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Box 40, Folder 6, National Workshop on Christian-Jewish
Relations [Boston, Mass.], 1982-1983.

7TH NATIONAL WORKSHOP ON CHRISTIAN-JEWISH RELATIONS

Boston Park Plaza Hotel

Boston, Mass. April 25-28, 1983

Press Conference - Wed. October 20, 1982

ABOUT THE SPEAKERS AT TODAY'S PRESS CONFERENCE...

DR. KRISTER STENDAHL, a Lutheran clergyman and native of Stockholm, Sweden, is the Andrew W. Mellon Professor of Divinity at Harvard Divinity School, where he teaches New Testament and the arts of preaching and worship. He is the former Dean of the school, having held that position from 1968 to 1979. Author of many books and articles on New Testament subjects, his latest is Paul Among Jews And Gentiles, published in 1976.

By publication and participation, Professor Stendahl has been closely associated with the improvement of Jewish-Christian relations and presently chairs the Consultation on the Church and the Jewish People for the World Council of Churches. He is also a council member of the World Union of Jewish Studies. He resides in Cambridge, Mass.

DR. DAVID NEIMAN is Associate Professor of Theology at Boston College and is the first rabbi and Jewish theologian appointed as a full-time faculty member at a Catholic university. He was formerly Associate Professor of Biblical Studies at Brandeis University.

During the academic year 1971, Dr. Neiman taught Jewish Theology at the Pontifical Gregorian University in Rome, the leading Institute of Catholic theological study in the world. In 1973-1974 he lectured at the Graduate Center of the World Union of Jewish Students in Jerusalem while engaged in study and research in Israel. It was during this tenure that he and his family experienced the traumatic events of the Yom Kippur War and its aftermath. Dr. Neiman is the author of The Book of Job: A Modern Exposition, and many articles in biblical studies.

THE MOST REVEREND DANIEL A. HART is Auxiliary Bishop for the Archdiocese of Boston and Bishop of the Brockton region. He is the Vicar for Pastoral Development in the archdiocese and serves as a consultant to Archbishop Humberto Cardinal Medeiros, whom he represents to the conference. Bishop Hart is a native of Lawrence, Mass.

IRVING B. LEVINE is the chairman of the Seventh National Workshop on Christian-Jewish Relations to be held at the Park Plaza Hotel in Boston from April 25 to 28, 1983. A retired businessman, Mr. Levine has been active in inter-faith work the past six years. He holds the following positions:

Vice-chairman of the Greater Boston Chapter of the American Jewish Committee,
Co-chairman of the Interfaith Committee of the Greater Boston Chapter of the American Jewish Committee (AJC),

Member of the National Executive Council for the AJC,

Member of the National Commission on Interreligious Affairs for the AJC,

Trustee of the Jewish Community Council of Greater Boston,

Trustee of Interfaith Bible Readings, Inc. of Boston.

Mr. Levine and his wife reside in Brookline, Mass. and Fort Lauderdale, Fla.

SEVENTH NATIONAL WORKSHOP ON CHRISTIAN-JEWISH RELATIONS
Boston, Massachusetts
April 25-28, 1983

"THE NEXT GENERATION OF JEWISH CHRISTIAN RELATIONS"

Monday, April 25

Plenary Session I 2:30 p.m.

THE NEXT GENERATION OF JEWISH-CHRISTIAN RELATIONS

Call and challenge to consider the Workshop theme.

Discussion

(Following the keynote address, delegates will meet in small groups. This will give an opportunity for response to Dr. Stendahl's challenge, for delegates to meet one another and for a first sharing of ideas and feelings.)

Monday, April 25

Plenary Session II 8:00 p.m. (Faneuil Hall)

RELIGION AND PUBLIC LIFE

Distinguished figures from the arts, government, politics, business and academic worlds discuss the relationship and impact of their faith on their public lives.

Tuesday, April 26

Plenary Session III 9:00-10:45

JEWS AND CHRISTIANS IN A CHANGING WORLD

The imperatives our religious traditions offer for responding to political, cultural, economic and religious changes in the last decades of the 20th century.

Seminars: 11:00-12:30

1. Religious Groups and Political Influence

Descriptions and evaluations of the efforts of major religious groups to exercise political influence, especially on Capitol Hill.

2. The Religious Communities and Their Concern for Education

An exploration of common commitments to public education by religious communities, some of whom maintain private education systems. The focus will be on collective responsibility for public education and conflicts between support for public and private schools.

3. Religious Community Responses to Racial and Social Tensions Boston as a Case History

Our host community provides a case history for the examination of concrete programs which religious organizations may create to apply moral imperatives to specific tensions and problems.

4. Religious Warrants for Conservative and Liberal Politics

How co-religionists find support in their religious faith for widely disparate positions on social and political policies.

5. The Fate of the Earth: The Nuclear Arms Race and The Religious Community

Our goal is to air varied postures concerning nuclear armaments which are current in our religious communities.

6. The Problem of Hunger

Toward an understanding of the extent of hunger in the United States and the World: what are the policies and initiatives of the religious and other agencies in combatting hunger.

7. Human Rights

An analysis of the state of human rights around the world, United States policy and the initiative and positions of our religious communities.

8. The Middle East Conflict

Varying perspectives on the current political and military reality of the Middle East.

9. Immigration, Emigration and Asylum

Following a survey of the issues, we will explore our religious warrant for and involvement in problems of asylum, immigration and the right to emigrate.

10. Women's Issues as a Challenge to the Religious Communities

What is the impact of the changing role of women in society on our religious communities? What are our resources and modes for responding?

11. Christian-Jewish Issues in the Woman's Movement

The woman's movement provides a natural meeting ground for Christian and Jewish women. What do they share and how do they differ in their approach to women's issues? Do Middle East issues and anti-Semitism intrude upon their agenda?

12. Discernment Group

An open-ended discussion on the plenary theme and the role of Christian and Jewish communities in the realms of social and political activism.

This opportunity is recommended for those with a generalized interest in the subject whose motivation is to meet and enter into dialogue with fellow participants.

Tuesday, April 26

THEMES AND RESOURCES FOR CHRISTIAN-JEWISH RELATIONS

Seminars

Part I	2:00 - 3:30
Part II	3:45 - 5:00

These seminars are structured to provide presenters and participants the time for an in-depth exploration and discussion of a single topic.

1. Implications of Liberation Themes for Christian-Jewish Relations

An understanding of liberation theology leading to a discussion of its influence on contemporary religious life and its impact on relationships between Christians and Jews.

2. Christian Understandings of the State of Israel

Seminar designed to examine varying perspectives of Christian communities in the United States on the State of Israel.

3. Foundations of Jewish and Christian Social Visions

How our respective communities reach their views on major social issues.

4. Images of Jews and Christians in University and Seminary Programs

During the Fall and Winter of 1982, an informal survey was conducted among schools associated with the Boston Theological Institute (BIT) as well as Hebrew College and Brandeis University. The task was to view images of other religious communities perpetuated in such institutions.

At this seminar, designed for faculty, administrators and students attending such schools, the results of the questionnaire will be reviewed and discussed.

5. The First Six Centuries

A. The Development of Rabbinic Judaism

B. The Development of Christianity

An examination of our respective traditions as they developed during the early centuries of the Christian era with special emphasis on the interaction between the communities.

6. Major Works in Progress

A showcase of current contributions to the field of Christian-Jewish relations by major scholars.

7. A Jewish View of Social and Political Forces in First Century Palestine

A critical moment in history is examined by scholars, Jewish and Christian.

Tuesday, April 26

6:30 p.m.
Temple Mishkan Tefilah
Newton, Ma.

SUPPER AND PROGRAM

Music, dance and humor from our respective communities.

Wednesday, April 27

BRIDGES TO UNDERSTANDING

Seminars and workshops offering historical perspectives on the parallel experiences - which provide links between our communities and point to the problems with which we must continually grapple as neighbors and friends.

Workshops will emphasize practical, "how-to" aspects of Bridge Building. The seminars will provide overviews and set the particular subject into the context of Christian-Jewish relations.

Workshops: 9:00 - 10:40
11:00 - 12:30

1. Teaching Judaism to Christians
2. Teaching Christianity to Jews
3. Dealing with Anti-Semitism Today

A workshop designed to examine tools and methods which religious leaders can employ to deal with specific expressions of anti-Semitism and to prevent their occurrence.

4. Christian-Jewish Dialogue Groups - Guidelines and Experiences

A "Showcase" of successful dialogue groups; the process by which they function and their accomplishments.

Among others , the Los Angeles experience will be presented.

The workshop will offer practical suggestions for creating and building dialogue groups

5. A Visit to Israel as a Bridge

What should Christians do and see in Israel? Is there a difference between a "Holy Land" or a "Bible" tour and a tour of modern Israel? What are the dynamics of an interreligious tour? How can visits serve to further relationships between our communities?

6. Images of Jews and Christians in University and Seminary Programs

A continuation of a special Seminar for faculty, students and administrators involved in Seminar education.

7. Christian-Jewish Coalition Building in the Eighties

An opportunity for Christians and Jews to contemplate their separate identities and then reach out to one another in dialogue. This workshop is for people willing to probe feelings and sensitive issues.

8. Stereotyping in the Arts and Media

Seminar designed to identify the subtle and not so subtle use of various media to convey stereotypical images of ethnic and religious groups.

9. The Use of Media to Facilitate Christian-Jewish Relations

"How do the broadcast and print media make decisions about news involving the Christian and Jewish communities? What are some of the 'Behind-the-Scene' decisions and sensitivities concerning such judgments? How do media perform in this area? What improvements and directions are possible?"

10. The Potential of Cable T.V.

Seminars: 9:00 - 10:40

1. Literary Expressions of Jewish, Protestant and Catholic Experiences

The insights of classic writers on the social, ethnic and religious dimensions of their communities.

2. The Sermon as a Resource for Enhancing Christian-Jewish Relations (For Clergy)

How do our respective traditions help us to learn about others?

3. The Home and Family as Places of Religious Experience

The sharing of information about various Jewish and Christian programs for family-based religious experience. eg. home celebrations, havurot-support groups.

4. Dynamics of Prayer

The meaning of prayer and the act of praying, our experiences as individuals and in community.

5. Religious Education and the Formation of Values

The role of religious education in fostering values.

6. Issues of Family Life

A discussion of the responses of religious institutions and practitioners to the range of realities which impact upon the family today: divorce, single-parent families, partnerships without marriage, mixed marriages, adoption.

7. Anti-Semitism in Early Christian Sources

Two Sessions: 9:00 and 11:00

- A. How do the Gospels, the writings of the Church Fathers and other Christian sources lend themselves to "The Teaching of Contempt", providing a foundation for anti-Jewish attitudes and behavior?
- B. An exploration of current efforts to teach and interpret those materials with sensitivity to the image of Jews and Jewish teachings.

CONFRONTING THE HOLOCAUST -- WHY? HOW?

Plenary Session: 2:00 - 3:15

Presentation: Christian Expression of Rationale for Studying Holocaust

Presentation: Facing History and Ourselves - Model Curricula

Workshops: 3:15 - 5:00

1. Personal Responses

An open-ended discussion for participants beginning to grapple with the subject.

2. Holocaust Education and Curricula

A more detailed review of current materials and approaches to teaching the Holocaust in secular and religious school settings. This workshop will serve as an extension of the plenary session.

3. Literary Expression of the Holocaust

The presentation of an annotated bibliography of materials appropriate for varied age groups and needs will be accompanied by a discussion of this genre of literature.

4. The Impact of the Holocaust on our Religious Thinking

Designed for those who have experience in discussing and/or teaching the Holocaust.

5. The Holocaust Viewed on Film

What visual aids are appropriate? How and when should they be used?

6. The Holocaust as a Factor in Christian-Jewish Relations

What has been the impact of this critical event on Christians and Jews and the relationships between our communities?

7. Holocaust Commemorations

A guide and evaluation of public observances of the Holocaust.

8. Denying the Holocaust

A critique of revisionist theories and teachings of the Holocaust.

9. The Unique and the Universal in the Holocaust

A study of the use and misuse of terminology. The relationship of the Holocaust to other tragedies.

Wednesday, April 27

7:00 p.m.
Boston Park Plaza Hotel

DINNER

Program - GROWING UP . . . CATHOLIC, PROTESTANT AND JEWISH

"Oral History" Interviews

This will provide a forum for great story tellers to share stories which touch at the heart of their personal religious experience and their relationship with other religious communities.

Thursday, April 28

CLOSING PLENARY

1. Judaism, Christianity and Islam: A Christian Point of View
2. Summary Reflections of the 7th Workshop
3. The State of Christian-Jewish Relations
 - National
 - Local
 - New Areas for Consideration
 - Flash Points
4. Commissioning the 8th National Workshop
5. Final Address

Tuesday, Wednesday and Thursday - BREAKFAST MEETINGS

- CAUCUS PERIOD
 - local Christian-Jewish Dialogue Groups
 - NCCJ - Youth Leadership
 - Seminarians and Seminary Leaders
- BREAKFAST - Briefing for Business and Political Leaders

An opportunity to introduce the reality and the substance of Christian-Jewish Dialogue to the broader community of leaders.
- SEMINAR - For Clergy and Lay Professionals

Roles and Expectations

An opportunity for professional "civil servants" in the world of religion to talk shop, comparing notes and responding personally to issues of stress, problems, joys and methods for coping.

PRE-CONFERENCE SEMINAR

Sunday 4/24-Monday 4/25

An Introduction to Christian-Jewish Relations

This pre-conference seminar is designed for professionals and lay people newly involved in interreligious activity. Participation is likely to enhance involvement in the Workshop itself and to provide valuable background for work in the area of Christian-Jewish relations.

Material will include a review of

- * The recent history of Christian-Jewish relations
- * Bridges: - issues which span communities
- * Flashpoints: - issues which divide
- * Anti-Semitism as a factor in Christian-Jewish relations



Press Conference

10/20/82

10.30 a.m.

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|--------------------------|------------------------|
| 1. Welcome and History | Irving B. Levine |
| 2. Kit - Content Review | Rev. Norman David |
| 3. Program Highlights | Rev Robert Bulloch |
| 4. Introduce Stendahl | Bishop Hart |
| 5. Presentation | Prof. Krister Stendahl |
| 6. Respondent | Rabbi David Neiman |
| 7. Questions and Answers | |



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*as of May 1982

7th National Workshop on Christian-Jewish Relations

BOSTON PARK PLAZA HOTEL

Boston, Massachusetts

April 25-28, 1983

October 15, 1982

ANNOUNCEMENT. PRESS CONFERENCE

In the face of the recent crisis in the Middle
East, what is the current status in the relations between
Jewish and Christian communities?

The Rev. Dr. Krister Stendahl, Dean Emeritus of
the Harvard Divinity School, Humberto Cardinal Medeiros,
Archbishop of Boston, and Rabbi David Neiman, Professor
of Theology at Boston College, will speak at a Press
Conference in response to the current status of Jewish-
Christian relations.

DATE: WEDNESDAY, OCTOBER 20, 1982

TIME: 10:30 A.M.

PLACE: LOBBY GARDEN, BOSTON PARK PLAZA HOTEL
64 ARLINGTON STREET
BOSTON, MASSACHUSETTS

The Press Conference will also announce the 7th National
Workshop on Christian-Jewish Relations which will take place
in Boston from April 25 thru April 28, 1983 at the Boston
Park Plaza Hotel. The Workshop is expected to draw more
than a thousand participants from across the United States
and around the world.

Cardinal Medeiros has referred to the Workshop as one of
"enormous significance for our religious families."

