of humanity. The best synthesis of these concepts was proposed by John Paul II during the general audience of last September 28th 1988.

III. Thirdly I would recall the acknowledgement that the Shoah, i.e. the catastrophical genocide of the majority of European Jews, has a particular religious value in the eyes of Jews and Christians alike.

We have the commitment for remembering and avoiding the opposite risks of banalization or of de-judaization, for preventing other genocides (on this point see J. FISHER, John Paul II on the Shoah, Washington, D.C., 1988).

IV. Last, but not least, Christians recognize the ^{relevance} ~~roots~~ of the Land of Israel ~~is~~ in the religious life of the Jewish people. It is significant that after the Council the first Three meetings of the International Catholic-Jewish Liaison Committee were dedicated to this argument (Paris 1971, Marseille 1972, Antwerp 1973).

Concerning the State of Israel, the Notes published in 1985 affirm: "The existence of the State of Israel... should be envisaged... in reference to the common principles of international law".

10. I would also recall, in this list of achievements, the sweeping changes, as regards the Jews, in the universal prayer which the Church raises to God on Good Friday. Instead of the cancelled "pro perfidis Judaeis" we have: "For the Jews, who were the first listeners of the Word of God, the Church asks progress in the love of God and fidelity to the alliance." If we consider that for a Catholic the lex orandi becomes lex credendi, there is here a basic achievement which will have a long term influence on the whole Church.

11. Let me conclude this long list of positive achievements with two sets of concrete realizations:

A) Many structures were realized and instituted at various levels everywhere in the world. The most important, chronologically, were:

1. In 1946, the International Council of Christians and Jews (ICCJ);
2. In 1966, the "Service de Documentation Judeo-Chrétien" (SIDIC);
3. In 1970, the International Catholic-Jewish Liaison Committee (ILC);
4. In 1974, the Holy See's Commission for Religious Relations with Jews.

Moreover, various academical centers for Judaeo-Christian studies were created at Seton Hall, Lucerne and Jerusalem.

B. The World Council of Churches (WCC), and other Churches and Ecclesial communities; singularly,

issued during these forty years many important documents, encouraging the development of Christian-Jewish relations.

In the Catholic Church the pontificate of John Paul II has the characteristic of an intense personal effort on behalf of the Pope for promoting the dialogue at every level.

III. AGENDAS

12. First of all I would stress the importance of prayer. We have recent good examples: the prayer during the visit of the Pope to the Roman Synagogue (1986), the prayer for the peace in Assisi (October, 27, 1986). We can praise the Lord for the gifts of its inspiration to the first leaders of the dialogue, Pope John XXIII, Jules Isaac, Augustin Bea, Joseph Lichten, Zachariah Shuster and many others. We can ask for His assistance, for our conversion and reconciliation according to the biblical teaching (see Dives in misericordia III,4). In the qaddish, as well as in the Lord's prayer and in the Magnificat, we pray: "Our Father", "be exalted Your Name", "Thy Kingdom come".

13. Another important point must be our search of obedience to God's will and to God's plan of Redention. We, Jews and Christians, are called by God in the Sacred Scriptures to be holy people dedicated to God (Ex 19,6; 1Pt.2,9 - goy qadosh, ἅγιος λαός). We must be repentant, communities of faith, faithful to the truth, to ^{our} respective religious traditions but at the same ^{time} open to learn about the religious tradition and history of others. We have a common commitment, witness and responsibility, since we share so many spiritual treasures of faith: "both Jews and Christians carry out the service towards the rest of mankind... This service constitutes a priestly ministry, a mission that can unite us without confusing us with one another until the Messiah will come. He is who we invoke. Maranatha!" (C.M. MARTINI, The Task, cited. above).

14. Along this lines appears in its integrity the value and the opportunity to continue and develop our religious dialogue as the Pope recently wrote to Archbishop John May (August 8, 1987): "The more we try

to be faithful in loving obedience to the God of the Covenant, the Creator and Savior, contemplating in prayer his wonderful plan of Redemption and loving our neighbour as ourselves, the deeper will be the roots of our dialogue and the more abundant its results".

This dialogue can be extended to the theological, exegetical, cultural themes, in the appropriate circles or institutions, but must also be disseminated and extended to the various levels of our communities, in order to overcome "the residues of indifference, resistance and suspicion that may still prevail in some sections of our communities" (from the ILC programme, cfr. "Fifteen Years of Dialogue", cit., p. XIX).

15. From this dialogue we hope practical cooperation will flourish in many fields of human life:

- I. A common action for justice and peace, according to the exigences proclaimed by the prophets that we venerate in the Holy Scriptures.
- II. In this context, a particular activity against racism, discrimination and anti-semitism.
- III. We also share a commitment for the promotion and defence of human life and rights, and the integrity of creation. With particular regard to the last Apostolic Letter of John Paul II ("Mulieris dignitatem"), I would underline our common reference to Genesis 1-2 for the esteem of the place of the woman and of the family in the world of today.
- IV. A particular care we have for the young people and for educational problems. We could increase our efforts in the pastoral and catechetical perspective, according to the suggestions of the last document of the Holy See (Notes, 1985).
- V. In the social field John Paul II recently recommended, in His encyclical Sollicitudo rei socialis (VII, 47), a special cooperation between Jews and Christians, and extended this appeal also to the Muslim.
- VI. Let me quote another point of the ILC programme, jointly agreed in the 1985: "to undertake a joint study of the historical events and theological implications of the extermination of the Jews of Europe during World War II (frequently called the

"Holocaust" or, in Hebrew, Shoah)" (cfr. Fifteen Years of Dialogue", cited., p. XIX). In this context we are confident that the Center of Aushwitz - a Center for prayer, study and education - will be realized according to the programme indicated in Geneva last February 22nd, 1987. For such realisation the support of the European Churches is of course necessary.

VII. More particular points could be listed.

In conclusion a last point could be that: in the

Holy Land, ~~the~~ Land of Patriarchs and Prophets, where Jesus Christ lived, died and has risen, where Muslims go to accomplish their holy pilgrimage, where Jews have been living in the State of Israel, for forty years now, ~~there will be an~~ ^{we hope an} improvement of living dialogue of peace among all members of the Christian, Jewish and Muslim communities. From these relations of friendship and confidence on the basis of their faith I hope and wish that a positive contribution to a true and complete peace will result.

CONCLUSION

When all those points of our "unfinished agendas" will be realized, what will be the future?

I am deeply persuaded that the Bible (both Jewish and Christian) is at the root of Western civilisation and it represents a irreplaceable source of inspiration for the future of mankind.

Two major tasks seem to be incumbent on Christians and Jews today, in our pluralistic society: to face the risks of technocracy with all its positive and negative implications, and to enter in dialogue with the ~~non~~ ^{religious} traditions of Asia (Jerusalem with Benares). In this perspective it seems urgent that the Jewish-Christian dialogue expand itself into a triologue which would include the Muslims. There are signs, seeds and hopes for this everywhere in the world. Only on this condition could we be able to give a relevant contribution, in our pluralistic society, to humanize technocracy and to meet our brothers of Asia. Waiting for and hastening to the day of peace, justice and light announced by our Prophets! (Cfr. Is. 66, 18-23)

Austrian Embassy
2343 Massachusetts Avenue, N. W.
Washington, D. C. 20008

Ref. No. 3.12/2-A/88
October 26, 1988

Dr. Marc H. Tanenbaum
The American Jewish Committee
165 East 56th Street
New York, NY 10022

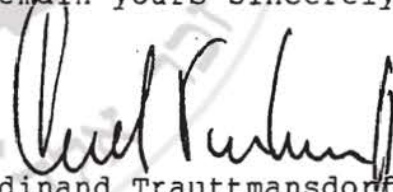
Dear Dr. Tanenbaum:

Only with undue delay, for which I sincerely apologize, I am able to provide you with a manuscript of Professor Walter B. Simons lecture "The Jews in Austrian Politics" which he held last year at several universities in the United States.