Administrative Office
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Bishop Cyril M Wismar

Association of Evangelical Lutheran
Churches of New England

Representatives of major religious denominations will be present at the press conference and will be available for comment as well as radio/television interviews.

A representative of your organization is cordially invited to attend this important press conference which impacts so strongly on our daily lives.



For further information call: Mrs. Ethel Froia, 482-4324 or
Rabbi Herman Blumberg, 426-7415

MEMO from Gene Fisher

To Marc

Date 11/24/80 .

☒ For your information

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☐ For your comment

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☐ As per your request

Remarks

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Copies to The Presiding Bishop's Advisory Committee on
Christian-Jewish Relations
The Commission on Christian-Jewish Relations
Diocese of Long Island

"JEWS AND CHRISTIANS: DO WE LIVE IN THE SAME WORLD?"

THE FIFTH NATIONAL WORKSHOP ON CHRISTIAN-JEWISH RELATIONS

April 28 - May 1, 1980

DuPont Plaza Hotel - Dallas, Texas

Summary of plenary sessions
prepared by
the Rev. Lawrence McCoombe

OPENING PLENARY: "A JEW ASKS THE QUESTION"

Rabbi Arthur Hertzberg, Temple Emanu-El, Englewood, New Jersey;
Vice President, World Jewish Congress

It is often pointed out that we share an Old Testament and differ about the New Testament. But the Christian-Jewish relationship is more complicated than that. It makes a difference whether Christians see the Old Testament as complete in itself, or see it as a preamble to the New, or read it as the history of a progression from henotheism to monotheism to universalism. The matter is more complex than some would like it to be. The principles of what unites us are not so easily discovered.

On what basis then can we talk? I would like to make four remarks that bear on the Christian-Jewish relationship.

1. World Order. The Western world order of bourgeois liberality, equality and brotherhood, which was established in the Enlightenment and characterized by civility and personal equality is breaking down. The problems of hunger, of white versus color, of population growth, of the remnants of colonialism and of nationalism in a non-white world: these threaten the civility.

It is not clear what new order may emerge. Some, including some fashionable Christians, maintain that the white West should move over, say mea culpa and wait for forgiveness. While there is a certain moral truth in this, one must ask whether Western ways were all that bad. Was Idi Amin's Uganda really an improvement over British colonialism?

The threat to the Enlightenment order is especially a threat to Jews because that form of society is the only one in which Jews have been treated as other than strangers and aliens. To the extent that liberal society has ceased to exist, to that extent Jews have not survived.

Now, on the whole, Christians think their faith is "right" and would welcome Jewish conversions. Likewise Jews think their faith is of ultimate value and would welcome adherents. But here in the City of Man, a product of the Enlightenment, we have learned to live together in ways in which we do not expect to live together in the City of God. We affirm this untidy pluralism on the basis of Enlightenment ideals, for such an affirmation has no substantive theological basis. Religious toleration and mutual affirmation are born of the Enlightenment ideals of civility and equality.

These very ideals and this very Western world order are put in danger by Third World revolutions. Our aim should be to bring the Third World past hunger, disease and instability and into civility. And this cannot be done by the destruction of that civility. If we are going to bring decency into the world, it will be by the extension of this non-revolutionary civility to a world-wide level.

2. The Inner Concerns of the Jewish Community. Up until now, the middle class has been the backbone of both church and synagogue. This is no longer so. We are dealing with middle class mobility, with an aging population and with a religiously highly individualistic youth.

The mobility of our society creates problems for the place-oriented mainline religions. We must find ways to reach people where they are and share with them that they and we are part of a larger fellowship.

3. Religion and Politics. Not all that many years ago, the sacred was the realm of family, individual, church and synagogue. Now we are seeing the secularization of the individual and the sacralization of politics. Iran and the American evangelicals are examples.

But the politics that knows what God wants is the politics of disaster. Ayatollahs have no room for compromise. Theology or ideology overcome decency, equality, etc. Such efforts are blasphemous because they assume that by our efforts we can produce the Kingdom of God on earth. (It makes no difference whether the approach is theological and uses religious language, or ideological and uses philosophical language.)

Politics should be returned to the secular realm as the art of the possible, and should be stripped of absolutism.

4. Zionism. Zionism is really the demand of Jews for affirmative action. We are saying, "After eighteen centuries of deprivation, of rightlessness, we are entitled to one unequal act, one act of reparation to create justice."

It is evident to all that justice requires some compromise, whether it be in India or South Africa or elsewhere. But why are people so unwilling to compromise in the case of Israel alone? Why is every form of affirmative action a praiseworthy idea except this one, in which our "advanced" liberals demand some absolute justice according to some absolute standard? There are, I suspect, two standards, one of which holds Jews especially to account as a biblical people. This would indicate that we have not yet truly secularized the biblical land.

I say, You, world, deal with Zionism as affirmative action, and leave Jews to deal with the real interests of Israel. Israel is not perfect but, as Churchill said of democracy, compared to what?

We see the Enlightenment world order breaking down; we see the middle class, backbone of organized religion, scattered from its place attachments by mobility; we see a sacral politics rising within and without our own communities, an ideological politics that calls Israel to special account to adhere to special standards. This is the world that we have and that we must face together.

SECOND PLENARY: "A CHRISTIAN ASKS THE QUESTION"

Dr. Schubert M. Ogden, Professor of Theology, Perkins School of Theology; Director of the Graduate Program in Religious Studies, Southern Methodist University, Dallas

Do we as Jews and Christians live in the same world? Yes, we do. Our understanding of the world is determined by the same radically monotheistic faith in God.

To live "in the same world" is to interact with each other out of shared understandings of self and world. Insofar as we understand self and world in terms of radical faith in one God, then, we live in the same world. The ultimate context for us both is neither a void nor an enmity, but the boundless love, the faithfulness which is the source and final end of all things. This mystery we both call "the Holy One of Israel."

God's faithfulness mandates ours. Sin is disloyalty, faithlessness. God's promise of his grace is that by which we live. His demand is that we understand ourselves solely in terms of that promise.

The corollary is also shared: our common understanding of this revelation is that it is a special responsibility, not a call to special privilege. We are chosen not for our sake, but for God's sake. And our common sin is that we've used the revelation as cause for boasting.

The traditions we have received are imperfect. Along with them we have also both inherited a larger tradition, bigger than our communal ones. These are the wider religious traditions of humankind. In fact, the special Jewish and Christian traditions we have received belong to a stream called the larger religious traditions of humankind. This larger stream, too, we share.

The larger religious and cultural traditions are today challenging the special traditions of both Jews and Christians.

The modern Western world, science-based and technological, with its understandings of freedom and responsibility, has been with us since the seventeenth century. Its lines of development were climaxed by the Industrial Revolution and by the American and French revolutions. The forms in which our respective revelations found expression were called into change in the realm of belief and truth and in the realm of action and justice. The mythological forms of Bible/tradition and the cultural order were both questioned. The questions were responded to by the beginnings of the modernist and liberal movements.

This has given rise to a new situation, for we now face a post-industrial age and a new demand for justice by a globally interdependent community.

We do not live in a nineteenth century liberal's world any longer.

There are three special challenges we face today:

1. Freedom is what human religious history is an answer to. Men and women are today moving toward recognizing freedom as freedom to be the subject of history, not just its victim. This has metaphysical implications: this process and the changes it brings about are seen in the context of making history. This implies a shift from God's ultimate responsibility to humanity's. Further, the classical understanding of God has been so identified with God himself that many have seen their only real option to be the abandonment of faith in

God for atheism or humanism. The first challenge, then, is to disassociate ourselves from classical theism and develop a theism in which both faith and ultimate human responsibility are maintained.

Right now our theology is dominated by classical theism. Holocaust theology is an example of the problem it poses, for it is widely supposed to question the goodness and power of God. Yet evil of whatever magnitude is problematic only to a theology that posits God's power as unsurpassable and human responsibility as ultimately secondary.

2. The Demand for Freedom by Women in Religious Communities. In my experience as a teacher of theology, the problem focuses on God-language. We must reexamine this language not because it is inadequate, although that's part of the problem, but because it is socially destructive -- and both Judaism and Christianity demand that socially destructive forms be reversed.

The women's liberation movement, however, is only one particular expression of a much larger challenge being put to us by all who suffer exclusion from our established religious and cultural order, including as well those who suffer in the Third World from racism and classism.

This larger challenge calls into question the religious and cultural traditions of both Christianity and Judaism, whether the tradition sanctifies these injustices as in accordance with the will of God, or ignores them by separating religion from social responsibility.

The challenge is now more sweeping than ever for two reasons: (1) People are more and more seeking to be the agents of history instead of its victims. (2) Population growth and consumption of natural resources cannot but exacerbate the problems of social justice.

3. The Challenge from the Non-human Natural World. We face today the depletion of the planet's resources, irreversible pollution problems, the possible extermination of species, and more.

There has been a strong emphasis in both Christianity and Judaism on human history, an emphasis that has allowed us to misunderstand creation as homocentric and so to see our special human gifts as special privileges in relation to the rest of the created order.

But we are co-creatures with the rest of creation. Made in the image of God and given dominion over the creation, we are to exercise the dominion only after the image of God's loving rule. To live in a post-industrial world, we must abandon the homocentrism that gives rise to war and begin to see as our brothers and sisters all natural things.

Recognizing that we are all co-creatures does not remove our distinctness from the natural order, but establishes it: It takes a remarkable creature to realize that the creature is a creature!

Freedom is ultimately indivisible. None can be fully free until all are free. We need to free ourselves from our own homocentric traditions to a degree that allows us to apply this principle of the indivisibility of freedom, at least analogically, to all creatures. Our own freedom to be fully human is bound up with the liberation of all creation.

Do we live in the same world? Yes. But a full answer cannot be given by argument, but only by the decisions we make in relation to each other and the whole created order.

THIRD PLENARY: QUESTIONS TO RABBI HERTZBERG AND DR. OGDEN

Q. Are church and synagogue influenced similarly by social or sociological change, and do these institutions intend to influence society similarly?

HERTZBERG. Certainly churches and synagogues, in their varieties, have experienced all of the problems of this modern world in which we have agreed to live together. But there are certain problems that I do not really experience within the synagogue. For instance, there are very few Black Jews, so I do not experience the problem of race, although I know that to be a searing problem within the whole structure of the church. So, although Christians and Jews experience the same problems, we do not experience these problems in the same way because we are situated differently.

A word from the Jewish standpoint about our experience of the dynamics of liberation theology. Dr. Ogden has made the point that the "social gospel" was the concern of people who weren't miserable for the people were, and that "liberation theology" is the self-concern of the powerless for the achievement of some power. I understand that because that is what 19th century Jewish history is about -- the drive of the powerless for some power. While we experience the same social changes and phenomena, then, we do not experience the same dynamics, for our previous experience colors and gives direction to our perceptions.

Furthermore, church and synagogue experience the same problems in a different order of priority. For example, when the Six Day War came, we Jews gave you Christians a terrible shock because it suddenly became apparent that at the very top of our order of priorities was the survival of Israel.

We gave each other a rude awakening because on the Christian side, you found out that, no matter what we may be saying at any one time, at the top of the Jewish agenda is the survival and the security of Israel, and at the top of the Jewish emotional agenda is the memory of the Holocaust, and that all other issues -- about which we care terribly -- are number two or number three on the "hit parade". And we found out about our Christian friends that they care quite substantially about Israel, but that is was perhaps number 3 or number 4 on their order of international priorities, if that.

Are the church and the synagogue in the same world? Everything that happens in the world affects us together, but we do not experience it in the same way because our thresholds of pain for the various problems are different. Sometimes yours is higher, sometimes ours.

Q. How does the Jewish community effectively interpret its profound feelings about Israel's existence without alienating a Christian community that does not see Israel as its (Christians') issue?

HERTZBERG. Israel is as scandalously unique to Judaism as the doctrine of the incarnation is to Christianity. You cannot expect me to understand the incarnation except from the outside. It is central to you. It is that within your tradition which I don't understand. I can only look at it from the outside and say that I believe you when you tell me that the whole Christian structure falls apart if you insist that the

incarnation is myth or metaphor or merely God-language used to express certain ideas about ethical monotheism. I do not understand the doctrine of the incarnation. But I believe you mean what you say when you tell me it is central for you.

Now, at the heart of the Jewish experience, even at its most secularized, is this knot of passions and concerns for community, for the living flesh of this community, and for its land. I understand that what Jews are about in their relationship to Zion baffles Christians. But I ask them to believe me, even as I believe them when they speak of the importance of the incarnation for their life.

I repeat, Zionism and the incarnation are the fundamental assertions of our religions, assertions which the other is incapable of understating. They are our respective scandals.

Do these assertions give offense? Yes, but so what? Our assertion represents what we intrinsically are. And if it is offensive, so be it. But if one is offended, one must ask oneself whether he is being offended because something someone else is doing doesn't fit into one's schema, or because something is happening that is intrinsically wrong. Yet what is wrong about a Jewish community which, after 18 centuries of being powerless, started in the 19th century to bid for some power and dignity in the world. This community said to the Christian West and the Muslim East, "We don't want to act in your plays; we want to act in our own play in history."

There are certain injustices in doing anything. When, ultimately, in South Africa there is going to be a Black republic, 3,000,000 whites are going to be dealt with unjustly. There is no social change without some amount of convulsion. Our problem is to limit the injustices.

The meaning of Zionism is that Jews who for 18 centuries woke up every morning and asked themselves, "Are we offending the Gentiles?" started to wake up in the 19th and 20th centuries to ask, "Are we being just, in the first instance, to our own dignity?" I do not ask myself in this room whether I am being offensive. I probably am. But I tell you very candidly that it doesn't bother me. I ask myself the question first, "Am I telling Jewish truth and dignity?" And that is what Zionism is all about.

OGDEN. As Rabbi Hertzberg pointed out in his initial presentation, it is a naive notion that Jews and Christians are united by a common Old Testament but divided by the existence of a New Testament. The very words "old" and "new" indicate the problem. It is as naive as the often made Christian assertion that the first article of the Apostles' Creed is something we share in common with Jews and Muslims. For the first article is to be understood in terms of the second and the third, and they in terms of it.

I think it's also naive to think of Christianity and Judaism as involving in the Jewish case particularism, and, in the Christian case universalism, for both faiths have their particularistic aspects and their universalistic aspects. Within both of our communities there is an enormous spectrum of difference about how the universalism and the particularism shall be understood in relation to each other. So, when one begins to generalize about Christian Incarnation on the one hand, and Jewish people and land on the other, one sins against the enormous complexity of historical Jewish and Christian opinion on these matters. And we have to watch out for such generalizations, lest we fail to grapple with the real questions.

A concrete illustration from the Christian side: In June of 1977 The Myth of God Incarnate was published. This book sparked a great deal

of discussion among the theologically literate Christian public because the authors included not only theologians of distinction, but men and women who were in critically important roles in major Christian communities. In fact, one of these persons was Regius Professor of Divinity at Oxford University, a Canon of Christ Church and Chairman of the Archbishop of Canterbury's Commission on Doctrine in the Anglican Church. And yet the purpose of this book was to say to the Christian community and to the world that the concept or symbol of Incarnation is in fact a mythical concept or metaphor, and that until the Christian community digests that, comes to understand it, and reinterprets what it at some stage in Christian history was devised to say, then the Christian community simply has not done its theological homework.

Incarnation is a historically formulated way of talking about what Christian faith is all about. It is not something recognized by all Christians as an appropriate or necessary way of talking about that. And I suppose there are Jews who could say something comparable about what is central to Judaism.