Prof. Simon would be surely very grateful for any comment which you may have. He can be reached under the following address: Walter B. Simon, Bauernfeldgasse 7/2/1, A-1190 VIENNA, Austria.

I, in turn, would be very grateful for any suggestions you have with regard to persons or institutions interested in Prof. Simons research and lecture activities or interests in further promoting Prof. Simons works in the United States.

With best personal regards I remain yours sincerely



Ferdinand Trauttmansdorff
Counsellor, Cultural Affairs

THE JEWS IN AUSTRIAN POLITICS

"If I am not for myself - who shall be for me?
If I am for myself alone - what am I?

If not today - then when?"

TALMUD, ETHICS OF THE FATHERS.

Before we look at the role of Jews in Austrian politics we take a look at -

Jewish identity:

All living being, be they animals, birds, or plants, have a genetic identity. Only human beings have a cultural identity. Culture is here defined as everything that has been created purposefully by men as well as all that men have learned. As basic aspects of human cultural identity appear language and religion. Religion encompasses not merely beliefs and ritual but also, and above all else, what is to be considered as good or evil, as just or unjust, as right or wrong.

Jewish cultural identity is rooted in the faith in the all-powerful creator of the universe as highest authority. With this, Judaism has become the elder brother of all monotheistic religions. All of these share the view that human authority is subject to higher and divine authority and thereby subject to divine law. With this, Judaism may be said to have initiated the principle of separation of powers since here rulers are not permitted to claim unlimited and uncontrolled divine authority. This undoubtedly motivated the persecution of Jews (as well as of Christians) by pagan rulers who wanted to be honored as Gods. Similarly, present-day totalitarian rulers oppress all who might doubt their presumptuous supremacy. Like the pagan rulers of bygone days they sense that resistance to claims of unrestricted power is most enduring and most effective when rooted in the belief in ~~ONE GOD~~ ONE GOD who is above all human beings including those in positions of power and authority.

Jewish religion is further marked by the MESSIANIC HOPE, the belief that oppression and persecution cannot endure forever. They are merely imposed by THE LORD upon HIS people for occasional violations

of HIS commands. ~~For the impositions of penalties serves evil incarnate~~
~~CANNOT BE IN THE COMMANDS~~ not prevail. It was the believe in the powerful

ALLMIGHTY and his ultimate mercy in the form of the coming of the MESSIAS that has enabled Jewish religion to survive many centuries in exile, and to resist pressures designed to coerce them to assume the religions of those in whose midst they lived. Thus their faith in ONE GOD and the MESSIANIC HOPE did enable Jews to defy the rulers who meant to impose their religion upon their subjects.

For nearly a thousand years, from the 4th century to the 17th, history may be said to have been a history of religious wars that were accompanied by efforts to establish homogenously religious societies. In the wars between Christianity and Islam and in the subsequent wars between Reformation and Counterreformation the Jews were at all times and in all cases at the receiving end of oppression and persecution reserved for those not accepting the dominant religion. Only with

Enlightenment and Emancipation

did the Jews ~~cease to~~ gradually cease to be outsiders and became citizens. The centuries in the ghetto had prepared the Jews extremely well for success in the industrialized and urbanized society that emerged along with the age of enlightenment. Their dedication to learning and studying on one side and their familiarity with trade, commerce, and finance on the other now favored the Jews. Their religion had survived in the Diaspora only thanks to dedication to learning and studyxxxxxx. While most of the people had long been illiterate, illiteracy was practically not existent in the Jewish ghettos. Thus one finds on old tombstones in Jewish cemeteries of bygone days the name of the deceased, date of birth and of death, and what parts of the scripture had been copied by hand. It took this effort to pass the basic essence of Jewish cultural inheritance from generation to generation before the invention of movable type. The Jews of the ghetto concentrated upon trade, finance, and commerce which, at times, were the only occupations open to them. These occupations also provided mobility to evade pressures to accept the locally dominant religious faith and to escape persecution. As a consequence, the emancipated Jews often became prominent in the expanding trade, commerce, and finance on one side and in cultural life on the other.

Emancipation and subsequent success in a more tolerant and pluralist society did however exact a price: The cultural identity was diluted since learning was no longer concentrated upon the sacred heritage but had to give way to secular learning and study. Ardent messianic hope was diluted and dampened with success in the society that now emerged. The longing for and faith in the coming of the MESSIAS was replaced by belief in infinite secular progress. With this, Jewish cultural heritage became diluted, was weakened, and sometimes vanished by itself.

FAITH



-4-

The Revolution of 1848

may be considered as a turning point in the political life in Austria as well as in Germany ^{due to} the emergence of LIBERALISM as a political force. With the emergence of Liberalism the Jews became a factor in politics ~~xxx~~ one generation or two after the onset of their emancipation. In this context one may mention the achievement of full citizenship for Jews in Prussia in 1812 and the "Toleranzpatent" of Emperor Joseph the Second in Austria in 1781. These and similar measures appeared however only as concessions ~~of~~ on the part of ruling monarchs and their aristocracy to the up and coming rising bourgeoisie ^{PR} ~~or~~ middle classes of which ~~there~~ a large number of Jews ~~x~~ had become an integral part. The revolutionaries of 1848 were not satisfied with the concessions so far granted but wanted to go all the way. They demanded the abolition of all the privileges based upon birth and, above all else, demanded ~~for~~ a CONSTITUTION. This demand, incidentally, appears to have originated in knowledge about the nature and the remarkable success of the American Constitution, word of which had been spread all over Europe - primarily thanks to information from immigrants ^{from Europe} who in the United States of America had changed from subjects of royalty ^{free and independent} to citizens.

^{FROM EUROPE}
^{AND RESPONSIBLE}
^{TEMPORARY EFFECT}
The revolution ^{of 1848} was defeated by the superior military strength of the old regimes. This ^{was} to have immediate consequences for the United States in the form of a remarkable mass migration: After the collapse of the revolution of 1848 about one million Germans ~~xxx~~, Austrians here included, went to the United States. Among them were about six hundred thousand Protestants, two hundred thousand Catholics, and two hundred thousand Jews. Their impact upon American life should be noted briefly:

All Jewish communities west of the Alleghenies ~~xxxxx founded~~ all the way to the Pacific coast were founded by German Jews of this ~~period~~ ^{mass migration}. Also, the practice of having social, cultural, and political get-togethers initiated by blessings from Catholic priests, Protestant ministers, and Jewish rabbis has been started by these immigrants from Germany after 1848. (Among German-American associations this practice came to end with the coming to power of National Socialists ⁱⁿ Germany in 1933 because the government of the Reich instructed its diplomats in the United States who had always appeared as sponsors of German-American groups, to promote antisemitism in opposition to this practice. As late as 1932 a get-together of the Deutscher Turnverein (German gymnastics association) in Cleveland had been initiated by a rabbi.)

The German "48ers" also played a key role in the expansion of American colleges and universities.

Last not least, the German "48ers" soon became a factor in American politics. While some New England politicians (such as Daniel Webster) were willing to go easy on the question of slavery to preserve the Union and others (like Seward) wanted to split the Union because they did not want to be part of a country where slaves were held, the Germans lined up behind Lincoln with the twin demands for preservation of the Union and the abolition of slavery. We may mention here also that the city of St. Louis had been held for the Union in 1861 by the Deutscher Turnverein.

While the 1848ers, the Jews included, preserved German culture for three generations (and during the 1st World War opposed American entry ^{into the war} which did get some of them into difficulties) they were extremely shocked by the emergence of national chauvinism and antisemitism in Germany ~~where~~ where it spread especially among part of the originally liberal middle class.

The Jews and Liberalism in Austria:

THE EORN
ABSOLUTE
MONARCHY

The defeat of the liberal revolution of 1848 did not endure. The triumph ^{of the form of absolute monarchy} of reaction was ~~short-lived~~ short-lived. The social forces that arose with expanding industrialization and urbanisation could not be held down.

Demands of the revolutionaries of 1848 were realized step by step by reforms until the defeat of Austria by Prussia in 1866 led to the CONSTITUTION of 1867 and with ~~the~~ Austria's short-lived era of Liberalism.

Under the banner of Liberalism the Jews were to become for a short while a factor in Austrian politics, ^{also} but this period was of very short duration.

LEGISLATIVE

One factor in the reduction of the influence of Liberalism was the extending ~~the right to vote~~ equal suffrage to all men independent of their income and property. Initially, the ^{legislative} Reichsrat in Vienna was elected by four different electoral chambers ("Kurien") which favored those who owned property or had sizeable income. When the workers succeeded by means of disciplined peaceful demonstrations to obtain equal suffrage old-time Conservatism rooted in the privileged landed aristocracy as well as Liberalism ceased to be a decisive factor in Austrian politics. By that time Liberalism had already been reduced in size and influence by defections from its own ranks.

In bygone days the Jews had suffered persecution on account of their religion. For centuries the Jews had confronted persecution in form of expulsion and even the stake as witnesses of their faith. With their emancipation from the ghetto in the wake of ~~the~~ enlightened tolerance in the spirit of the 'age of reason' they thought that a new age had come and some even saw in enlightened liberalism the fulfillment of the messianic hope. Instead their hopes were nurtured by what turned out to be a false dawn. Instead of religious intolerance they were to confront the phenomenon of

ANTI SEMITISM.

This new term ~~was~~ originated in a misapplication of what was meant to be a completely neutral scholarly terminology in the field of linguistics.

In an effort to introduce into languages a classification analogous to the classification of plants by Linée the founder of linguistics ^{FRIEDRICH, MAX} Mueller

distinguished between a variety of related languages such as Romanic, Slavic, Germanic, languages, etc., and in this procedure identified as

"semitic languages" among others, ^{also} Arabic and Hebrew. To the great shock and

surprise of the Jews ~~and~~ also of Professor ^{FRIEDRICH, MAX} Mueller ^{FRIEDRICH MAX} those who did not like the Jews derived from the above terminology

the concept of "anti-semitism" which objected to the Jews not as a religious community but as a race. The antagonism was directed also

against assimilated Jews and even against ~~these~~ baptized descendants of Jews who had turned their back upon Judaism. This antagonism was motivated

by the success of the Jews in the new society in the economic life as well

~~XX~~ as in cultural life. The principal

protagonists of this animosity against Jews and those of Jewish descent were

of course, ^{those} who had aspired to careers in the areas in which Jews were

conspicuously successful while they themselves were less successful or had failed completely. Not surprisingly, it were those who had failed who were

most militant and most aggressive. Especially the universities, in 1848

the stronghold of the liberal revolution in which Jews and non-Jews and

been comrades-in-arms, soon became strongholds of antisemitism.

ALSO

HOSE

(113-132)

Caught between antisemitic national chauvinism, revived conservative clericalism, and socialism, Liberalism completely vanished from Austrian politics already before the break-up of the ~~Habsburg~~ empire of the Habsburgs. In the 1st Republic of Austria there appeared on the margin of the political spectrum a minute liberal party which appeared in the elections between 1919 and 1930 at every election under a different name. In its last appearance on the ballott a miniscule party under the name 'Demokratische Mittelpartei' received a fraction of one ~~per cent~~ percent of the votes cast in Vienna, and an analysis of the vote reveals that this came obviously from the Jewish middle class. In the same three districts in which this ~~very~~ pitifully small liberal party ~~also~~ obtained most of its vote we also find most of the vote in favor of a Vienna's Zionist 'Juedisch-nationale Partei'. These two parties that attracted together less ~~of~~ than one tenths ~~of~~ the Jewish voters in Vienna constituted for Jewish voters the only attractive alternative to the democratic-socialist party. All ~~the other~~ major parties that were attracting voters of the middle class were more or less openly antisemitic.

The Social-democratic party, the party of Austrian industrial labor, became, of course, the party for the poorer class Jews. ~~XXXXXX~~ This party also attracted large numbers of Jewish intellectuals. In this context ~~the~~ the role of Jewish intellectuals in the labor movement calls for special attention:

Jewish intellectuals played a very constructive role in the Austrian labor movement when they concentrated their efforts upon articulating the needs and aspirations of industrial labor, and when they served to provide adult workers with educational opportunities they had missed in their childhood and youth. Especially in this context, strong personal ties of mutual respect and affection developed between the intellectuals who gave freely of their time and their listeners who appreciated these services. There is ample evidence that this educational work helped ~~XXXXXXXXXX~~ to provide many workers with selfrespect and selfconfidence that goes with initiation into the world of culture ^{PREVIOUSLY} otherwise closed them. This also helped to immunize them against national chauvinism in general and against antisemitism in particular.

Of special service to ~~the~~ industrial labor and thereby also to society as a whole were those intellectuals who helped to articulate the needs of the heretofore oppressed and exploited workers.

In this context the name of Viktor Adler is of special importance.

HAD
As a man of independent wealth this medical doctor^{had} devoted his medical services to the poor only to come to the conclusion that what the workers needed was not charity but effective representation of their interests. With an ingenious synthesis of radical phraseology with very concrete reformistic objectives ^{he} and rallied moderates and radicals in a disciplined movement of peaceful protest that ultimately succeeded in obtaining the right to vote and to achieve those reforms which were of consequence for wage earners. At the same time, Viktor Adler strove to wean the poor from the short-ranged hedonism that in the form of alcoholism provides brief relief followed by even worse distress and degradation. As a consequence, Viktor Adler's name has been highly esteemed among workers for many decades after his death inside as well as outside of Austria.

Extremely destructive were however the consequences of the activities of those Jewish leaders who saw in the teachings of Karl Marx the words of an infallible prophet and adjusted their political activities towards realizing the dreams of a perfect classless society of world wide brotherhood. ~~XX~~ In the days of the Empire this synthesis of radical aspirations with pragmatic politics had served the constructive purpose to bring moderates and extremists together to achieve universal suffrage as basis for winning valuable social reforms. In the politics of the First Republic of Austria this odd synthesis, now known as 'Austro-marxism', turned out to be disastrous in that this on one hand understandably frightened and scared farmers and the middle classes who had good reason to fear Communism.

STAT

It also detracted at crucial moments from constructive democratic politics. The marxist downgrading of 'bourgeois' parliamentary democracy undoubtedly contributed to the destructive extremist polarization in Austrian politics and thereby to the ultimate downfall of democracy in the First Republic.

STAT

In the nearly two thousand years of Jewish history in the diaspora there appeared on several occasion a false Messias who misled and ~~a~~ disoriented his followers but not one of them caused such havoc as did Karl Marx. This in spite of the fact that Karl Marx as a serious scholar and thinker of stature did himself realize that he was fallible and had ^{declared} ~~expressed~~ several ~~times~~ that he, Karl Marx, was not a Marxist. This however has never discouraged those who were in need of an infallible prophet and convinced themselves that they ~~have~~ had found one in him.