HERTZBERG. There is a Jewish longing for return. It was the mark of the religion of the Middle Ages. It is possible today that some might say that this is a metaphor for alienation, as 19th century Reform theology did. But the jump from reinterpreting to saying that this is what it always meant, or that this is what it was the language for, is unhistorical.

Yes, we can cite, out of the Jewish community, non-Zionist or non-communitarian possibilities. But the experience of the Jewish community in the 20th century, the simple fact of the Hitler experience, especially the Holocaust, has produced a Jewish community that, in all its varieties, regards itself as centered on one version or another of that school of values in which the return to Zion and the creation of the State of Israel is central.

Yes, there are some non-Zionist or anti-Zionist theologians and politicians. But you do not deal with the Jewish community as a whole with understanding, unless you understand first that Israel and the defense of Jewish community and values are its organizing principles.

Q. Could you state succinctly the problem of freedom posed to Jews and Christians?

OGDEN. "The problem of freedom" is a very high level abstraction. Certainly one of its dimensions is seen in communities and individuals who, through no decision of their own, are required to enact roles in dramas that others have written and staged. That problem of freedom -- and it is not a new human problem, it is the human problem, and has always been the human problem in one form or another -- is exacerbated by our new and intense awareness of the possibility of freedom and by the persistence of structures of injustice despite scientific and technological progress. The farmer in the Third World now carries a portable radio which puts him in touch with the world beyond his little one and that continually reminds him that there are possibilities of freedom that he does not begin to enjoy.

Then there is the problem of the freedom of us, of you and me, to be fully free to be human as long as we are engaged in this senseless warfare against the nature out of which we come, to which we belong, and with whose destiny our own destiny is tied -- finally, irrevocably.

Ludwig Feuerbach said in the 19th century that the question of the existence of God is the question of the non-existence of Man, and vice versa. In other words, the more God there is in the equation, the less

human being there is in the equation. Now, both of our communities are predicated upon the conviction that, on the contrary, the more God there is in the situation, the more human being there is in the situation, that God, the God in whom we profess faith, is the ground of our freedom, not its denial. We have to find ways of expressing that, ways that overcome the centuries-old assumption that if God wins, we lose, and vice versa.

This problem arises in pastoral practice constantly when, for instance, clergy find themselves saying to a newly bereaved person, "God in his almighty wisdom has seen fit to take your loved one from you." This kind of remark raises the profound question of whether God is on our side or, secretly, in his wisdom, is not for us but against us.

We have to think clear-headedly about this question and, when you've faced the kind of evil that the Holocaust represents in human history, if that isn't sufficient to force you to think about the question -- not the question of whether there is a good and powerful God, but the question of how we communicate to ourselves and others our faith in God so as not to give the impression that God is responsible for that kind of horrendous evil -- you haven't risen to the theological challenge.

God is the one who frees all of us and demands from us the responsible use of our freedom. I understand that to be the thing we have to say above all things. And we ought not to say it in a language that nobody can understand to mean that! We ought to say it clearly.

HERTZBERG. Jewish history has been "a drama that others have written and staged." The Jews were seen as Christ rejectors and were, therefore, exiled from the land. They were supposed to be around, but they were supposed to live not very well because they had committed this terrible sin. And they would return, so went the classic drama, when their rejection was over.

Now, living in dramas that others have staged does create this profound passion for freedom, for one's own freedom. That is what Zionism is about.

Jews want freedom in the Holy Land. So do Palestinians. They both have a merited right to it. How do we work out the jagged, untidy relationships between your freedom and my freedom? How do we balance them?

I think that Dr. Ogden looks at the inherited structures of white respectable society as someone who feels he is somehow implicated in its structures and their persistence. And he says, "This is wrong; we've got to make some room!"

I understand his passion, but I come at the problem from the other end. I'm an immigrant kid who came here as an alien in 1926. I look at this structure and I say, "Yes, but there are many interests, many kinds of things that happen when freedom occurs; and how do we balance, how do we somehow or other find some order for causes and cures?"

One last comment: I do not read Holocaust theology because I think that, as a theological conception, Holocaust theology is meaningless. The Holocaust is about what men did in history, not about what God did. The problem of the Holocaust, then, is not Was God absent from Auschwitz, but how do we remake our society to be fully human.

Q. How do we put into practice those values of our Judeo-Christian belief in the face of untidy alternatives that we cannot affirm, without employing the very methods that we are trying not to affirm?

OGDEN. There is no social change without convulsions. "You can't make omelets unless you crack eggs." Our real choice is to limit the convulsions, to limit the evil.

Now, in the case of Israel, the passion for justice will, I think, lead to a commitment to the continued existence of the State of Israel and the working out of some kind of arrangement for the self-determination of Palestinians that will not compromise Israel's continued existence. Any other solution would be in principle unjust.

But I must restrain my moral passions to a degree, in order to be open to political solutions. For whenever religious legitimation undergirds political positions, the problem is that one can't do the compromising which is the name of the game. Is, Rabbi Hertzberg, your teacher and mine, Reinhold Niebuhr, used to say, "What we have to seek for in this world is that nicely calculated difference between less and more." A little more justice than now prevails will be a significant improvement. It is easy to change the world; it's hard to improve it.

We cannot move ahead without incurring the risk of injustice. But we must strive to keep that injustice at a minimum.

Essential to doing this is keeping religious passion as the fire that burns and makes you work even when working is no longer "practical", that keeps you hoping even when there are reasons to give up hope, but that frees you to "use your noodle" to hear what the other guy has to say, to find the political solution that will bring just a little bit more justice in this world.

HERTZBERG. Amen to all that you've said. We can only try to limit the damage. And we can only do that if we ask ourselves what it looks like from the other chap's point-of-view, from his history, his intentions.

An illustration from the Talmud: You are forbidden to dig even a small ditch on the Sabbath because it is a form of labor. But if you are walking somewhere, and you're walking through mud, you are inevitably digging small ditches with your heels. The answer is that you may walk through mud because you are making the ditches not as your primary activity. But walk gently and make small ones.

Q. Does the unresolved question of Israel preclude Jewish-Christian collaboration on broader social issues?

HERTZBERG. The Christian-Jewish situation is about a number of issues which we experience at different intensities, but we try to experience them together.

A thorny issue like Israel and the Palestinians requires that we not walk away from each other, but rather recognize that the issue is to be handled in the family. So long as my wife and I are still screaming at each other, we will eventually stop screaming and come to some resolution. When one of us bangs the door and says, "You're hopeless!" then all kinds of issues can't get settled.

So long as Jews and Christians keep arguing about those issues which are uppermost in each of our agendas, we will manage to deal with the whole agenda. The day we leave out of discussion that which bothers us most, on that day we shall not be really working together.

Q. I agree with both of you that we have to desacralize power. But perhaps one of the things that religious people can do in relation to political events is to try to forge some consistency in the application of moral standards to those events. There seems, to much

of the Jewish community, that a different moral standard is applied to Israel than to the other countries in the Middle East, or, indeed, in the world. Can we not as religious people move toward some consistency of standards and their application?

OGDEN. You are indeed right. When we speak of "desacralizing" politics, I'm sure we do not mean to imply that our being Jews and Christians has nothing to do with our political responsibility in the sense of informing it, motivating it, providing a horizon in terms of which to understand it, and so on. To the extent that our religious convictions do come into play in our political existence, it seems to me they should come into play in precisely the way you have suggested.

Q. Rabbi Hertzberg, I share your concern for the desacralization of politics because such a politics inevitably says, "Thus says the Lord. . . ." But I wonder whether a wisdom theology, which is grounded on creation, so that God's work is man's work in a thoroughly political way, would perhaps serve to cut through some of our differences and serve as a basis for our looking at creation.

HERTZBERG. When I argued against the sacralization of politics, I was arguing indeed against theological schemas in politics. Of course, our own inner motivations come out in the political realm as our actions reveal what our values are. But we must remember that what we very often think is a self-evident, universal value is not so self-evident to somebody else.

Q. Rabbi Hertzberg, do you think you might have overstated your position when you said that it is impossible for a Christian to share the Jew's deep concern related to the land? There are, after all, Christians who are citizens of Israel. They share your concern.

HERTZBERG. You're right. Of course, I overstated it. There are Christians who understand what the land means. I suspect there are even some Jews who understand the incarnation. Yes, I overstated it.

Nonetheless, the involvement with Israel is the Jewish situation and is not the Christian situation. And therefore I ask that each of us be willing to make the leap of understanding by believing each other when we say, "This is of the very essence of what I am."

Q. Does the concept of "civil religion" help us to achieve the desacralization of politics, or does it hinder us?

OGDEN. Certainly within the American political community, civil religion provides a context in which one can talk about common political responsibility on the basis of shared fundamental convictions concerning the nature of human existence and the values that are appropriate for guiding political decisions.

There's always a certain concern, however, that in letting this kind of civil religion function importantly, you're buying into a kind of pact that makes phrases like "Judeo-Christian" easy to use. Such phrases obscure some fundamental questions. That is a danger.

HERTZBERG. I don't like civil religion. It has a tendency to require the religions themselves to conform to its model and boundaries.

Further, I think that governments are instituted by men, by civil compact for certain specific purposes, that governments are arrangements.

At the moment one starts to theologize them, they become competing value systems.

Now, the only way that you can live within the true complexities of an American society which is not going to be Western and Judeo-Christian very much longer is to stop extrapolating from Judeo-Christian experience a kind of semi-secularized religion and making it the norm for the way all groups in America ought to behave.

I do not like religious sanctions in politics. I've been around them for 2,000 years. They generally wind up clunking me'

FOURTH PLENARY: "FACING WORLD ISSUES"

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Physically, of course, we do live in the same world. We have been able to build bridges that enable us to live together with a reasonable amount of charity in this country.

Our lives are, however, increasingly internationalized. Transportation and communication technologies have accomplished this for us. But we have not yet developed the mechanisms to enable us to relate to one another constructively in facing the larger international issues. And there are a number of these: human rights, science and technology, hunger, the arms race and militarism are examples.

The basis of our common concern for these issues is our shared belief in the God of the Bible, the Creator who still works out his own purposes through us, his free human children.

We are created free because only free creatures can truly love each other and God. He created a pluralistic world. Yet we have not really affirmed the pluralism, the differences among us, but have instead assumed the exclusive rightness of our own small experience. Now, through most of our history, human beings have lived with scarcity. This fact, coupled with the assumption of the rightness of our own restricted experience, makes competition and warfare understandable.

Our present task is to discern God's purpose in our time. We have been allowed to unlock great secrets of the universe over the past two centuries. Modern science and technology are changing the face of the globe, bringing us into intimate contact with one another.

It is an interesting psychological fact that oppressed people do not rebel when they see their plight as utterly hopeless. But today's science and technology have let them know that some people are better off. And so the dispossessed now ask for their share.

While this world seems hopeless to some non-theists, I believe that God is working his purpose out through it. He wants us to know one another, to care about one another, and to use this planet responsibly.

We live in an era of abundance, but with problems of distribution. The very plenty presents us with the problem of living without sacrifice, and, therefore, perhaps without its traditional companion, "nobility".

What would it take for us to live together in one world? First, we would have to deal with original sin, our insatiable desire to play God. Christians have been guilty of this unfaithful arrogance, as have all religions. Can we find the grace to care about all of God's family?

Can we find ways to help our Jewish brothers in the problems they face in Israel? Can we communicate our oneness with Jews in their desire for a homeland? Can we move from there to find agreement on a just settlement of the Palestinian question? If we know that in God's mind there is a solution, we can do it.

Secondly, the issue of human rights all over the world cries out for our response. When any are oppressed, we have an obligation to speak and to act. We who are motivated to establish these rights need to organize as effectively as the forces that benefit from the suppression of rights. Small groups of Jews and Christians are active and vocal in this cause, but most don't know or care. The civil rights battles of the sixties brought us together. If we cared enough now, we could come together similarly for the establishment of human rights in other places.

Thirdly, we face alike the problems of world hunger and population. Here we are doing things, but usually separately. We could do more and we could do it more publicly. Religious actions on these problems go on constantly. But interreligious coalitions to deal with them are quite newsworthy.

A fourth challenge to us is militarism and the arms race. Although the race is, of course, futile, perhaps suicidal, it is more difficult to handle because it is so mixed up with other issues (employment, economics, etc.) that it is dangerous to tackle it. How can we arouse people to see the danger?

A fifth major issue is our relationship to the other great world religions, especially to Islam. This is a factor in the discussion of Israel. Are we wise enough to see that, like our own religious bodies, Islam has its figures of embarrassment? Not all Muslims are like the Ayatollah. Can we reach out to build some bridges of understanding in the interest of world peace?

Christians and Jews on a world-wide basis can be very influential. If we could, through our local communities, come to a common mind on world issues, we could exert enormous influence on how these issues are resolved. In the name of almighty God, in whom we all believe, I urge you to take up this task!

FIFTH PLENARY: "RELIGIOUS PERSPECTIVES ON THE STATE OF ISRAEL"

I

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One's theological view of Israel may reveal more about oneself than about Israel, for Israel is not only the litmus test of the Christian conscience, but perhaps the Rorschach test as well, revealing important underlayers of the Christian psyche.

Nonetheless, I will attempt to outline the framework into which a complete Christian theology of Israel should be fitted.

A preliminary question: should there be a theology of Israel at all? Christians ask this because they traditionally see Judaism as invalid and consider the recent history of Israel as mere politics.

They ask it because they see their history as a peoplehood and not just a religious tradition or a theology.

Since Christianity came out of Judaism, a theology of Judaism is necessary for the Christian. Merely humanitarian or moral or political approaches are, for the Christian, incomplete.

Yet the sacralizing of the political order is a danger. How can the sacred and the secular be balanced so as not to violate each other's territory?

Four preliminary propositions:

1. Authentication of the State of Israel is not dependent on theological or scriptural grounds.

2. Israel's right to statehood is as strong as that of most modern states, and stronger than many.

3. Christian theological consideration of Israel should not be turned to Christianity's account, but rather to seeking the possible religious meaning Israel can have in the light of the total Jewish-Christian scriptures and writings and the course of historical developments.

4. Israel should not be burdened with special demands to live up to some Christian or Jewish ideal not applied to other states, and usually not met by Christianity.

The proper subject of our inquiry is not the biblical Jew or ancient Israel, but the Jewish people of today in Israel and in the Diaspora.

The premise of historical or positive theology (in contrast to, e.g., dogmatics) is that God works continuously in history. The religious significance of the State of Israel falls into this theological category. Jewish history has held a negative place in this theology throughout history. Therefore, a Christian theology of Judaism must be reconstructed before Israel can be considered.

Christianity grew first in Jewish soil. It presented itself early on, however, as Judaism's fulfillment and replacement. Judaism was only preparation. When the Jews did not accept Christ as savior and Gentiles came to dominate the church, Christians quickly forgot their beginnings and the church's theology and behavior took an anti-Judaic turn.

Two theses emerged: (1) The "Witness People" Theory (Augustine), in which the sole function of the Jewish people was to serve as witnesses to their own iniquity and Christianity's truth; (2) The Deicide Accusation, according to which Jews were cursed and divinely destined to live in dispersion and misery because they killed Jesus; according to some statements of this thesis, the exile was to be perpetual.

In both of these theses, a theology of the land in post-biblical times is an impossibility. Jews were in limbo. The return of Jews to their homeland and the founding of the State of Israel should serve as a spur to purge and rebuild the Christian theology of Israel.