The three Types of Antisemitism:

Having referred above to the origin of the term 'antisemitism' we now want to propose a typology of types of antisemitism which ~~might~~ contribute to the understanding of this phenomenon.

(1) Populist antisemitism:

A certain amount of tensions are unavoidable ~~between different~~ either on account of antagonistic economic interests or on account of cultural differences. As so well stated in THE FEDERALIST PAPERS (No. 10), nothing can be done about the causes of conflict; all that may be accomplished is to control ^{and contain} its effects.

With the institutionalization of religious pluralism in the wake of enlightenment, antagonism against the Jews on account of their religion did diminish but not disappear. Antijewish sentiments resulted then however primarily from their success in the economic sphere and in the cultural sphere. Envy is not a very noble sentiment but it is far spread, and the price of success is envy of those not as successful. Here it simply makes all the difference what form this envy takes. The regular populist antisemitism that pursues the successful is usually quite restrained and very specific, and it does not constitute a general threat.

In Austrian politics this kind of antisemitism was ^{articulated by} ~~characteristic of~~ Karl Lueger, the proclerical and conservative mayor of Vienna at the turn of century, who put an end to liberal rule in the city hall of Vienna.

While Lueger articulated the antisemitic sentiments of Vienna's lower middle class that was confronted by Jewish competition in the fields in which it made its living or pursued its careers it is of essence to distinguish between this type of populist antisemitism and that of ~~the~~ Adolf Hitler. This point cannot be overstressed because there are several historians who make things easy for themselves and their audience ~~to~~ ^{by} associating ^{THEM} those two. This simplification saves thinking and study but simply happens to be false. While historians have not trouble to dig up nasty antisemitic statements by Lueger, the fact remains that the influx of Jews from Austria's Eastern provinces did not diminish at all while he was in office, and that hardly any Jews left Vienna because of him. Some Jews felt of course uncomfortable ~~by~~ ^{over} his

SEVERAL
ASSOCIATING
THEM

Lueger's antisemitic remarks but others appreciated his excellent administration of their city as well as his demagogic but still amusing sense of humor - which by itself set him apart from the ~~many~~ ^{He, Hitler and his followers} ~~many~~ Nazis.

FROM HITLER
TO HIS
FOLLOWERS

~~Many~~ Of special interest is the fact that not one of Lueger's followers and coworkers went over to Hitler and several of those who lived long enough were sent to Dachau. Here it should be inserted that one K Dr. Friedrich Funder had been one of Lueger's ardent supporters and then as editor of the 'Reichspost', the daily of ~~his~~ Lueger's party, indulged in fairly nasty antisemitism before 1938. X When Dr. Friedrich Funder came out of Dachau he founded the weekly paper DIE FURCHE which from its start had been and continues to be the most ~~vigorous~~ vigorous opponent of national chauvinism and especially of antisemitism.

Between populist antisemitism and that of the nazis there are of course innumerable transitional stages. ~~Between black and white there are innumerable shades of gray - this does not negate the difference between black and white.~~

In short: POPULIST ANTISEMITISM IS AN UNCOMFORTABLE CHALLENGE,
~~THE~~ RACIST ANTISEMITISM IS CRIMINALLY INSANE AND A DEADLY THREAT.
Therefore these two must not be confused with one another.

At this point a note on the attitude of

the Roman Catholic Church and the Jews
appears indicated:

While engaged in the religious wars against the Islam, against the Reformation, and against heresy within its own fold the religious intolerance of Catholicism frequently fell upon the Jews. They were time and again subjected to vicious persecution that imposed them the choice of suffering as martyrs of their faith or to submit to imposed conversion - after which they were subjected to the atrocities reserved by the ~~xxx~~ inquisition for those suspected of heresy.

With the institutionalization of religious pluralism the Catholic Church initially took a defensive position against anticlerical forces that attacked not merely the Church as an institution but questioned the validity of religious beliefs as such. Assimilated Jews who had turned their back upon the faith of their forbears were prominent among those who proclaimed the coming triumph of enlightened human reason over what they considered irrational religious faith.

While confronting antireligious assaults of a temporary 'modernism' the Catholic Church always opposed racial antisemitism that had spread among defectors from enlightened Liberalism, ~~inxxconfxxation~~ who confronted the so-called 'national question' and the success of Jewish competitors in the economy and in ~~xxlxxlxxlxx~~ the sphere of science and culture. Since the end of the 2nd World War the Roman Catholic Church in Austria has taken a very firm position against antisemitism in all of its forms and shapes. This stand has been ~~xxpexiallxx~~ articulated with special force and clarity in the context of the controversy over the smear campaign against Austria's recently elected President.

(2) Racist antisemitism:

Where and when cultural identity deteriorates and falls apart genetic identity will be over-rated by humans who are approaching a biestly level, In the light of this insight German national-socialism appears as a special form of cultural deterioration. The word 'sub-human' is a horrifying term that should not be said without a cold shudder - but it fits the barbarians who have coined this term.

~~XXXXXX~~ Racial antisemitism had not been taken seriously for a long time on account of its total irrationality. Even ~~after~~ after it triumphed in the fall of 1935 with the proclamation of the Nuremberg racial laws (in German: "Gesetz zum Schutz von Deutschem Blut und Deutscher Ehre") it was not taken seriously. It is noteworthy in this context~~xxx~~ that the German Jews did not fill the American immigration quota for natives of Germany until 1938! Instead, those laws became a source of humorous jokes. It was, of course, difficult to take seriously legislation that assigned racial identity on the sole basis of baptismal certificates of grandparents with carefully worked out provisions ~~xxxxxx~~ that distinguished between 'Half-Jews' (two unbaptized grandparents) and 'three-quarter Aryans' who had only one Jewish, i.e., unbaptized grand-parent. Those with three Jewish grandparents were defined explicitly as full-blooded Jews. Of some interest appears the provision that explicitly precluded inquiry beyond the second generation. This clause probably resulted from conscious or subconscious doubts of some of the authors of this legislation about their own ancestry. With the number of ancestors doubling with every generation such doubts might well have been founded. Here are two samples of related humor that circulated at that time:

The wolf asks Little Red Ridinghood where it was going. In response to her reply that she was looking for her grandmother the wolf ~~h~~ighed: "Yes, yes, many are doing that nowadays."

or: The perfect nordic Aryan is blond as Hitler, slender as Goehring, tall as Goebbels, and a man like Roehm. The theory that the bloodthirsty atrocities by the National-socialists had been inspired in part by their resentment of this sort of humor makes sense. With not a trace of a sense of humor of their own the followers of Hitler bitterly resented to be targets of disrespectful jokes.

Thus it might well be that their atrocious mass murder was meant also to stifle humor they found hard to bear. This is all the more reason not to forget~~xxx~~ this. Even while dripping with the blood of their victims Hitler and his men continue to be as ridiculous as they are contemptible.

Racial antisemitism and German national socialism should also be considered in the context of the political aspects of language policies or the so-called 'national question':

Several years before the 1st world war while Hitler was still trying to be admitted to the art school in Vienna there appeared ~~in~~ among the German minority of Bohemia and Moravia a small 'National Socialist German Workers Party' with the ideology ~~xxxxx~~ that was to be characteristic of the party that left its mark on history under Adolf Hitler.

The five targets of its hatred are of interest: Besides the Jews and those of Jewish descent there was international socialism, the supernational Catholic Church, the House of Habsburg, and capitalism. Those rather diverse targets had one thing in common: A basically conciliatory attitude ~~xxxxx~~ regarding conflicts over language policies.

This is ~~xxxxx~~ obvious in the case of supernational Catholicism and international socialism. The neutrality of capitalism appears in the practice to staff industrial and commercial establishments from a supernational position of a pragmatic effectiveness. The House of Habsburg was known for its efforts to achieve compromise solutions wherever language policies became an issue. Therefore referred the nationalistic Germans to Emperor Franz Joseph as 'der alte Prochaska', a typically Czech name. Members of the House of Habsburg who fell into the hands of the nazis only in few cases survived the concentration camps since the guards were often familiar with what Hitler had to say about this family in his famous memoirs.

In areas in which different languages were spoken the Jews were, of course, especially successful. Originally they had always been at least bi-lingual since they had to learn the sacred language of the scripture, Hebrew, which had not served communication among Jews from the second century before Christ till the establishment of the State of Israel. As merchants Jews have always learned the languages used by the clients and customers and as ~~intelligentsia~~ intellectuals and scholars they had likewise been deeply involved in ^{the} study of languages. Consequently, Jews did very well in multilingual communities in commerce, trade, and finance on one side and in the cultural

life on the other. The Jews were, of course, very conciliatory in the conflicts over language policies. With this they incurred the bitter hatred of those who only spoke one language. A cosmopolitan conciliatory ~~xxxx~~ attitude was also characteristic of those Jews whose assimilation had gone as far as conversion. Racist hatred for Jews, that is, antisemitism, probably has here ~~xxxxxxx~~ one of its roots.

There is little ^{THAT} ~~Jews~~ ^{ABOUT} can do ~~about~~ populist antisemitism except consider it as a challenge to be coped with. Success will always motivate some envy while failure at best calls for ~~xxxx~~ pity. It is probably more rewarding to be successful and envied than to be a failure and be pitied. Murderous racial antisemitism simply has to be kept out of power. As long as it is without power it can be contained - preferably under psychiatric observation.

(3) Jewish self-denial and self-hatred constitute a most devastating threat to the Jews. ~~That~~ This threat comes from Jews who have taken their distance to Judaism but are unable to cope with the involved psychic problems. Cultural assimilation is unavoidable in the wake of integration into a pluralist society. Consequently, a softening of one's cultural identity appears an unavoidable consequence. The inability to cope with this leads to self-denial and self-hatred which expresses itself with aggression upon other ~~Jews~~ and upon Judaism.

Such self-hatred ^{AND} ~~and~~ self-denial is especially characteristic of Karl Marx and those of his followers who at times shamefacedly admit ~~that~~ to be 'of Jewish descent'. Thus we find in the writings of Karl Marx statements about 'Jews of Finance' that were to serve Goebbels - albeit without acknowledgement of source. In his pamphlet "THE WORLD WITHOUT JEWS" Karl Marx states explicitly that "...the emancipation of the Jews is about to become the emancipation of the world from the Jews." Marxists 'of Jewish descent' in many countries followed Karl Marx and thereby did a great deal to encourage antisemitism and - more serious - undermine Jewish morale. This was especially the case in Austria.

~~xxxxxx~~

The prominent Austro-marxist theoretician Otto Bauer explicitly called upon the Jews in his book on 'The National Question' to relinquish their 'erstarrte Kultur' (rigidified culture) and to become Germans, Czechs, etc...For Otto Bauer, Judaism simply constituted another form of archaic religious faith in contradiction to the secular progress in the light of reason. ~~xxxxxx~~ He was completely unaware of the ^{flourishing} ~~flourishing~~ creativity in the arts and in literature among unassimilated Eastern European Jewry of that time in which also Jews from the Eastern provinces of the Danube Monarchy participated.

~~xxxx~~ Next to Otto Bauer one has to mention here Julius Deutsch, a socialist leader born before the turn of the century and himself the target of numerous antisemitic attacks on account of his Jewish descent. ~~xxxxxx~~ In his memoirs, written in 1960, he accomplishes the remarkable feat of never once mentioning Jews or antisemitism in his book. A mere reference to the 'racist insanity' of the Nazis indicates the author's disapproval but this is about all.

At this time, Austrian 'leftists' attack antisemitism with ~~vigxxxxxxxxx~~ vigor but in this they clearly limit their attack upon its racist aspect. They have no sympathy for Jewish cultural identity and in accordance with their master they think that the Jews should shed this as quickly and thoroughly as possible~~xxxx~~. There can be hardly any doubt ~~gh~~ that this attitude encourages rather ~~xxxx~~ than combats antisemitism. Worse yet, ~~xxxx~~ this downgrading of Jewish cultural identity by persons of Jewish descent also undermines the self-respect of Jews confronted by antisemitism.

Between the downfall of Liberalism
and the triumph of National-Socialism

Austrian Jews continued to be prominent in the economy and in cultural life. The desintegration of liberalism left them however without a voice in politics. The Jews who belonged to the middle- and upper classes confronted at the polls a painful dilemma: The two parties that appealed~~ed~~ to the middle- and upper classes were both~~at~~ tainted by a more or less explicit antisemitism. The proclerical and conservative Christlichsoziale Partei continued to stand for the populist antisemitism of Karl Lueger, and the pan-German Großdeutsche Volkspartei proclaimed a racial antisemitism that today appears moderate only in retrospect in contrast with the lawless and muderous antisemitism of Hitler. Some of these Jews were attracted by a very feeble ~~ii~~ liberal party or by a Zionist 'jüdisch-nationale Partei' even though neither of these two parties had a chance to elect a candidate to public office. Consequently, a large ~~an~~ number of middle- and upper class Jews preferred not to vote at all.

Jews of the poorer classes and assimilated Jewish intellectuals identified with the socialdemocratic labor party. ~~THEXANXXXXXXXXXXXXXXXXXXXXX~~ The antireligious Marxism of this party was however unacceptable to religious Jews. The large number of Jews engaged in finance and commerce were repelled by the marxist view that their activities are superfluous and therefore parasitical - a view also shared by the national-socialists. The socialdemocratic lasbor party was however the only ~~partyx~~ major party opposed to antisemitism - without however, as mentioned before, any regard for Jewish cultural identity. In this context, the tendencies of Jewish self-denial and self-hatred of numerous Jewish intellectuals~~g~~ disciples of Karl Marx played an un^ofortunate role. This not only undermined Jewish morale in confrontation with antisemitism but also softened the stand of their own party in this matter. In Vienna, the overwehelling majority of Jews did~~of course~~ vote socialdemocrat as did also the majority of their non-Jewish fellow citizens.

It is in this coⁿtext of interest that several ~~XXXXXXXXXX~~ Jews were prominent in the administration of Vienna. This fact had been referred to time and again in the propaganda of Vienna's antisocialist opposition during as well as between elections. This propaganda had however no ~~impxxx~~ impact ~~of~~ on the Viennese voters. With a voting participation of about ninety percent

about sixty per cent of those ^{WHO} cast their ~~may~~ ballots voted for the socialdemocratic administration of Vienna in all the elections held between 1918 and 1933. The voters were in now way deterred by constant references to the fact that the city's commissioners of finance Hugo Breitner and his successor in office Robert Danneberg were Jewish. It might be noted in this context that the dictatorial regimes that took over the administration of Vienna after the civil war of February 1934 as well as the national-socialist administration after March 1938 never charged the socialdemocratic administration with any corruption, These charges had turned up in electoral campaigns before 1934. The fact that ~~this~~ no accusations of this kind were articulated after the socialdemocratic administration had been put out of office by a sudden violent coup d'état should suffice as evidence that there had not been any corruption ~~before~~ under the socialdemocratic administration. It should be noted ~~on account~~ ^{IN} of fairness that the administration of Karl Lueger had likewise been free of corruption. ~~but~~ Their exemplary conduct in office did, of course, not ~~prevent~~ keep ~~prevent~~ Hugo Breitner and Robert Danneberg from the fate prepared by Hitler's regime for Jews: Hugo Breitner died in exile. Robert Danneberg was murdered in a concentration camp.