Both of the theories mentioned above have long been formally abandoned by most churches, but have achieved over the years, unfortunately, the status of tradition.

Does a basis for rebuilding a Christian theology of Judaism exist? I think so. It appears as a counter-theory to the Witness People and Deicide theories, and has a biblical base. It is the Pauline tradition of Romans 9-11. This tradition never caught on and has always been marginal in Christian consideration. Only recently has the importance of these chapters been recovered.

Some object to using the Pauline view because of Paul's own ambivalence and inconsistencies. His harsh treatment of the synagogue has been made much of, whereas Romans 9-11 has been neglected. Historic justice demands a better balance.

What does Paul say that can contribute to a new Christian theology about Judaism. What is Paul's positive theology of Judaism? He sees his Jewish brothers' rejection of Christ as a mystery. The "hardening" or "blinding" of Jews before the Christian message comes from God. It is a felix culpa, a fortunate failing, for its end was the Gentiles' salvation. Jews have not been rejected, for the Covenant survives and they are beloved of God. Judaism is the root onto which the Church itself has been grafted. Christians have the task not to be high-minded, but to fear for their own fidelity, in order that Jews may be jealous of what Christians have, i.e., are.

Is this basis sufficient to support a superstructure fully cognizant of Judaism's self-definition and aspirations? Radical revisionists like Rosemary Ruether say no, that radical surgery upon scriptural and Christological elements is necessary. Others less radical, like Paul Van Buren, say that, since the church became Gentile and since the Jewish people survived and returned to Israel, a New Testament that did not envisage these eventualities cannot be expected to handle them theologically. A revision of the church's theology to include these facts is necessary; yet this may require no change in basic orientation. I believe Van Buren is right. Anti-Judaism can be purged from Christian teachings without radical revision. Further, if the cause of Jewish-Christian understanding becomes a concern strictly of radical theology, it is a lost cause. For it is the mutual understanding of two peoples that is the object, not the conversations of relatively peripheral "free spirits" within each tradition.

What, then, of Paul's ambivalence? Is it not arbitrary to use only the positive aspects of his thought? Yes, but no more arbitrary than to ignore them. Moreover, these chapters are our only grounds that have a realistic chance for success in correcting Christian teaching about Judaism among a large number of churches.

Further, Paul's ambivalence can be resolved. This task falls to post-biblical positive/historical theology. This theology must deal with three facts: (1) Jews have survived against impossible odds; (2) Judaism has developed a rich and vital religious life since Paul preached; (3) Jews have regained their ancient homeland. These factors can help historical theologians to resolve Paul's uncertainty by giving him the benefit of his ambivalence in light of historical developments.

Before proceeding to a theology of affirmation, however, two traditions sourced by anti-Judaism must be cleared: conversionism and supersessionism, traditions which still flourish. Conversion of the Jews, according to Paul, will occur only at the end of time. Judaism has a parallel notion about the final unity of all peoples at the last day. Perhaps what Christians call the Second Coming will be for Jews the coming of the Messiah. My surmise is that the final stage will likely be as much a surprise to Paul as to us, perhaps a unity similar to that which existed at Christianity's birth.

Supersessionism must also be rejected. The "new and true Israel" is not a New Testament figure and is contradicted by Romans 9-11, in which Israel retains the promises and the covenant. The original Israel is the only Israel. There is, then, no supersession of identity.

Is there a supersession of function? Does the Church replace Israel as the universal way of grace? In the first place, Judaism has never presented itself as that universal way, but only as the way of the Jewish people. Judaism's being "a light to the nations" does not include the redemption of all men. The supersession of function idea involves from the outset a false interpretation of Judaism. Judaism is not superseded, but merely accompanied in post-biblical times by a

newly-covenanted people -- the Christians -- in the task of establishing God's kingdom on earth.

We have so far repudiated the deicide accusation, the witness people theory, conversionism and supersessionism. The obverse of these negatives is that Judaism flourishes by divine right, enjoys a divine providence and plays a role in the divine plan. It is not for Christian theologians to define this role. Christian theology is not capable of that task. It is incumbent on Christianity, however, to affirm Judaism. This it can do in many ways: as its historical progenitor, its mother faith, its spiritual root, its partner in the pursuit of the Kingdom of God upon earth.

This process has begun. Only the most recalcitrant of Christian theologians have failed to acknowledge the Jewish roots and heritage of Christianity, the Jewishness of Jesus and the early Church. Recognition of the inherently Jewish nature of Christianity, however, progresses more slowly.

The completion of an authentic Christian theology of Israel still ahead must take the direction of a positive theology of Israel. An acceptable theology of Israel cannot exist except on the foundation of an adequate theology of Judaism. This theology has not existed and does not yet exist. For a complete theology of Judaism is a theology of Israel. They are not separate entities.

Traditionalists acknowledge Judaism solely as a religious tradition, not as a real, existing, landed people. Liberals, committed to universalism, are reluctant to espouse the reclamation of a particular land, "a piece of real estate." Both traditionalists and liberals, therefore, are reluctant to deal in a theology of Israel, especially when narrowed down to the modern State of Israel.

Can there be a theology of an actual political government with all its relativities and ambiguities? No, but given the fact that peoplehood in the modern world takes the form of a state, "Israel" may be used to denote land and state interchangeably, without endowing the State's politics with any particular theological meaning.

Can the State of Israel have any serious theological meaning for Christians? Yes, provided it is not forced into Christian theological categories -- e.g., that Christianity is universalist, that its theology has no room for a land, that the land of Israel was fulfilled in Christ (despite the formidable feat of envisioning him as a fulfilled land').

Again, by appeal to Paul we can eschew such detours. Paul made it a part of Christian theology that Jews maintain their promise and covenants after Christ. And whatever holds God's promise and covenant hold significance for the Christian. The New Testament is ambiguous and noncommittal about the land. The question, then, is not about territorializing Christianity, but about accepting Judaism's territorialist perspective for itself. Here in the reconstruction effort, the Christian theologian should call upon the Jewish theologian to ask What is Judaism? What is Israel?

Judaism is a tri-unity, the symbiosis of a people, a revelation and a land. Or it is a kind of trinity -- an election, a promise and a covenant, all tied inseparably to the land of Israel. Zionism, the tie to the land, is central to Judaism. It is, therefore, a deeply religious phenomenon.

It is hard for Christians to see Israel's centrality to Jews. Israel, for Judaism, is a promise of survival for Judaism, though not a guarantee.

If, for the Christian, Judaism retains its election, promises, covenant, then, for the Christian, it also retains its link to the land.

Christian theology, therefore, must cease deterritorializing Judaism. Deterritorialized Christian theology of Judaism came out of historic events, the fall of Jerusalem, etc. The return to the land, the normalization of Jewish life, has been accomplished. Is this a fulfillment of biblical promises? It would be hard to say yes. To begin with, the foundation of a modern state is not a theological event. But what about the return of the people? It is certainly a sign of God's faithfulness and of the perpetuity of the Jewish people. This does not mean placing a divine seal of approval on the State.

But for the Christian it is cause for rejoicing. Bereft of anti-semitism and anti-Judaism, the Christian can see in the return of the people the righting of a historic injustice in which Christianity played a large part.

The ultimate problem facing the Christian theologian today is that of harmonizing the universalism of Christian theology with the acceptance of Judaism in all its particularity. Christianity remains a re-interpretation of the original Judaism and maintains the centrality of Jesus. To be consistent, however, it must also affirm a Zionist Judaism in and for itself and for its spiritual relevance for the Church and the world. That is our Jewish heritage. (It should be understood that I am not talking about individual Zionists or about Israeli practices or policies.)

These adjustments to Christian faith require no radical shift in Christian faith and can be achieved in such a way as to reconcile liberal and conservative theologies. The crux of the problem is rooted in the universalism-particularism tension. When Christianity moved from Judaism to Hellenism, from Jesus to the Christ, it moved from particularism to universalism. Yeshua haMashiach was obscured by the Christos, the eternal Logos. Turning its back on particularism, Christianity took the shape of a universalist faith. The imbalance that resulted has debilitated the Christian spirit.

The present efforts of renewal in the churches are, in my opinion, an attempt to rectify this and to reinstate Christian particularism, i.e., to re-Judaize Christianity. Christ is our universalism; Jesus the faithful Jew is our particularism. They must remain combined. Jesus the Jew is being rediscovered. This is part of Christian renewal in theology, in teaching, etc. And it is against this wider renewal that the re-theologizing of Judaism and Israel is to be set.

II

Rabbi Balfour Brickner, Director
Department of Interreligious Affairs
Union of American Hebrew Congregations

The topic, "Religious Perspectives on Israel," is set in the context of the larger question, "Do we live in the same world?" For some time our differences on Israel were what kept us apart. Practically speaking, beginning with the Six Day War, Jews (especially American Jews) expected but did not get a Christian response. Christians, claiming it was a political and not a religious matter, demurred.

This Christian demurrer may have been based on other factors -- economic and other interests, especially on the other side of the Jordan.

Christian interest in schools, hospitals and refugee aid to Arab nations goes back a long way.

This demurrer may have been due in part to an unwillingness to deal with the old "displacement" theory. The creation of the State of Israel in 1948 was unsettling to a Christian theological leitmotif which had insisted for 2,000 years that expulsion from the land was a punishment for Jewish refusal to accept Jesus as the Messiah.

Hence, at least among Protestants, the subject of Israel and the Middle East has been the most divisive force in American Christian-Jewish relations.

We do work together on many other matters, particularly social ones, but have not dealt with each other on the Middle East. The resolutions of the National Council of Churches and of mainstream denominations indicate that they have not been overwhelmed with sympathy for the Israeli cause. These resolutions have been neutral to pro-Arab. Judith Banki's study, "Anti-Israel Influences in the American Churches," documents this.

Concern for Israel's survival and security is a large part of Jewish peoplehood. In the interreligious sphere trust, openness and full communication on the subject have not been apparent.

On local levels it is different. It is a warmer and more personal relationship, and the stakes are different. This became clear after the Yom Kippur War of 1973: national statements were, at best, guarded, but local clergy associations issued supportive, pro-Israel statements.

Jews are not totally innocent in this process. We should not label a Christian anti-semitic because he criticizes specific Israeli policies. At best this produces only polite silence and changes no one's mind.

Today matters are better than in the last fifteen years. This is the result of "ecumeniacs" operating at many levels, a small cadre of dedicated people, conferences like this, people like you. Christians are beginning to understand the centrality of Israel, beginning to realize that a Jew cannot be fully described in faith terms.

The world situation is different, too. There is an Egyptian-Israeli peace treaty that is working. There are new threats, especially the rise of Islamic fundamentalism. Some perceive a softening of Palestinian attitudes. This last is an attitude whose truth is not that easy to see. Still, it should not be dismissed lightly.

But things are still not where we'd like them to be. The Episcopal Church's 66th General Convention resolution calling for the opportunity to establish a free and independent Palestinian state is typical. An understanding of and sympathy with the Palestinian cause is growing in the American religious world. This will be the next phase of the Christian-Jewish dialogue about the Middle East. It is one of the roots of continuing tension.

Among fundamentalists, support for Israel is unequivocal. It is the attitude of the Gush Emunim, although for different reasons. Israel is understood as the special work of God in one of two ways: Groups like Evangelicals United for Zion claim it is the will of God for Abraham and his descendants to inherit the land of Israel. The other version is that the return to the land is preparation for the Pai rusia.

The first view theologizes the political order and so exacerbates political strife. This is unnecessary as there are appropriate secular bases for the claim -- U.N. resolutions, etc. The issue is not one of historic rights which can be established from Jewish, Christian or Muslim scriptures to the satisfaction of all. Jews must not be viewed as,

on the other hand, displacing others as part of some divine command. Christian Zionism is troublesome. Jewish fundamentalism is dangerous, for it inhibits the establishment of peace. The claim of the Gush is even anti-halachic for it presumes to set borders in fulfillment of "inhabiting the land" which are arbitrary.

The issue is not whether Israelis may settle on the West Bank, but whether they may claim sovereign right to an area. And that is a matter to be resolved by compromise, not by fanatical religious claims.

Trespassing on the civil and human rights of others in the interest of territory is a violation of halachah. Continued occupation also runs the risk of eventually changing the Jewish character of the state and threaten another military confrontation.

Right-wing politics and right-wing religion are a frightening coalition in Israel, in Iran and the entire Middle East, and in America.

Is there a Christian role in all of this. Yes. It is not to take sides, but to stand in a posture of arbitration, of interpreting, of facilitating compromise.

Is this possible? I don't know. It is complicated by the fact that the majority of Christians in the Middle East are Arabs, though the majority of Arabs are not Christian. This is bound to affect western Christian thinking.

How important is the land of Israel to Christians and to their landless theology. Liberal Christian theologians have sought to reduce Judaism to their own terms by universalizing Judaism into a faith, denigrating nationalisms as barriers to ideal human relationships. Reform Judaism tried this and it was a bitter experience. Today all of Judaism rejects such an effort. Christianity will understand Judaism only when it finds a place for the land of Israel in its own theology.

What relationship do Christian theologies of hope and liberation have to the land question? To date these theologies have seemed pro-Palestinian. Pro-Arab Christian theologians see Palestinians as an oppressed people. A fuller concern for the establishment of just societies is needed.

The muddled Middle East has provided problems for us all. For what Judaic purposes have we established Israel? Is that purpose furthered by current Israeli policies? What are the limits and dangers of religious fundamentalism? And how shall we in the Diaspora relate to them?

SIXTH PLENARY: "RECENT DEVELOPMENTS IN CHRISTIAN-JEWISH RELATIONS"

I

The Rev. Allan R. Brockway
Associate for Christian-Jewish Relations
World Council of Churches, Geneva, Switzerland

As a newly-created epatriate, I've been trying to learn what it means to function in a society that encompasses the world, and especially about those member churches of the World Council that have little or

no representation in the United States.

What I discern especially in the churches in Asia and Africa and, to some extent, in eastern Europe, is that what we in the West call the Enlightenment is not an important influence in those churches. Consequently the kinds of Christian-Jewish relationships that we take for granted here are not apparent there.

I've recently returned from a meeting of the Dialogue with Living Faiths and Ideologies sub-unit of WCC, at which we discussed a draft of some guidelines for Christian-Jewish relations. Participants came from Japan, Africa, Sri Lanka, India, the Philippines, Indonesia and from various parts of Europe and North America. Repeatedly from Third World participants in that meeting came the message that they did not understand themselves to be participant in Western Christian anti-semitism. They had nothing to do with the Holocaust, which was a Western, Christian, European problem. The more we talked, the more apparent it became that the several expressions of Christianity in that one room were widely divergent, that it was virtually impossible for us to understand each other, although we used the same words. I point to this experience to make clear that relations between Christians and Jews, when one considers the various Christian divisions and the various Jewish divisions, confront us with a much greater challenge than we might expect.

About a year ago, the Central Committee of the WCC adopted a statement entitled "Guidelines for Dialogue" intended for use by persons of all varieties of faiths. One of the guidelines was "to allow participants to describe and witness to their faith in their own terms. . . . Self-serving descriptions of others' faiths are one of the roots of prejudice, stereotyping and condescension." That may seem self-evident, but it was not applied to Christian-Jewish relations for the first 2,000 years and is not universally applied today.

Within that situation where we assume that the other is who he says he is, the churches are still facing the question, "Is it the mission of the Church to be engaged in converting Jews to Christianity, or is it the mission of the Church to be engaged in dialogue in which we recognize the validity, the equality of the partners?" That is still an extremely live issue.

Behind the controversy lies an understanding of Christian faith itself: Is it intrinsic to Christian faith that all other people, particularly Jews, must be converted in order to validate Christianity?

The principal sub-headings of our draft guidelines document are Antisemitism, Understanding Judaism, Authentic Christian Witness, and the Land/State of Israel. I hope you will look with your congregations at this document and send me your comments, criticisms, suggestions.

We've come a very long way in the last two decades. If we go an equally long way in the next two decades, it will be because you and I decide to do it.

II

The Rev. Msgr. Jorge Mejía
Secretary for the Vatican Commission for
Religious Relations with Judaism
Vatican City

I shall attempt to give a description of the present situation, some remarks on its limitations, and some perspectives on the future.

Description. Since Vatican II we have moved from no Catholic-Jewish relations to a complex network with several components. THE INTERNATIONAL LIAISON COMMITTEE. Created in 1971, the ILC serves as the meeting place for the Vatican and the major Jewish organizations. The International Jewish Committee for Interreligious Consultations (IJCIC) is the Jewish participant body. The Catholic membership of ILC is as representative as possible. Appointments to it are approved by the Pope. The ILC talks. Given our history, that itself is an achievement. Both sides participate in making up the agenda, which has to date included people, religion and land in both traditions; human rights; education for dialogue. We talk frankly on issues of real concern and try to set the stage for collaborative action. We want the content and results of our meetings to be known, so we issue press releases after each meeting. Reports on the meetings of ILC are sent to the Episcopal Conferences and Patriarchal Synods. These reports have been taken seriously by the bishops.

PERMANENT REPRESENTATIVES IN ROME. Some concerns fall outside the competence of the Commission for Religious Relations with Judaism, and therefore outside the mandate of the ILC. Many of these can be handled through appropriate Vatican channels through the permanent offices in Rome of the World Jewish Congress and the Anti-Defamation League of B'nai B'rith. The personal presence of these organizations takes the sharing of concerns out of the mode of mere letter writing and creates a sort of diplomatic channel.

JEWISH VISITORS TO THE VATICAN. Our Jewish visitors are not overwhelmed by the Vatican. They come willing to put questions. Since the beginning of 1980 we have had a Jewish presence in almost every general audience of the Pope and in several more-or-less private audiences. For the present Pope, the high water mark was reached at the audience of 12 March 1979, when he officially and formally received the representatives of the main Jewish organizations of IJCIC and of other national Jewish communities around the world, and made a programmatic presentation on Christian-Jewish relations.

Jews received as Jews provide a sort of catechesis of what Jews mean and are for the Catholic Church. And this is going on in Rome, where a model is set for the whole Catholic Church to follow.

I would note also that Jewish presence and support in August through October of 1978, a period which saw the deaths of two popes and the election of two popes, was very much appreciated and well publicized by the Vatican press.

Limitations. There are problems and difficulties. The Catholic Church is a church; Judaism is an ethno-cultural religious reality linked to a state. The Church includes many peoples; Judaism is a people. The Church has a mission; the Jewish people has, especially after the Holocaust, a concern for its own survival, a concern linked to the security of Israel.

This listing is not intended as a comparison of values. It only points to our asymmetry. Because of this asymmetry our agendas do not always overlap and our approaches to shared concerns may be different.

It might not be appropriate, for instance, for the Vatican to give a religious backing of our own to the link between people and land, much less to any particular political expression of such a link. I am happy to hear at this conference the call to de-religionize politics. On the

other hand, it is clear that the rightful existence and security of all peoples, including the State of Israel, is an ongoing concern of the Vatican. The Vatican may have its own, sometimes not easy to understand style of going about things, but there is no question that the concerns which lie heavy on the heart of the Jewish people are also concerns for the Vatican and a part of its pastoral mission.

Thus we insist on a theological agenda because only in such an approach can we hope to find proper solutions to Jewish concerns on the part of the Vatican.

Theological questions regarding Judaism and the proper solution in the context of sound Catholic doctrine are vital for a true, deep, permanent, unprejudiced Jewish-Christian relationship. It is not politics or diplomacy which has divided us for centuries, but theology and catechetics. Most of the anti-Jewish stereotypes have been laid to rest by Vatican II, but we still need very much a positive Christian theology of Judaism, a theology about the exact place of Judaism in the design of God. My Commission is devoted to the promotion and implementation of such studies.

I will also say quite openly that the same need exists on the Jewish side.

Perspectives. What are our respective priorities? What is the aim of our dialogue? That we can ask such questions is an indication of how far we have come.

We have difficulties in the present and some await us in the future. We may "agree to disagree." It is the will to come together that counts.

Christians have a lot to learn about Jewish self-definition, the Holocaust and the Jewish concern with survival linked to the State of Israel, and about the pluralism of the Jewish community.

All this, however, would not mean much if we were not to find the proper place of Jews and Judaism in our theological synthesis. I understand Jewish reservations about such dialogue subjects, just as I would hope that Jews understand our reservations about including political matters in the dialogue.

Similarly, better knowledge about Christianity is required within Judaism. I am still amazed at the presentations of Christianity in some Jewish books. It is said that, while Christianity needs Judaism for its own self-understanding, the same is not true for Judaism. But the real question is whether we can go on living with distorted ideas about each other.

We profess faith in the same God, are conscious of the same obligation to "sanctify the name" (Mt. 6:9), have the same Decalogue with the same priority of precepts (Deut. 6:5, Lev. 19:18), have the same passion for justice, and for the same reason -- because Man was created in the image of God. We expect and work toward the coming of the Kingdom. This world being what it is, that presents a lot of challenges! Let us explore and pursue collaboration. And in so doing, let us not neglect Islam, the third of the Mosaic and Abrahamic faiths.

The work of peace is especially important. Peace is implemented by treaties, but it is born in our hearts and constructed in the daily relationships between men and women.

If atonement is required on the Christian side, we should be prepared to request forgiveness. Acknowledging one's own sins has never diminished anybody. But acts are more important than words. Rather, acts are words. What we need are reconciling acts inspired by a brotherly, fraternal mentality. For reconciliation is, in the last analysis, what we seek.

III

Rabbi Marc Tannenbaum
National Director for Interreligious Affairs
American Jewish Committee

That we are together here -- this very fact -- that so many persons are giving their time, energy and substance to Christian-Jewish relations, speaks volumes.

Dr. Joachim Prinz served for about fifteen years as Rabbi in the leading liberal temple in Berlin prior to World War II. Across the street from the temple was a Lutheran church. The Pastor of that church never spoke to Dr. Prinz. In 1938, as the Rabbi was sitting and teaching a course for laity in his synagogue, storm troopers broke in and seized him and took him to a lorry outside. The Lutheran Pastor, seeing that something was happening, came outside, saw Dr. Prinz and raised his hand as if to say, "Stop! Don't do that!" Dr. Prinz turned to the Pastor and said, "Herr Pastor, I am sorry. It is too late."

In light of such experiences, I do not lose my sense of awe when I see 200 or more people come together here to examine our mutual concerns.

There are four cycles in the emergence of Christian-Jewish relations in the United States since the end of World War II:

1945-1965. During this period Christian-Jewish relations went on essentially between main line Protestants (liberal) and Jews. It is important not to forget the contributions made by main line Protestant communities to the emergence of democratic, voluntary pluralism in the U.S.: the intellectual and spiritual contributions of Reinhold Niebuhr, Paul Tillich and John Bennett; the movement toward an ecumenical, pluralist society. We all are living on the contributions of this period: the disestablishment of church-state, religious liberty, freedom of conscience. It was main line liberal Protestants that took the first steps toward facing anti-semitism in certain aspects of Christian teaching. The World Council of Churches in 1961, for example, condemned the Christ-killer charge and anti-semitism in all its forms.

1962-65. A shift in the context of Christian-Jewish relations happened in the wake of the adoption of Nostra Aetate as Roman Catholic activities in ecumenism and Christian-Jewish relations blossomed. The American Catholic Church played a key role in getting the larger Church to face the issues of religious liberty. More constructive activity between Roman Catholics and Jews has taken place in the past fifteen years than had occurred in the previous 1,900 years: theological scholarship, seminary programs, historical and liturgical studies, educational studies. As a measure of how far we have come, if one looks at the publications of six major Catholic textbook publishers, one will not find a single traditional anti-semitic reference. There are still some problems in teaching about the Pharisees, etc., but compared to the 1937 Baltimore Catechism, it is a virtual revolution in consciousness.

The Late 1960's. Now emerged evangelical-Jewish dialogue. The first dialogue began in 1968 with the Southern Baptist Convention at Louisville Baptist Seminary. It became clear to us that we had to establish a relationship with what was becoming the fastest-growing church in America. (It was, incidentally, the growth of the evangelical community that explains the emergence of Jimmy Carter, not the contrary.) It was the emergence of evangelicals as middle class people that spurred their growth. Stereotypes were beginning to collapse.

1975 - . We have become conscious of a growing Arab and Muslim community in the U.S., today numbering about two million. The question of pluralism, the opening of dialogue between Christians and Muslims are challenges for the coming months and years.

In the mid-60's most of the dialogues began on Jewish initiative. Today, initiatives are coming from Christian communities. This is a sign of maturation and mutual appreciation.

On the agenda for local discussion now is the dehumanization of our world (Cambodia, Viet Nam). This is the greatest challenge to people of sensitivity throughout the whole human family. Starvation, refugees and the anguish of millions call us to respond out of our conviction that each of us is created in the image of God. We are challenged to bring about the healing of the world.

What keeps me from going over the brink of despair when I confront these situations first-hand is what I see when people act out their values in the real world: Three years ago a group of eight or ten religious leaders, under the leadership of Father Hessburgh, compelled the Congress of the United States to change its vote on aid to West Africa, thus saving tens of thousands of lives and changing the foreign policy of the U.S.

It can be done. It has been done. We have the capacity and the duty to provide the moral leadership to move the world away from callousness and dehumanization in a way that can keep the human family from self-destruction.

Groups like this, networks of Protestants, Catholics, Evangelicals and Jews, form the cutting edge of leadership that can bring security and wholeness to a human family that desperately needs their testimony.

IV

The Rev. Robert L. Turneyseed
Chairperson
Committee on Christian-Jewish Relations
National Council of Churches of Christ in the U.S.A.

What I will present here is one person's view from a national Protestant perspective, although I hope it will elicit assent from others, Protestants and Roman Catholics as well.

Several developments are central to Christian-Jewish relations today:

1. New and creative programs in Christian-Jewish relations have begun at both the local and national levels. New possibilities for Christian-Jewish relationships are emerging. Some specific projects: (a) A number of Roman Catholic diocesan officers have enabled conversations between ethnic Catholic groups and representatives of the Jewish community. How can that dialogue be broadened to include Asians and native Americans? How can Black-Jewish dialogue be reopened and deepened?

(b) In Chicago, Anti-Defamation League representatives and a local Catholic group have produced guidelines for a Seder for Christians. In Morristown, New Jersey, a rabbi and members of his congregation conducted a Seder for a large Roman Catholic congregation. An exploration of the possibility of sharing Christian celebrations should be on our agenda, too, although this will be different, given the history of the imposition of Christian celebrations on our total community. Many issues in our separate communities could benefit from mutual assistance

and exploration; e.g., the roles of men and women.

(c) Middle East Mosaic was the title of a Protestant study in 1979. More than 15,000 people from local communities spent three to five days studying three texts and supplementary materials dealing with Middle East issues. The study also illustrates national Jewish-Christian cooperation. NCC sought assistance from the American Jewish Committee in examining the draft manuscripts. Many suggestions were incorporated.

(d) The consultation on worship sponsored by the Union of American Hebrew Congregations and the Christian-Jewish Committee of NCC has drawn wide attention and support. The consultation developed guidelines for joint worship which have been well-received. Much remains to be done here.

(e) The Roman Catholic Church is in the process of revising the Reproaches and has furnished alternate texts for use during this study.

(f) The Christian-Jewish Committee of NCC and the Synagogue Council of American sponsors a Christian-Jewish Forum which has offered opportunity for discussion of very sensitive issues.

A word about Christian-Jewish relations and the NCC structure. The Office on Christian-Jewish Relations was established in 1974 with a grant. In six years it developed from literally no support to \$40,000 a year support. This has not been sufficient to support programs, so for two years the Office has received supplemental funds from the general program budget of the NCC. However, as giving from the member churches to NCC has lessened, those funds have no longer been available. (Similarly, two years ago the Middle East office became a part-time responsibility.)

Last fall the Office on Christian-Jewish Relations became the Christian-Jewish Committee of the Commission on Regional and Local Ecumenism (CORLE) within the Council, with two specific provisions: (1) the Committee can report directly to the Governing Board; (2) the staff of the Committee also serves as special adviser to the General Secretary of the Council.

This affiliation with CORLE offers the possibility of program work with the 32 interfaith councils across the country. It also offers access to the country's several hundred councils of churches.

Dr. William Weiler pioneered the work of Christian-Jewish relations and has had significant influence in the Council. Since his resignation last summer a search committee has been meeting. Several candidates are under active consideration. A new staff person will be named this summer.

The 32 interfaith councils relate to each other through CORLE. This is an anomaly. There is no national interfaith body, only a Christian one. The U.S. Committee of the World Conference on Religions for Peace may undertake the function of representing these interfaith councils nationally.

2. There are severe tensions around the question of Israel and the Palestinians. To many Christians, the issue is the Palestinians and their future, while to Jews it is Israel and its survival. A 1974 resolution of NCC expressed the concern of many Christians:

"We call upon Israel and the Palestinians to recognize mutually the right of the other party to the self-determination which it desires for itself. We affirm the right of Israel to exist as a free nation with secure borders. We equally affirm the right of the Palestinian people to self-determination and a national entity."

Since Israel exists and since there is not yet the means for Palestinian political expression as a people, the pressure has been toward the latter. And that is why many Christians perceive the issue to be Palestinians. Jews are, of course, suspicious of this framing of the concern as, in view of Palestinian attitudes, a threat to Israel's existence.

The impact of Andrew Young's resignation on Protestant Christians, especially minority Christians, has not yet been fully understood. There is a major rift between Black Christians and Jews. In their visit to the Middle East, Black Christian leaders did call for both a safe and secure Israel and a change in the PLO's official policy of seeking Israel's destruction. Out of those events there developed for the first time a United States constituency for Palestinians.

A year ago, the American Jewish Committee produced a report, "Anti-Israel Influence in American Churches." Many of us were shocked, and our colleagues at AJC were shocked that we were shocked. Representatives of the AJC met with representatives of the Protestant churches for a very fruitful first discussion of that report.

Many of these tensions have become focussed in NCC. Two recent developments are important. Two years ago, the Council established a task force to review the 1969 Middle East Policy Statement and, if necessary, to propose a new statement. The draft policy statement is being presented to the Governing Board for a first reading next week. After the first reading suggestions will be received. A revised document will be presented to the Governing Board in November 1980 for adoption.

Following the Young Affair, the Executive Committee of NCC authorized its president to appoint a special panel of Governing Board members to study in depth issues related to the Middle East conflict in order to make our churches more effective as instruments for peace, justice and reconciliation. The panel developed its plans and processes and reported to the Governing Board in November 1979.

At the same time, a resolution was introduced by the Antiochian Orthodox Church, a resolution that was very hostile to Israel. The resolution was tabled, but because of it, the panel was assigned new responsibilities, including (1) focussing on the tensions around Israel, the Arab states and the Palestinians, (2) making recommendations about the proposed policy statement, (3) the question of human rights in Israel, (4) the PLO. The panel held hearings, made a fact-finding trip to the Middle East, held meetings with Jewish organizations and with American Palestinian groups.