The achievements of the socialdemocratic administration of Vienna in the years between the wars has since received world-wide recognition. This not only because there was no corruption but on account of ~~a very~~ ^a ~~carried out~~ housing policy and a noteworthy health program. The latter was the work of Vienna's city commissioner of health, the Jew Julius Tandler. Suffice it to insert here that as a consequence of the housing program and the program put into effect by Julius Tandler tuberculosis, previously a major scourge for Vienna's working class youth, all ~~by~~ but vanished. Thus the young Viennese conscripted into the army the army in 1936 turned out to be of incomparably better health than those inducted in 1913. This in spite of the disastrous economic situation in which they had grown up.

TANDLER'S

A few years ago the historian of medicine Karl Sablik has provided a record of Julius Tandler's work in an extensive biography. This book deals with Tandler's childhood in an extremely poor Jewish family, his career as professor of medicine, and his enduring achievements as Vienna's commissioner of health. We also read here of the vicious antisemitism Julius Tandler encountered in his work at the university. There he repeatedly endured physical attacks by antisemitic students. In his work in the administration of Vienna he was severely criticised on account of the high costs of his health program and even more for his policies designed to rehabilitate delinquent youths. It is in the context of his work with young people that Julius Tandler achieved world-wide fame with his frequently quoted statement: "By building palaces for the young you tear down reformatories and prisons." It is also of some significance that in this whole volume about his life and his work the name of Karl Marx is not mentioned even once. Neither Tandler or those who work with him appear to have been influenced at all by the teachings of Karl Marx. It seems that those are helpful in academic careers as a basis for philosophical essays and scholarly writings but are hardly of consequence for constructive administrative work. Some acquaintance with the teachings of Karl Marx might have helped the socialdemocratic administrators of Vienna in that this might have enabled them to confront those leading socialdemocratic politicians whose boundless faith in marxist teachings had led them astray. We probably find an analogous situation on the 'right' side of the political spectrum where highly abstract philosophical dreams about unachievable harmonious perfection similarly devalued and downgraded necessarily imperfect democracy.

WHOLE

SCHOLARLY

The Jewish Community of Vienna under National-Socialist Rule:

Already before Hitler came to power in Germany in on January 30, 1933 democracy had already broken down in Austria in the shadow of a unique tri-polarization that ended in 1934 in two civil wars and an authoritarian dictatorship. Some Jews of the middle- and upper classes supported this regime. Most of the Austrian Jews, especially those sympathetic to the suppressed socialdemocratic party, had no sympathy for the dictatrship but realized that i it was still to be preferred over any realizable alternative. In the shadow of increasing Germany's military power an increasing number of Austrian Jews began to realize^x that their futre^x was ~~xxxxxxxixxxxxxxxxx~~
~~ixxxixixxxonixxtxtttxexxiixxiinxVienneaxttxxxaxxxsxixxfixhnnnrxixttxxx~~
~~qnesxiomixxx"ArexyouxxxxanxAryanaxixtaxexyomxstndyingxEnglish?"xxxxxxx~~
to be sought elsewhere. In this context there emerged as a sort of humor the question: "Are you Aryan or are you learning English?"

When Austria became part of Hitler's Germany in March 1938 the Jewish community of Vienna had about one hundred and eighty thousand members. To this had to be added about forty thousand who were Jewish in accordance with the racial laws enacted at Nuremberg even though they were not Jewish by religion. There were also several tens of thousands Viennese stigmatized by one or two Jewish grandparents. These remained citizens with the right - as well as the duty - to cast their ballots in plebiscites, ^{THEY} ~~but~~ ^{HOWEVER} ~~who~~ were subject to a number of rather unclearly defined discriminatory measures. Thus 'three-quarter Aryans' had to serve in the German ~~x~~ army but could become ~~officers~~ commissioned officers only if they distinguished themselves on the battle field while the military status of those with two Jewish grandparents ~~were~~ remained open and unclear. They were subject to induction into military service but were able to opt out of military service even after their ~~induction~~ induction. A systematic study of this matter might well be worth ~~while~~ while precisely because the pertinent regulations were extremely unclear and confusing. ~~XXXXXXXXXXXX~~

The number of Viennese Jews ~~who~~ murdered in concentration camps is usually cited as sixty-five thousand. This is the number of Jews who ~~have~~ ^{HAVE} not left Vienna after March 1938 and of whom only a few hundred survived in Vienna and ~~of whom~~ a few hundred actually survived the camps. To this number one has however to add the number of those who have been caught in the countries occupied by the German army. Their number is undoubtedly high because it was extremely difficult to hide in a country whose language they did not speak very well. Their ~~fa~~ fate is especially tragic since most of them were rather young. The number of Viennese Jews caught in occupied countries is estimated to have been around forty g thousand.

As to the role of the Austrians in the "Third Reich" of Hitler: Here the Austrians were in fact over-represented on both sides of the confrontation between those who supported the regime and those who opposed it: On the side of the regime there was not only Adolf Hitler and some of his closest associates; among those actively engaged in mass murder and the torture of prisoners there was an extremely large proportion of Austrians. Austrians were however however also ~~dispro~~ disproportionately ^{high} numerous in the resistance to the regime. About two thousand ^{SEVEN HUNDRED} Austrians were sentenced to death and executed by order of Hitler's 'special courts'. Further tens of thousands lost their lives in resistance. The alleged 99% of affirmative votes claimed by the Hitler regime on the basis of the plebiscite held in Austria on April 10, 1938 is based upon fraud. About four percent of the Viennese who had the right ~~xxxxxxx~~ to vote and therefore had go to the polls were registered as of Jewish descent. It is unlikely that most of them were very enthusiastic about the regime under which they suffered a measure of discrimination. ~~xxxxxxx~~ Then there were those who had been able under some risk to conceal their descent from Jews. ~~xxx~~ Also, those persecuted and jailed for their political views had numerous relatives and friends who cast their ballots. It is unlikely that nearly all of them voted 'YES' at the polls. Oddly enough, the highest proportion of affirmative votes had been claimed for the 11th District of Vienna, previously a socialdemocratic stronghold.

In this working-class district many had declared themselves as Czechs in the preceding census of 1934, and in the municipal elections of April 1932 Hitler's party had polled less votes here than in any other Viennese district.

claimed by those who had supervised the plebiscite in the 11.th District of Vienna which had been previously a stronghold of the socialdemocratic party and where a large number of inhabitants had declared themselves Czechs in the census of 1934. ~~This was THE 11th DISTRICT~~ ~~had~~ been the weakest of Vienna's districts in the municipal elections ~~of~~ for ~~1932xx~~ Hitler's party in ~~the~~ April 1932. Thus the 99% affirmative

votes cclaimed by Hitler's supporters for the plebiscite on April 10 1938 is based obviously on shameless fraud- It is annoying that ~~XXXXX~~ historians take this figure now seriously. One finds this figure of 99% cited time and again in the present debate abogt Austria's past in connection with the present smear campaign against ~~XXXXXXX~~ Austria's recently elected President.

Involved in the resistance against Hitler's dictatorship were Austrians from all three political camps, including Austrians who before 1938 had supported the then outlawed national-socialist party. In this they had been motivated primarily by a sense of opposition against the Austrian authoritarian ~~dictatorship~~ dictatorship that combined with misconceptions about the regime of Hitler. Several of them were actually invo,lved in the insurrection against the national-socialist regime on July 20, 1944. On this day Vienna fell into the hands of the rebels. Here the rebellion only broke down after it collapsed everywhere else. This too testifies for Austrian resistance against the regime of Hitler and of national-socialism.