The tension between our communities increases when Christian concern for Palestinian rights and Israel's security is perceived by the Jewish community as an anti-Israel concern. Some examples:

- A recent resolution which included a statement of Israel's right to exist was called by some Jewish friends anti-semitic because it singled out Israel. Yet if that statement hadn't been included, many other Jewish friends would have made similar accusations. Christians feel they can't win on this issue.

- Christians are frequently told that Israel is not above criticism and that they can criticize specific Israeli government policies. However, when Christians have criticized the settlement policies of the Begin government, many have been accused of anti-semitism.

- It has been said that Jewish-Christian tension is national, not local. If my observation about the growth of a Palestinian constituency is correct, this may be changing. A growing number of local church people are becoming knowledgeable about the Middle East and have concern for the Palestinians.

-Many Christians see a monolithic attitude among American Jews about Israel, in contrast to the variety of opinion about Israel in Israel.

Two questions: Many who support the Palestinian and Arab cause refuse to take seriously the relevance of anti-semitism and the Holocaust. Are we Christians aware that those who champion the Palestinian cause often give Jews the feeling that Palestinians have replaced Jews in the Christian circle of concern? A great many more Jews would take more dovish positions if they felt the non-Jewish community would continue to support Israel's right to exist. Are we prepared to discover that our own pro-Palestinian sentiment may mask a deep hostility to Jews, even anti-semitism?

A question for Jews: Are you willing to hear Christian concerns for Palestinians? Are people who would support the PLO if it modified its anti-Israel position and ceased acts of violence to be shut out of the Christian-Jewish dialogue?

3. Related to the Palestinian issue is the broader matter of Third World forces among Christians. Third World influence on Christians is threatening to Jews both because the PLO is perceived as part of that world and because of their experience with Third World countries at the UN level. It is a growing area for concern. When the WCC met in Nairobi in 1975, the majority of delegates were, for the first time, from Asia, Africa and Latin America. Christians from affluent countries are attempting to enable, empower and act as peers with Christians from poor and developing countries.

The Christian community is shifting away from band-aid assistance to dealing with the root causes of hunger, poverty, disease and oppression. They are once again realizing that it is not possible to be the Church of Jesus Christ if they fail to respond with love and justice to the challenge of the poor. Christians must make a commitment for a just, participatory, sustainable society.

The Palestinian cause has been taken up by Third World leaders. The Israeli cause, rather than being seen as a process of liberation and development, is seen as part of the oppressing forces. Another aspect of this situation is the presence in Third World Christians of the traditional forms of anti-semitism.

Two more questions: Are we ready to deal with the challenge of the Third World, to take seriously the poor and the oppressed, to challenge those structures that impose poverty and oppression? And are we willing to see Israel as a model for doing this?

For Jews: There is grave danger that Christians will perceive Jews as opposed to self-determination for oppressed peoples. How do we grapple directly with these developments?

Our commitment to dialogue is being tested. In future I suspect that dialogue can and will take place between persons holding points of view hostile to each other. Issues such as the Bakke case, Palestinian self-determination, the PLO: these require a new commitment to dialogue and a revision of how we present each other to our own constituency. This may be a more painful dialogue than we've had, but perhaps a more fruitful one, too, as together we seek peace, justice and reconciliation not just for the Middle East, but also for Asia, for Africa, for Latin America and for the United States.

SEVENTH PLENARY: "HUMAN RIGHTS: A RELIGIOUS REQUIREMENT"

Ambassador H. Carl McCall
Alternate United States Representative to the
United Nations for Special Political Affairs

There are basic human rights which should be the conditions of citizenship for all men, women and children everywhere, but such basic human rights have been purchased at great price by the courage of long-suffering peoples in the past and they continue to be purchased today throughout the world at a cost of beatings, imprisonment, disappearance, exile and death.

Our common religious heritage embodies a deep commitment to human rights under the providence and rule of God. Human freedom, human dignity and indeed human community are the conditions of life intended by God in his created order. When we are faithful to our common religious heritage (and so often we are not), we will be actively striving for and pursuing the cause of human rights within the family of nations and in the performance of our religious duty and in living the obedient demands of our faith, we will be actualizing and fulfilling God's promise to Abraham continued in the New Israel which is the Church, that "in you all the families of the earth shall be blessed."

The religious requirement is also an international moral and political obligation for the United States as well as all other members of the United Nations. The U.N. Declaration of Human Rights calls upon member states to promote "universal respect for and observance of human rights and fundamental freedoms." President Carter has quite correctly observed that "No member of the United Nations can claim that mistreatment of its citizens is solely its own business."

These rights and freedoms include the right to be free from governmental violation of the integrity of the person, the right to fulfillment of such vital needs as food, shelter, health care and education; and finally, the right to enjoy civil and political liberties: freedom of thought, religion, assembly, speech and the press, freedom of movement, and freedom to take part in government.

While the United States cannot directly impose or force a human rights commitment upon others, we can remove the bushel of tacit complicity, accommodation and indifference to human rights abuses, letting a light shine forth to all men, women and nations, in a determined effort, again in the words of President Carter, "to rekindle the beacon of human rights in American foreign policy."

There are at least three ways in which that beacon is rekindled: (1) In all economic assistance programs, the allocation of limited resources is examined in the light of human rights standards. (2) In our participation in multilateral development banks, we also apply human rights standards in our voting to approve or disapprove loans. (3) United States human rights goals are also pursued through the avenue of "quiet diplomacy." We do frankly discuss human rights in our consultations with foreign diplomats and leaders.

When quiet diplomacy has failed to have the desired impact, we have made some noise. The President and others have made public statements in the international forum, statement of praise where they have

been warranted and statements of condemnation where they have been necessary.

Here is a recent example in which United States refusal to compromise principles, goals and visions helped to set the stage and lead the way for the cause of human rights. Last year, after the elections were held in Rhodesia as part of the "internal settlement" arranged by the Ian Smith regime, there was considerable pressure in the Congress for President Carter to lift the sanctions against Rhodesia and to recognize the new government. But the President knew better, and so did U.N. Ambassador Andrew Young. Andy took the lead in creating some counter-pressure. A groundswell of opinion was mobilized and expressed which gave the President the public consensus he needed to withstand the clamor for lifting sanctions. And the sanctions were not lifted. This helped to set the stage for new elections that resulted in the new birth of freedom and true independence for Zimbabwe. A new day of reconciliation, cooperation and respect has dawned in Zimbabwe, and it is a proud and hopeful day for the cause of human rights.

The United States continues to play a strong cooperative and supportive role in the new life in Zimbabwe: a U.S. embassy, \$2 million for the re-establishment of rural health clinics, resettlement of refugees through the United Nations High Commission on Refugees.

This concrete and continuing role illustrates another way in which human rights policy can and must be pursued. Economic development and growth are related to gains in the human rights arena. The national interest of the U.S. is served and our human rights goals fulfilled by cooperative and supportive policies of economic development and economic justice.

Our national interest is served because economic growth in the U.S. is related to the rate of growth and development in Third World nations: we ship 35 per cent of our exports to the Third World, and we import from the developing world 100 per cent of our tin and natural rubber, and 43 per cent of our petroleum. (Nigeria is second only to Saudi Arabia as an oil supplier to the U.S.)

Our policies must reflect the reality of our interdependence. We cannot turn our backs upon the less developed nations and think for one moment that we are serving our national interest.

Do Jews and Christians live in the same world? I must answer emphatically, Yes. We live in precisely the same world. Our shared religious heritage is the common ground and should be the rallying point at which we can unite in a determined, cooperative effort to create a public consensus on behalf of human rights both in the U.S. and throughout the world.

A point of departure is the creation of the consensus to move Congress to ratify five human rights treaties which are signed but not yet ratified, including the Convention on the Prevention and Punishment of the Crime of Genocide. Cannot Jews and Christians mobilize and get Congress to allow the U.S. to stand beside the more than 80 nations which have joined in condemning the mass murder of the Holocaust?

We must also join in recognizing the relationship between economic opportunity and human rights at home and abroad. We must see that Affirmative Action is a human rights issue. It is more than a debate about quotas, goals and timetables. It is an issue of finally recognizing and honoring the human rights of America's excluded citizens.

Human rights policies do not divide neatly into "foreign" and "domestic". All life is interrelated, and the violation of human rights anywhere is quite likely to violate human rights at home.



NEWS

DATE. February 14, 1983

FROM: William Ryan

O - 202/659-6700

H - 202/686-1824

FOR IMMEDIATE RELEASE

FUTURE OF CHRISTIAN-JEWISH RELATIONS IS THEME FOR 7TH NATIONAL WORKSHOP

WASHINGTON--"The Next Generation of Christian-Jewish Relations" is the theme for the 7th National Workshop on Christian-Jewish Relations which will be held at the Park Plaza Hotel, Boston, April 25-28.

Conducted at 18-month intervals, the workshops are sponsored by the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops (NCCB), the Office of Christian-Jewish Relations of the National Council of Churches, and the Committee on Interreligious Affairs of the Synagogue Council of America, along with a broad spectrum of cooperating Jewish and Christian agencies.

Dr. Krister Stendahl of the Harvard Divinity School will keynote the workshop while Msgr. Pietro Rossano, of the Vatican's Secretariat for Non-Christians, will give a major presentation entitled "Judaism, Christianity and Islam: A Christian Point of View." Other major speakers include Rabbi Eugene B. Borowitz, Professor of Education and Jewish Religious Thought, Hebrew Union College--Jewish Institute of Religion; Dr. Elisabeth Schussler Fiorenza, Professor of

NATIONAL CATHOLIC OFFICE FOR INFORMATION

/more

New Testament Studies and Theology, University of Notre Dame; and Dr. Paul M. van Buren, Professor of Religion, Temple University.

Seminars will be held on a wide variety of topics throughout the week including religious groups and political influence, the nuclear arms race and the religious community, world hunger, the impact of the conflict in Lebanon on Christian-Jewish relations, women's issues, U.S. immigration policies, and the religious community's concern for education. Leaders and participants in the workshops will include Dr. Claire Randall, General Secretary of the National Council of Churches, Rabbi Marc H. Tanenbaum, National Director, Interreligious Affairs, American Jewish Committee, Msgr. Francis Lally, Secretary for Social Development and World Peace, United States Catholic Conference, Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, and Mr. Edward Fiske, education editor of the New York Times.

Dr. Eugene J. Fisher, Director of the NCCB Secretariat for Catholic-Jewish Relations, is current national chairperson of the workshop, which is the largest such regularly scheduled meeting of Christians and Jews in the world.

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WORLD COUNCIL OF CHURCHES

ECUMENICAL CONSIDERATIONS ON JEWISH-CHRISTIAN DIALOGUE

[W.C.C.]

HISTORICAL NOTE

In 1975 the Consultation on the Church and the Jewish People (CCJP) voted to begin the process that has borne fruit in these Ecumenical Considerations on Jewish-Christian Dialogue. The first step was to request preparatory papers from the various regions with experience in Jewish-Christian dialogue. When the Central Committee adopted "Guidelines on Dialogue" in 1979, work on developing specific suggestions for Jewish-Christian dialogue began and, after a period of drafting and revisions, a draft was presented for comments to the International Jewish Committee on Interreligious Consultations (IJCIC), the CCJP's primary Jewish dialogue partner. After discussion in the DFI Working Group in 1980, a revised draft was circulated among interested persons in the churches and comments solicited. Many and substantial comments and suggestions were received.

When it met in London Colney, England, in June 1981, the CCJP adopted its final revisions and submitted them to the DFI Working Group, which adopted them at its meeting in Bali, Indonesia, 2 January 1982, having made its own revisions at a few points. On the advice of the February 1982 WCC Executive Committee, various concerned member churches and various members of the CCJP were further consulted in order to revise and re-order the text. The result, "Ecumenical Considerations on Jewish-Christian Dialogue", was "received and commended to the churches for study and action" by the Executive Committee of the World Council of Churches at Geneva on 16 July 1982.

When it adopted "Guidelines on Dialogue" in 1979, the Central Committee commended them to the member churches "for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation". These "Ecumenical Considerations on Jewish-Christian Dialogue" constitute one such elaboration for dialogue with people of a particular faith. It is anticipated that other specific dialogues with Muslims, Buddhists, Hindus, Marxists, and others will in the future lead to the formulation of additional "ecumenical considerations" relative to dialogue with such adherents of particular faiths and ideologies. In every case, these "ecumenical considerations" should be understood as stages along the way, to be amplified and refined as deeper and wider dialogue provides greater and more sensitive insight into relationships among the diverse peoples of God's one world.

PREFACE

- 1.1 *One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours' self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours, whether those neighbours be of long-established religious, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows*

(WCC Guidelines on Dialogue, III.4)

- 1.2 In giving such guidelines applicable to all dialogues, the World Council of Churches speaks primarily to its member churches as it defines the need for and gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue, and their expectations as to how dialogue with Christians may affect their own traditions and attitudes and may lead to a better understanding of Christianity. Fruitful "mutual questioning of the understanding partners have about themselves and others" requires the spirit of dialogue. But the WCC Guidelines do not predict what partners in dialogue may come to learn about themselves, their history, and their problems. Rather they speak within the churches about faith, attitudes, actions, and problems of Christians.
- 1.3 In all dialogues distinct asymmetry between any two communities of faith becomes an important fact. Already terms like faith, theology, religion, Scripture, people, etc. are not innocent or neutral. Partners in dialogue may rightly question the very language in which each thinks about religious matters.
- 1.4 In the case of Jewish-Christian dialogue a specific historical and theological asymmetry is obvious. While an understanding of Judaism in New Testament times becomes an integral and indispensable part of any Christian theology, for Jews, a "theological" understanding of Christianity is of a less than essential or integral significance. Yet, neither community of faith has developed without awareness of the other.
- 1.5 The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity over against Judaism, the Church developed its own understandings, definitions and terms for what

it had inherited from Jewish traditions, and for what it read in the Scriptures common to Jews and Christians. In the process of defining its own identity the Church defined Judaism, and assigned to the Jews definite roles in its understanding of God's acts of salvation. It should not be surprising that Jews resent those Christian theologies in which they as a people are assigned to play a negative role. Tragically, such patterns of thought in Christianity have often lead to overt acts of condescension, persecutions, and worse.

- 1.6 Bible-reading and worshipping Christians often believe that they "know Judaism" since they have the Old Testament, the records of Jesus' debates with Jewish teachers and the early Christian reflections on the Judaism of their times. Furthermore, no other religious tradition has been so thoroughly "defined" by preachers and teachers in the Church as has Judaism. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity.
- 1.7 For these reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history and their traditions, their faith and their obedience "in their own terms". Furthermore, a mutual listening to how each is perceived by the other may be a step towards understanding the hurts, overcoming the fears, and correcting the misunderstandings that have thrived on isolation.
- 1.8 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue becomes the more significant by aiming at as full as possible a representation of views within the two communities of faith.
2. TOWARDS A CHRISTIAN UNDERSTANDING OF JEWS AND JUDAISM
 - 2.1 Through dialogue with Jews many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understandings of God and the divine will for all creatures.
 - 2.2 In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experiences does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.
 - 2.3 A classical Christian tradition sees the Church replacing Israel as God's people, and the destruction of the second temple of Jerusalem as a warrant for this claim. The covenant of God with the people of Israel was only a preparation for the coming of Christ, after which it was abrogated.