At present

the Jews are of no consequence at all in Austrian politics. Their number amounts to a mere fraction of one per cent of the population. The Jews figure however prominently in the ongoing debates about Austria's past. Here the Jews are primarily remebered for their ~~contributions~~ contributions to the sciences, literature, and the arts. Their past role in Austrian politics is merely presented in the form of biographies of individual Jews. Beyond this, the past role of Jews in Austrian politics has so far been largely ignored.

ON MY MIND
A. M. Rosenthal

Message From Vienna

W IENNA
Well, good friend, tell me what truths you have discovered in 40 years of hunting down the murderers of the innocent.

Tell me, what message does Simon Wiesenthal have that I can pass along to those who fear that the evil in man that spawned the Nazi killers may one day spill out again?

This fear is part of Simon Wiesenthal's life at 80 as it was when he left the gates of a Nazi concentration camp. On the table before him is a book he wrote, listing each day of the year and all the pogroms, religious murders and evil edicts against the Jews that were committed that day, back year after year for hundreds of years.

The apartment at 6 Saltzorgasse, the Wiesenthal Documentation Center, is crowded with the files of Nazis he has tracked and those who could not be found. And in one room a young woman works at card drawers with names of the organizations that yearn to be the successors to the Nazis. For the United States alone, her files list 80 neo-Nazi groups.

But, of course, Simon Wiesenthal has no flash of comforting revelations to pass on and chase away the dark, no amulets. The conditions that he thinks made the Nazis popular are not limited to any one time past and could come together again: the preaching of hatred, dictatorship, a crisis of war or society, the minority to be used as victims.

Although he has no convenient solace for us, he does have some beliefs that could be useful.

Never rest until the murderers are dead or captured, though it takes the hunter's lifetime. Information is defense — so survival requires vigilance.

Perhaps most of all he believes in the brotherhood of Nazism's victims — Jews, Poles, Russians, Czechs, Gypsies, all — uniting to fight any threat or act of hatred against any one of them. This sounds obvious and bland. But it often puts him in opposition to men of thought like Elie Wiesel who are sensitive to the sufferings of other victims but feel that Jews must guard against "trivialization" of the Nazi attempt to wipe out Jews and Judaism entirely — the Holocaust.

Later in the day, Mr. Wiesenthal at-

tends a meeting of Jewish and Christian clergymen and academics from Europe and the United States. It is held a couple of minutes' walk from Stephansplatz. That is where edicts casting Jews out of the life of the country and denying their dignity as human beings were posted by the authorities of this city — on May 12, 1267. The meeting is three days of concentrated attempts to talk through again the doctrine of hatred that connects Stephansplatz with Nuremberg and leads back to a Vienna that threw itself into a passion of welcome for Adolf Hitler.

There are no easier answers in the Hofburg meeting room than at the Saltzorgasse apartment. But on the second day, the seminar sponsored by the small band of European intellectuals called the Institute for the Study of Mankind begins to soar above clerical restraints and professorial politesse.

This seems to be the heart issue: how to change what Rabbi Marc Tannenbaum of New York calls the "culture of contempt," with which Christianity surrounded Judaism for centuries, to what Franz Cardinal König of Vienna pleads for — the common ground of mutual dignity based on the common ground of religion and ethics.

But to make that mean more than pieties, the people at the meeting have to ask questions of one another.

Several men and women, Catholics and Jews, ask why the Catholic Church did not muster its strength against Hitler. A West German professor asks if people who live under a terrible tyranny have the obligation to risk their lives by opposing it. Eugene Fisher of the U.S. Conference of Catholic Bishops says certainly those who lay claim to religious or moral leadership do indeed.

There is praise for Pope John Paul's words of support and admiration for Judaism. Prof. Michael Wyschogrod of New York's City University says he wishes the Pope would speak more of such things when he addresses Catholics and not reserve them so largely for speeches to the Jews.

Three or four people at the seminar say that Christianity made Judaism synonymous with Satan, dehumanizing the Jews. Rabbi Tannenbaum says the Dutch Reformed Church did the same thing with South African blacks.

What about genocide practiced today against such people as the Kurds? Why the silence of the world? asks Lord Weidenfeld of Britain. On the last day a Polish priest speaks briefly. He says that after Auschwitz, we cannot give the same old answers, we cannot talk about God as we did before.

Mr. Wiesenthal and the others listen — each searching out his own meaning. □

The talks at
the Hofburg,
and the
edict from
Stephansplatz.

THE NEW YORK TIMES, FRIDAY, DECEMBER 2, 1988

'Your Jewishness Is Not Good Enough'

The declaration of an independent Palestinian state doesn't alarm American Jews nearly as much as the prospect of a theocracy in Israel. No one expects Yasir Arafat's dream to come true any time soon, but there is a strong possibility that ultra-Orthodox political parties will dictate the religious policies of the next Israeli government. American Jews, most of whom belong to the Reform or Conservative branches of their religion, fear that the political power of the Orthodox will diminish their own sense of Jewishness—and perhaps even undermine American support for Israel.

As a result, American Jewish leaders have suddenly put heavy pressure on Israeli Prime Minister Yitzhak Shamir. Prominent American Jews visited him last week, protesting his plan to amend Israel's Law of Return so that converted Jews can claim Israeli citizenship only if they have been brought into the faith by Orthodox rabbis. Hoping to form a new coalition government with Orthodox parties that now hold the balance of political power, Shamir has promised that he will instruct Knesset deputies from his own Likud bloc to vote for the amendment.

Few American Jews would be directly affected; estimates of the number of conversions performed by Reform and



CHARLES STEINER—JP PICTURES

A burning question of religious identity: *The Orthodox in Brooklyn*

Conservative rabbis range from 5,000 to 12,000 a year, and not many of those converts ever try to claim Israeli citizenship. "But symbolically it is very, very important because in effect it says to many American Jews: either your Jewishness or your children's Jewishness is not quite good enough to go to Israel," complains Rabbi Alexander Schindler, a leader of the Reform movement. "It's delegitimizing and disenfranchising," says Conservative Rabbi Neil Gillman, a philosophy professor at the Jewish Theological Seminary in New York. "I am being told that my reading of Judaism is simply invalid."

Shamir tried to reassure American Jews that he was working for a compromise. He could keep his promise to the

Orthodox parties and still defeat the amendment by arranging for enough Likud deputies to be absent on the day of the vote. So far the Americans have not been placated. David Saperstein, Washington representative of the Union of American Hebrew Congregations, warns that if Israel appears to back away from pluralism, "It weakens the rationale for congressional support." Private support also could wane. "People will start to become more selective in terms of which organizations they give aid to," says Conservative Rabbi Stephen Lerner of the Center for Conversion to Judaism in Teaneck, N.J. "We can take a lot, but there are some things we can't take."

Some Orthodox rabbis dismiss the fears of their Reform

and Conservative brethren. Rabbi Yedidia Atlas, a spokesman for the chief rabbinate of Israel, says the amendment will simply make the rules "more uniform and more simple." That makes sense to the 30 percent of Israeli Jews who are religiously observant (most of them Orthodox), but not to many American Jews. Rabbi Marc Tanenbaum of the American Jewish Committee says the religious parties "will bear the responsibility for dividing the Jewish community in a way that neither Kaddafi nor the PLO have been able to do." Such talk, in turn, incenses the Orthodox. Rabbi Louis Bernstein of Yeshiva University in New York predicts that "people like myself may sever our connections to Conservative and Reform Jews in America simply because the debate no longer is civil."