- 2.4 Such a theological perspective has had fateful consequences. As the Church replaced the Jews as God's people, the Judaism that survived was seen as a fossilized religion of legalism - a view now perpetuated by scholarship which claims no theological interests. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism". The Pharisees were considered to represent the acme of legalism, Jews and Jewish groups were portrayed as negative models, and the truth and beauty of Christianity were thought to be enhanced by setting up Judaism as false and ugly.
- 2.5 Through a renewed study of Judaism and in dialogue with Jews, Christians have become aware that Judaism in the time of Christ was in an early stage of its long life. Under the leadership of the Pharisees the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the temple. It gave birth to Rabbinic Judaism which produced the Mishnah and Talmud and built the structures for a strong and creative life through the centuries.
- 2.6 As a Jew, Jesus was born into this tradition. In that setting he was nurtured by the Hebrew Scriptures, which he accepted as authoritative and to which he gave a new interpretation in his life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.
- 2.7 Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" find parallels within Pharisaism itself and its heir, Rabbinic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to understand passages in the New Testament that seem to contain anti-Jewish references.
- 2.8 Judaism, with its rich history of spiritual life, produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works and poetry of spiritual depth have been added. For Judaism the Talmud is central and authoritative. Judaism is more than the religion of the Scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writings interpretations that for Jewish tradition share in the authority of Moses.
- 2.9 For Christians the Bible with the two Testaments is also followed by traditions of interpretation, from the Church Fathers to the present time. Both Jews and Christians live in the continuity of their Scripture and Tradition.

- 2.10 Christians as well as Jews look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with this people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to be heirs to this same story by grace in Jesus Christ. The relationship between the two communities, both worshipping the God of Abraham, Isaac and Jacob, is a given historical fact, but how it is to be understood theologically is a matter of internal discussion among Christians, a discussion that can be enriched by dialogue with Jews.
- 2.11 Both commonalities and differences between the two faiths need to be examined carefully. Finding in the Scriptures of the Old and New Testaments the authority sufficient for salvation, the Christian Church shares Israel's faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship that God with a Trinitarian confession to the One God, the God of Creation, Incarnation and Pentecost. In so doing, the Church worships in a language foreign to Jewish worship and sensitivities, yet full of meaning to Christians.
- 2.12 Christians and Jews both believe that God has created men and women as the crown of creation and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures and Traditions to know themselves responsible to their neighbours especially to those who are weak, poor and oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews many Christians come to a more profound appreciation of the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.
- 2.13 Christians learn through dialogue with Jews that for Judaism the survival of the Jewish people is inseparable from its obedience to God and God's covenant.
- 2.14 During long periods, both before and after the emergence of Christianity, Jews found ways of living in obedience to Torah, maintaining and deepening their calling as a peculiar people in the midst of the nations. Through history there are times and places in which Jews were allowed to live, respected and accepted by the cultures in which they resided, and where their own culture thrived and made a distinct and sought after contribution to their Christian and Muslim neighbours. Often lands not dominated by Christians proved most favourable for Jewish diaspora living. There were even times when Jewish thinkers came to "make a virtue out of necessity" and considered diaspora living to be the distinct genius of Jewish existence.

- 2.15 Yet, there was no time in which the memory of the Land of Israel and of Zion, the city of Jerusalem, was not central in the worship and hope of the Jewish people. "Next year in Jerusalem" was always part of Jewish worship in the diaspora. And the continued presence of Jews in the Land and in Jerusalem was always more than just one place of residence among all the others.
- 2.16 Jews differ in their interpretations of the State of Israel, as to its religious and secular meaning. It constitutes for them part of the long search for that survival which has always been central to Judaism through the ages. Now the quest for statehood by Palestinians - Christian and Muslim - as part of their search for survival as a people in the Land - also calls for full attention.
- 2.17 Jews, Christians and Muslims have all maintained a presence in the Land from their beginnings. While "the Holy Land" is primarily a Christian designation, the Land is holy to all three. Although they may understand its holiness in different ways, it cannot be said to be "more holy" to one than to another.
- 2.18 The need for dialogue is the more urgent. When under strain the dialogue is tested. Is it mere debate and negotiation or is it grounded in faith that God's will for the world is secure peace with justice and compassion?
3. HATRED AND PERSECUTION OF JEWS - A CONTINUING CONCERN
- 3.1 Christians cannot enter into dialogue with Jews without the awareness that hatred and persecution of Jews have a long persistent history, especially in countries where Jews constitute a minority among Christians. The tragic history of the persecution of Jews includes massacres in Europe and the Middle East by the Crusaders, the Inquisition, pogroms, and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam, 1948, declared "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man". This appeal has been reiterated many times. Those who live where there is a record of acts of hatred against Jews can serve the whole Church by unmasking the ever-present danger they have come to recognize.
- 3.2 Teachings of contempt for Jews and Judaism in certain Christian traditions proved a spawning ground for the evil of the Nazi Holocaust. The Church must learn so to preach and teach the Gospel as to make sure that it cannot be used towards contempt for Judaism and against the Jewish people. A further response to the Holocaust by Christians, and one which is shared by their Jewish partners, is a resolve that it will never happen again to the Jews or to any other people.

- 3.3 Discrimination against and persecution of Jews have deep-rooted socio-economic and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar phenomena are also evident in many interracial conflicts. Christians should oppose all such religious prejudices, whereby people are made scapegoats for the failures and problems of societies and political regimes.
- 3.4 Christians in parts of the world with a history of little or no persecution of Jews do not wish to be conditioned by the specific experiences of justified guilt among other Christians. Rather, they explore in their own ways the significance of Jewish-Christian relations, from the earliest times to the present, for their life and witness.
4. AUTHENTIC CHRISTIAN WITNESS
- 4.1 Christians are called to witness to their faith in word and deed. The Church has a mission and it cannot be otherwise. This mission is not one of choice.
- 4.2 Christians have often distorted their witness by coercive proselytism - conscious and unconscious, overt and subtle. Referring to proselytism between Christian churches, the Joint Working Group of the Roman Catholic Church and the World Council of Churches stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." (Ecumenical Review, 1/1971, p.11).
- 4.3 Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians. Steps towards assuring non-coercive practices are of highest importance. In dialogue ways should be found for the exchange of concerns, perceptions, and safeguards in these matters.
- 4.4 While Christians agree that there can be no place for coercion of any kind, they do disagree - on the basis of their understandings of the Scriptures - as to what constitutes authentic forms of mission. There is a wide spectrum, from those who see the very presence of the Church in the world as the witness called for, to those who see mission as the explicit and organized proclamation of the gospel to all who have not accepted Jesus as their Saviour.

- 4.5 This spectrum as to mission in general is represented in the different views of what is authentic mission to Jews. Here some of the specifics are as follows. There are Christians who view a mission to the Jews as having a very special salvific significance, and those who believe the conversion of the Jews to be the eschatological event that will climax the history of the world. There are those who would place no special emphasis on a mission to the Jews, but would include them in the one mission to all those who have not accepted Christ as their Saviour. There are those who believe that a mission to the Jews is not part of an authentic Christian witness, since the Jewish people finds its fulfillment in faithfulness to God's covenant of old.
- 4.6 Dialogue can rightly be described as a mutual witness, but only when the intention is to hear the others in order better to understand their faith, hopes, insights, and concerns, and to give, to the best of one's ability one's own understanding of one's own faith. The spirit of dialogue is to be fully present to one another in full openness and human vulnerability.
- 4.7 According to rabbinic law, Jews who confess Jesus as the Messiah are considered apostate Jews. But for many Christians of Jewish origin, their identification with the Jewish people is a deep spiritual reality to which they seek to give expression in various ways, some by observing parts of Jewish tradition in worship and life style, many by a special commitment to the well-being of the Jewish people and to a peaceful and secure future for the State of Israel. Among Christians of Jewish origin there is the same wide spectrum of attitudes towards mission as among other Christians, and the same criteria for dialogue and against coercion apply.
- 4.8 As Christians of different traditions enter into dialogue with Jews in local, national, and international situations, they will come to express their understanding of Judaism in other language, style, and ways than has been done in these Ecumenical Considerations. Such understandings are to be shared among the churches for enrichment of all.

* * * * *

THE AMERICAN JEWISH COMMITTEE

date October 22, 1982

to Rabbi Marc H. Tanenbaum

from Irving B. Levine - Boston - 7th National Workshop on Christian-Jewish Relations

subject

Enclosed are some of the materials we talked about after the meeting.

1. The kit distributed to the press at our press conference announcing the Workshop. We had some twelve media representatives including three radio stations, and, most importantly, a reporter from U.P.I.
2. A copy of the Boston "Globe" report of the press conference.

Incidentally, Krister Stendahl did not read a prepared statement, but we will try to transcribe his remarks from notes taken by some of the attendees.
3. A copy of an earlier letter of support from Cardinal Medeiros. Incidentally, I had an hour-long private meeting with the Cardinal today. We took some publicity photos and talked about the situation in our community.
4. An article from the "Globe" describing my testimony at the State House regarding the bill to legalize the death penalty.
5. Copies of two short pieces that I did for the "Pilot" in honor of Rosh Hashonah and Yom Kippur.

Following is the extract of Edna Brocke's letter that you wanted:

While all this goes on (the Lebanese problems) the European reaction to it is almost unbearable. ----It seems to me that Europe has not used the last 37 years since the end of WWII to reflect upon its own failings. It was not Germany alone, it was the bankruptcy of Europe and it culminated in the Holocaust. After the war they divided the world into "good" and "bad". "All Frenchmen were in the Resistance, all Dutchmen saved Jews, all Germans were Nazis." Just that simple. But they cannot live with these false images and now they all feel relieved: "The Jews are just as bad . . . 2,000 years ago they made the Jews to be devils; 20 years ago they were made angels - and now?

Incidentally Marc, since the above is taken from a personal letter, I would appreciate your using it judiciously.

- con't -

Another interesting piece of information - last Wednesday we entertained a friend of Edna's, Dr. Christel Hops. She is a sociologist and an associate of Dieter Goldshmitt. Her work is exclusively in the field of Holocaust Studies (she was here for 2 weeks to study the Brookline and Framingham school projects). One of her prime interests is textbook review for accuracy and fairness. She claims that much of what Dieter reported was really a summation of the raw data that she had compiled (and may not have been an accurate representation). This raw data has been refined a little, and she promised to send it to me in a few weeks.

I think this brings you up to date. Let me know if there is anything else I can do for you.

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encs.





CARDINAL'S RESIDENCE

2101 COMMONWEALTH AVENUE
BRIGHTON MASSACHUSETTS 02135

September 24, 1982

Mr. Irving Levine
1501 Beacon Street Apt. #1402
Brookline, MA 01827

Dear Mr. Levine:

At Yom Kippur and in this month of Jewish holy days, I write to thank you for your continuing work on the Catholic-Jewish Committee of the Archdiocese of Boston. I am most grateful.

Over the years this Committee has proven itself to be an excellent forum for dialogue between the Catholic and Jewish communities of Greater Boston. It has also played no small part in binding us to one another in causes of common concern.

I trust that Father Peter Conley has fully conveyed to you, and the full membership of the committee, my present hope that recent international events, over which we have so little control, might not weaken these warm bonds of affection and esteem. I am convinced that with vigilance, candor, and a renewed commitment to inter-faith dialogue and cooperation, these events may well prove the occasion of our growing even closer in our need to serve one another. We will not always agree, but our disagreements must be without rancor and animosity. I look forward to meeting with you in the near future. In the meantime, you have my warmest regards and heartiest blessings on this Yom Kippur.

With renewed sentiments of gratitude and esteem, I remain

Devotedly yours in the Lord,

Hubert Cardinal Browne

Archbishop of Boston



7th National Workshop on Christian-Jewish Relations

BOSTON PARK PLAZA HOTEL
Boston, Massachusetts
April 25-28, 1983

Administrative Office
22 Franklin Street, Suite 403
Boston, Massachusetts 02110
Telephone (617) 426-7415

WORKSHOP LOGO EXPLANATION

AMERICAN JEWISH

The insignia for the workshop is derived from the two most ancient symbols in Judaism and Christianity, the seven-branched candelabrum called the menorah and the fish. The menorah dates from the desert pilgrimage in the days of Moses, when seven lamps were placed on a lamp stand in the tabernacle. The fish was used by Christians as a secret sign to identify themselves to each other during the early centuries of Roman persecution. Its use as a symbol for Christ comes from the Greek word for fish, ichthus, which is an acrostic for 'Jesus Christ Son of God Savior'.

With these two symbols in mind, Florence Bern, a Jewish artist from Wisconsin, was inspired by the words "we must build bridges between our faiths." The arch between the menorah and the fish evokes the image of a bridge and also recalls the rainbow, an ancient sign of God's covenant promises to all humankind. The menorah's three branches from which the fish emerges stand for the teaching of the prophets which says that the world rests upon justice, righteousness and deeds of loving kindness. The four burning flames show the bringing of the light of God's love to the 'four corners' of our world. It also indicates that while Christianity emerged from Judaism as a daughter from her mother, Christianity has not exhausted the depths of Judaism nor superseded it since its lights continue to burn. The artist further explains that 'the circle is not completed between Judaism and Christianity because there is yet work to be done to bring the peace and justice of God's rule to all the world'.

April 1983

memorandum

THE AMERICAN JEWISH COMMITTEE

date July 26, 1982
to Marc H. Tanenbaum
from Inge Lederer Gibel

subject

While it is on top of my desk and fresh in my mind, I want to call your attention to the memo from our lay leader, Irving Levine, to the National Steering Committee of the next Christian-Jewish Workshop to be held in Boston next spring.

I am very disappointed about two items, both of them relating to the issue of women in the program.

Generally I would have to admit that there are more women on the program this time than there have been in the past, but if you look at the program carefully in most cases those women are in the second choice category, rather than first, which means they may very well be knocked off.

Secondly I find it particularly disturbing that in a program where our own lay person is chairman and where our own area office director is also heavily involved in the planning, the seminar on "Women's Issues as a Challenge to the Religious Communities" not only lists two men and one woman as first choice, but has me near the bottom of the list as the second choice.

It should be clear that my concern here is professional as well as personal and I hope that you will agree with me that we should be pushing harder on this particularly in view of the fact that at the time of the Workshop we will be only 6 or 7 months away from the next major Women of Faith Conference.

I don't know when the next planning meeting for the Workshop will be, but I very much hope that we can sit down as IAD staff and discuss strategies for this and other questions that the draft dated June 28, 1982 raises.



ILG:fs

cc• A. James Rudin
Judith H. Banki
Zachariah Shuster

SEVENTH NATIONAL WORKSHOP ON CHRISTIAN-JEWISH RELATIONS
Boston, Massachusetts
April 25-28, 1983

"THE NEXT GENERATION OF JEWISH CHRISTIAN RELATIONS"

Monday, April 25 2 30 p.m.

THE NEXT GENERATION OF JEWISH-CHRISTIAN RELATIONS

Plenary Session I

Call and challenge to consider the Workshop theme.

Keynote speaker: Krister Stendahl

Discussion

(Following the keynote address, delegates will meet in small groups. This will give an opportunity for response to Dr. Stendahl's challenge, for delegates to meet one another and for a first sharing of ideas and feelings.)

Monday, April 25 8.00 p.m. (Faneuil Hall)

RELIGION AND PUBLIC LIFE

Plenary Session II

Distinguished figures from the arts, government, politics, business and academic worlds discuss the relationship and impact of their faith on their public lives.