Some American Jewish leaders hope to minimize the influence of Israel's religious right by prodding Shamir into a broader coalition with the center-left Labor Party. A broad coalition also would eclipse secular right-wingers who are even more intransigent on the Palestinian issue than Shamir himself. But coalition building could take several more weeks, and the outcome is uncertain. Meantime, many American Jews will remain in a state of almost unprecedented anxiety.

RUSSELL WATSON with
PETER ANNIN in New York
and bureau reports

PONTIFICIA UNIVERSITA' GREGORIANA
PROGRAMMA INTERFACOLTA' DI STUDI GIUDAICI

CORSO INTERDISCIPLINARE
LA CHIESA E LA RELIGIONE GIUDAICA
Questioni di teologia e di storia della cultura

Corso T01009
1° semestre, 1988-1989
martedì 10.30 - 12.15

- 25 ottobre La genesi della Dichiarazione Conciliare "Nostra Aetate" (n.4). (Prof.Dr. Arij A. Roest Crolius)
- 8 novembre Nozioni fondamentali della religiosità ebraica. (Prof.Dr. Arij A. Roest Crolius)
- 15 novembre Introduzione alla religiosità ebraica. (Prof.Dr. Lea Sestieri-Scazzocchio, Professore di Ebraismo post-biblico nella Pontificia Università S. Tommaso d'Aquino)
- 22 novembre Origini e temi della Kabbalà. (Prof.Dr. Elio Toaff, Rabbino Capo della Comunità Israelitica di Roma)
- 29 novembre Feste ebraiche e liturgia ebraica. (Prof.Dr. Lea Sestieri-Scazzocchio)
- 6 dicembre Natura e funzione del Talmud. (Rabbino Dr. Abramo A. Piattelli, Rabbino della Comunità Israelitica di Roma, Docente presso l'Istituto Superiore di Studi Ebraici, Roma)
- 13 dicembre Il pensiero filosofico nel patrimonio culturale ebraico. (Prof.Dr. Nico Sprokel)
- 20 dicembre Esempi di una lettura ebraica del Nuovo Testamento. (Rabbino Dr. Riccardo Di Segni, Docente presso l'Istituto Superiore di Studi Ebraici, Roma)
- 10 gennaio Presentazione del S.I.D.I.C. (Service International de Documentation Judéo-Chrétienne, Roma)
- 17 gennaio L'eredità ebraica nella cultura cristiana e nella metodologia delle "scienze" moderne. (Prof.Dr. Gian Luigi Prato)
- 24 gennaio "Ebrei e ebraismo nella predicazione e nella catechesi della chiesa cattolica". (Prof.Dr. Arij A. Roest Crolius)

"HISTORICAL AND RELIGIOUS DIMENSIONS OF ANTISEMITISM IN
RELATION TO THE SHOA"
XIII ILC MEETING

Tentative Agenda

February 20-24, 1989

Zürich ?

Monday 20/II/89 Arrival

Tuesday 21 Introductions (card. Willebrands - ...)

I. ANTISEMITISM

1. Jewish Paper(History of Antisemitism)
2. Christian Paper(Religious dimensions)

DISCUSSION

Wednesday 22 II. SHOA

1. Historical aspects (Saul Friedländer -
p. Morley)
2. Religious reflections (Albert Fried-
länder - Cazelles) - DISCUSSIONS -

Thursday 23 (continuation on the Shoah)
3. The Church and the Shoah ?
(Graham - Riegner ?/Hilberg?)

DISCUSSION

Afternoon: Various reports - Exchange of
informations - Definition of
the programm -

CONCLUSIONS

Friday 24 Departure

*Der Botschafter der Bundesrepublik Deutschland
und Gräfin Dietrich Brühl
geben sich die Ehre,*

Herrn Rabbiner Marc Tanenbaum

zum Empfang am Mittwoch
dem 30. Nov. 1988, 20.30 Uhr einzuladen.

*U. A. w. g.
Tel. 77454-0*

1030 Wien, Metternichgasse 3



HOTEL AMBASSADOR WIEN

Dear Marc,

Bishop Rossand will be ready for
our meeting tomorrow at 11³⁰ a.m. after
the coffee-break at Redoutensaal. It is
good also for you?

Amegalli

Das Hotel ist nicht der Absender.
The hotel is not the sender.

HOTEL AMBASSADOR
Gesellschaft m. b. H. nunmehr KG

ISRAELITISCHE KULTUSGEMEINDE WIEN

Bauernfeldgasse 4
1190 WIEN
Telefon 36 16 55
Telegramm: Iskult Wien
Telex: 136298

An die
Teilnehmer der Tagung
JEWS AND CHRISTIANS
IN A PLURALISTIC WORLD

E I N L A D U N G

AMERICAN JEWISH ARCHIVES

Der Präsident der Israelitischen Kultusgemeinde Wien,
Paul Grosz, gibt sich die Ehre, die Teilnehmer an der
Tagung "JEWS AND CHRISTIANS IN A PLURALISTIC WORLD" am

Montag, den 28. November 1988, um 13.30 Uhr,

zu einem Buffet-Lunch im Restaurant "Arche Noah",
Wien 1, Seitenstettengasse 2, einzuladen.

ISRAELITISCHE KULTUSGEMEINDE WIEN

Wien, im November 1988

Vizebürgermeister Hans Mayr
Stadtrat Dr. Erhard Busch

biten anlässlich der Konferenz

Juden und Christen
in einer pluralistischen Welt

Raffi Marc Tannenbaum

zu einem Empfang im Oberen Belvedere
am Sonntag, dem 27. November 1988,
um 20.00 Uhr

- Buffet -

Die Konferenz
„Juden und Christen in einer pluralistischen Welt“
wird vom Wiener Institut für die Wissenschaften vom Menschen
vom 28. bis 30. November 1988 veranstaltet.

Es wird gebeten, diese Einladung am Eingang vorzuweisen.

U. A. v. g.
03 03 26-0

Oberes Belvedere
Eingang: Prinz-Eugen-Straße 27
1040 Wien

DKFM. DR. HEINZ KIENZL

Vienna, November 1988

1. VIZEPRASIDENT
DER OESTERREICHISCHEN NATIONALBANK
TELEFON 43 60 901
POSTFACH 61, A-1011 WIEN

Dear participants of the Symposium,

I have the honour to invite you to another highlight of the Symposium, that's to say to a buffet which will be at your disposal at 1.30 p.m.* at the Austrian National Library. On this occasion I would like to present to you the anti-Semitism survey which we carried out in Austria as well as the studies published so far by the League of the Friends of Jewry. Director General Dr. Strebl will also draw your attention to a catalogue of the publications of Jewish Austrians since 1848.

To provide for a more festive atmosphere, my wife will play Schubert, Liszt and Schumann.

Sincerely yours,



* Tuesday, November 29, 1988

Erni K I E N Z L - K R E U Z B E R G E R
studied at the Highschool for Music in Vienna.
Her teachers: Professor Frieda VALENCY and in the Class
of Masters: Professor Grete HINTERHOFER

P R O G R A M

| | |
|-----------------|---|
| Franz SCHUBERT | Impromptu Opus 142 Impromptu Opus 90 |
| Franz LISZT | Consolation numero deux Un poco piu mosso |
| Robert SCHUMANN | Scenes from Childhood Opus 15 1. About foreign lands and people 2. A strange story 3. The entreating child 4. An important event 5. Reverie |
| Claude DEBUSSY | Une Arabesque Andantino con moto Clair de Lune - de la Suite Bergamasque |