Moderator

1st Bill Moyers
Walter Cronkite-----Charlene Hunter-Gault
Frank Reynolds
Barbara Walters

2nd Peter Steinfels

Natalie Jacobson
Gail Harris
Dan Fenn

Panelists

1st Isaac Stern
Sargent Shriver
Paul Tsongas

Shirley Chisholm

Other Alan Dershowitz
Arthur Goldberg

Barbara Jordan
Archibald Cox

Cecil Andrus
Cyrus Vance
Hugh Carey
Mark Hatfield
Roger Stehlbach
Sol Linowitz

JEWS AND CHRISTIANS IN A CHANGING WORLD

Plenary Session III 9 00-10 45

The imperatives our religious traditions offer for responding to political, cultural, economic and religious changes in the last decades of the 20th century.

Moderator Sisela Bok

Panelists 1st: Edward Braxton
Robert McAfee Brown
Isadore Twersky

3rd: Margaret Farley
Eugene Borowitz
Max Stackhouse

2nd: Arthur Hertzberg
M. Kolbenschlag
James Cone

Seymour Siegal

Seminars: 11:00-12:30

Seminars Following Plenary Session III

1. Religious Groups and Political Influence

Descriptions and evaluations of the efforts of major religious groups to exercise political influence, especially on Capitol Hill.

Participants: Francis Lally
Hyman Bookbinder
William Weller
Charles Bergstrom

2. The Religious Communities and Their Concern for Education

An exploration of common commitments to public education by religious communities, some of whom maintain private education systems. The focus will be on collective responsibility for public education and conflicts between support for public and private schools.

Participants	TheodoreSizer	Jean McGuire
	George Madaus	Ted Fisher
	Morton Siegel	Yvonne ?
	Charles Willie	Robert Sperber
	Eugene Sullivan	Albert Vorspan
	Dan Margolis	

3. Religious Community Responses to Racial and Social Tensions
Boston as a Case History

Our host community provides a case history for the examination of concrete programs which religious organizations may create to apply moral imperatives to specific tensions and problems.

Participants	Maurice May	Norman Farimelli
	Michael Groden	David Nelson
	Edward Blackman	Phillip Perlmutter

4. Religious Warrants for Conservative and Liberal Politics

How co-religionists find support in their religious faith for widely disparate positions on social and political policies.

Presenter. Harvey Cox

Responder Panel

Michael Novak
Robert Drinan
Irving Kristol
Arthur Hertzberg
James Wallis
Peter Berger

Annette Daum
Mary McGrory
Ellen Goodman
Peter Steinfeld
Mary Hennesey

5. The Fate of the Earth: The Nuclear Arms Race & The Religious Community

Our goal is to air varied postures concerning nuclear armaments which are current in our religious communities.

Participants:

Paul Nitze
David Saperstein
Walter Sullivan
James Armstrong
Jonathan Schell
Bernard Feld
Phillip Morrison
George Kistiakowski

Helen Caldicott
Bishop Tom Gumbleton
Howard Hiatt
Bernard Lown
Dorothy Dodge
George Rathsens
Jerome Weisner
Victor Weisskopf

6. The Problem of Hunger

Toward an understanding of the extent of hunger in the United States and the World: what are the policies and initiatives of the religious and other agencies in combatting hunger.

Participants:

1st. Sargent Shriver
Sol Linowitz
Bishop Joseph Sullivan
Gov. John Gilligan

Other:

Arthur Simon
Sen. Pat Leahy
Oxfam America

7. Human Rights

An analysis of the state of human rights around the world, United States policy and the initiative and positions of our religious communities.

Presenter: Joshua Rubenstein

4.

Responder Panel

- 1st Bryan Hehir
 George Gruen
 Paul Deats
- 2nd. David Hollenbach
 Gov. John Gilligan

8. The Middle East Conflict

Varying perspectives on the current political and military reality of the Middle East.

Participants:

- 1st: Edward Flannery
 James Rudin
 James Armstrong

Others:

George Telford
Joan Campbell
Bryan Hehir
Bishop John Burt

9. Immigration, Emigration & Asylum

Following a survey of the issues, we will explore our religious warrant for and involvement in problems of asylum, immigration and the right to emigrate.

Participants:

Robert Drinan
Henry Michaelman
Sister Ann Gillen
John McCarthy

10. Women's Issues as a Challenge to the Religious Communities

What is the impact of the changing role of women in society on our religious communities? What are our resources and modes for responding?

Participants:

1st:

Leonard Swidler
Eleanor McLoughlin
Harold Kushner

2nd:

Jean Audrey Powers
Elizabeth Bettenhausen

Peter Conley
Sister Ann Patrick Ware
Inge Gibel
Annette Daum

Others:

Susanna Heschel
Constance Harvey
Bernadette Brouten
Blu Greenberg

11. Discernment Group

An open-ended discussion on the plenary theme and the role of Christian and Jewish communities in the realms of social and political activism.

This opportunity is recommended for those with a generalized interest in the subject whose motivation is to meet and enter into dialogue with fellow participants.

Tuesday, April 26

THEMES AND RESOURCES FOR CHRISTIAN-JEWISH RELATIONS

SEMINARS

Part I 2:00-3:30
Part II 3:45-5:00

These seminars are structured to provide presenters and participants the time for an in-depth exploration and discussion of a single topic.

1. Implications of Liberation Themes for Jewish-Christian Relations

An understanding of liberation theology leading to a discussion of its influence on contemporary religious life and its impact on relationships between Christians and Jews.

Participants

1st: James Cone
Archbishop Hickey
Arnold Jacob Wolf
Peter Gomes

2nd: Ed Braxton
Franklin Sherman
Nancy Fuchs-Kramer

Other: David Wolf Silverman

2. Christian Understandings of the State of Israel

Seminar designed to examine varying perspectives of Christian communities in the United States on the State of Israel.

Participants: 1st. Marvin Wilson
Douglas Steere
Robert Bullock
Thomas Dipko
W. D. Davies
Ed Flannery
Roy Eckhardt

3. Foundations of Jewish and Christian Social Visions

How our respective communities reach their views on major social issues.

Participants:

<u>1st:</u>	Paul Deats	Walter Muelder
	Roland Gittlesohn	Robert Drinan
<u>Others.</u>	Lawrence Boadt	Elizabeth Schussler Fiorenza
	Sam Chiel	Manny Salzman
	Eliz. Bettenhausen	Max Stackhouse
	Norman Faramelli	J. Warren Jacobs

4. Images of Jews and Christians in the Curricula of Seminary, School of Theology and University Based Ministry Programs

During the Fall and Winter of 1982, an informal survey was conducted among the schools associated with the Boston Theological Institute (BTI) as well as Hebrew College and Brandeis University. The task was to view images of other religious communities perpetuated in such institutions.

At this seminar, designed for faculty, administrators and students attending such schools, the results of the questionnaire will be reviewed and discussed.

Conducted by: Daniel Harrington
Krister Stendahl

5. The First Six Centuries

A. The Development of Rabbinic Judaism

B. The Development of Christianity

An examination of our respective traditions as they developed during the early centuries of the Christian era with special emphasis on the interaction between the communities.

<u>1st/2nd:</u>	Nahum Glatzer	<u>Others</u>	Isadore Twersky
	Michael Cook		Roger Berghardt
	Brian Daley		Anthony Saldarini
	Francine Cardman		Robert Ryan
	George Williams		E. P. Sanders
	Lloyd Patterson		Dan Harrington

6. Major Works in Progress

A showcase of current contributions to the field of Christian-Jewish relations by major scholars.

1st: David Hartman
John Pawlikowski
Paul Van Buren

2nd: Eugene Borowitz
Monica Hellwig
John Cobb

Others: Gregory Baum
Tom Driver
Gerhart Olgner
? Halperin

Robert Ryan
Robert McAfee Brown
Isadore Twersky

7. The Origin of Christianity in Its Historical Context

A critical moment in history is examined by scholars, Jewish and Christian.

Presenter: David Neiman

Response Panel: Walter Harrelson
Ted Stelianopoulos

Others: Leonard Kravitz
Michael Cout
Danial Harrington
Stanley Harokis

Tuesday, April 26 6:30 p.m.
Temple Mishkan Tefilah
Newton, Mass.

SUPPER AND PROGRAM

"An Interreligious Happening"

- An evening of ethnic music, dance & humor.

Wednesday, April 26

BRIDGES TO UNDERSTANDING

Seminars and workshops highlighting the experiences - separate and parallel - which provide links between our communities and point to the problems with which we must continually grapple in order to build bridges, person to person, faith to faith.

Workshops will emphasize practical, "how-to" aspects of Bridge Building. The seminars will provide overviews and set the particular subject into the context of Christian-Jewish relations.

Workshops 9 00 - 10:40
11 00 - 12:30

1. Teaching Judaism to Christians

Mary Boys
Judith Banki
Steve Fuchs
Murray Rothman

Dan Syme
Morton Siegel
Dan Margolis
David Katz

2. Teaching Christianity to Jews

Case
Murray Rothman
Sam Chiel

3. Dealing with Anti-Semitism Today

A workshop designed to examine tools and methods which religious leaders can employ to deal with specific expressions of anti-Semitism and to prevent their occurrence.

Leonard Zakim
Diane Kessler
Sol Kolack

4. Christian-Jewish Dialogue Groups - Guidelines and Experiences The Los Angeles Experience as a Case History

Royale Vadikan
Murray Rothman

Richard Lux

5. Interreligious Tours to Israel

Charles Hendricks
Marvin Wilson
Robert Bullock
Inge Gibel
Murray Rothman

6. Images of Jews and Christians in Seminary Curricula

A continuation of a special Seminar for faculty, students and administrators involved in Seminary education.

7. Jewish-Christian Alliance Building in the Eighties

Sherry Brown

8. Stereotyping in the Arts and Media

Seminar designed to identify the subtle and not so subtle use of various media to convey stereotypical images of ethnic and religious groups.

David Brudnoy
Globe Ombudsman
Academic overview -
Sol Kolack

9. The Use of Media to Enable Jewish-Christian Relations

A. Existing opportunities

Westy Egmont
Jim Nash
Jim Pansuolo
Jim Franklin
Sam Fox

B. The Potential of Cable T.V.

Ron Lloyd

Seminars: 9:00 - 10:40

1. Literary Expressions of Jewish, Protestant and Catholic Experience

The insights of classic writers on the social, ethnic and religious dimensions of their communities.

1st Adele Dalsimer
Larry Langer
Lorine Goetz

Others: Harry Kemelman
Tom Driver
J. F. Powers
Amos Wilder
Peter Steinfeld

2. The Voice from the Pulpit

The sermon as a resource for teaching and serving the community, its role in enhancing Christian-Jewish relations.

Participants:	Walter Burghardt	Steve Doyle
	Sidney Greenberg	Sam Chiel
	Canon Brill	Manny Saltzman
	William Sloan Coffin	Peter Gomes
	Charles Stith	

3. The Home and Family as Places of Religious Experience

The sharing of information about various Jewish and Christian programs for family-based religious experience. eg. home celebrations, havurot-support groups.

Participants:	Delores Lecky	Jean Marie Heisberger
	Paul Cowen	Iris Cully
	Judy Strassfield	Mae Rockland

4. Dynamics of Prayer

The meaning of prayer and the act of praying, our experiences as individuals and in community.

Participants:	Lawrence Hoffman
	John Gurrieri
	Lawrence Kushner
	Harold Kushner
	Rev. Felix Talbot

5. Religious Education and the Formation of Values

The role of religious education in fostering values.

Mary Boys	Father Michael Carwell
James Fowler	Pat O'Hare
? Groone	Joshua Elkin
Dan Margolis	
Bennet Solomon	

6. Issues of Family Life

A discussion of the responses of religious institutions and practitioners to the range of realities which impact upon the family today: divorce, single-parent families, partnerships without marriage, mixed marriages, adoption.

Participants:	Father Thomas Lynch
	Father Donald Conroy
	AJC - Family Life Institute

7. Anti-Semitism and Early Christian Sources (2 sessions - 9 00 & 11 00)

A. How do the Gospels, the writings of the Church Fathers and other Christian sources lend themselves to "The Teaching of Contempt", providing a foundation for anti-Jewish attitudes and behavior?

<u>1st:</u>	Michael Cook
	Walter Burghardt, S.J.
	Ted Steylanopoulos
	J. Ramsey Michaels
	J. Warren Jacobs

<u>2nd:</u>	Clark Williamson	Joe Blenkinsip
	John Townsend	Roger Wilken
	Walter Hamelson	Pheme Perkins

- B. An exploration of current efforts to teach and interpret those materials with sensitivity to the image of Jews and Jewish teachings.

Raymond Brown
Mary Boys
Judith Banki

CONFRONTING THE HOLOCAUST -- WHY? HOW?

Plenary Session 2:00-3:15

Presentation Christian Expression of Rationale
for Studying Holocaust

Presentation Facing History and Ourselves -
Model Curricula

Workshops: 3:15-5:00

1. Personal Responses

An open-ended discussion for participants beginning to grapple with the subject.

2. Holocaust Education and Curricula

A more detailed review of current materials and approaches to teaching the Holocaust in secular and religious school settings. This workshop will serve as an extension of the plenary session.

3. Literature

The presentation of an annotated bibliography of materials appropriate for varied age groups and needs will be accompanied by a discussion of this genre of literature.

4. The Theology of the Holocaust

Designed for those who have experience in discussing and/or teaching the Holocaust.

5. The Holocaust Viewed on Film

What visual aids are appropriate? How and when should they be used?

6. The Holocaust as a Factor in Christian-Jewish Relations

How has this critical event impacted Christians and Jews and the relationships between our communities?

7. Holocaust Commemorations

A guide and evolution of public observances of the Holocaust.

Wednesday, April 27 7 00 p.m.

Dinner - Boston Park Plaza Hotel

Program - GROWING UP. . . CATHOLIC, PROTESTANT & JEWISH

"Oral History" Interviews

This will provide a forum for great story tellers to share stories which touch at the heart of their personal religious experience and their relationship with other religious communities.

I. B. Singer
Chaim Potok
Mary Gordon
John Updike
John Shea
Ben Boouks
Elie Wiesel

Moderator: Natalie Jacobson

Thursday, April 28

CLOSING PLENARY

1. Summary Reflections of the 7th Workshop
2. The State of Christian-Jewish Relations
 - National
 - Local
 - New Areas for Consideration
 - Flash Points
3. Commissioning the 8th National Workshop
4. Final Address?

Tuesday, Wednesday, & Thursday - BREAKFAST MEETINGS

- CAUCUS PERIOD
 - Local Christian-Jewish Dialogue Groups
 - NCCJ - Youth Leadership
 - Seminarians & Seminary Leaders
- BREAKFAST - Briefing for Business & Political Leaders
An opportunity to introduce the reality and the substance of Christian-Jewish Dialogue to the broader community of leaders.
- SEMINAR - For Clergy & Lay Professionals
Roles & Expectations

An opportunity for professional "civil servants" in the world of religion to talk shop, comparing notes and responding personally to issues of stress, problems, joys and methods for coping

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8:00 AM		<u>BREAKFAST BLOCK</u> - Caucus Period - Seminar for Clergy & Lay Professionals - Business & Political Leaders - Breakfast Briefing		<u>CAUCUS PERIOD</u>
9:00 AM	PRE WORKSHOP SEMINAR ON AN INTRODUCTION TO CHRISTIAN-JEWISH RELATIONS (SUNDAY & MONDAY AM) PM	<u>PLENARY</u> JEWS & CHRISTIANS IN A CHANGING WORLD Panel Presentations <u>SEMINARS</u> 1 Religious Groups & Political Influence 2 The Religious Communities & Their Concern for Education 3 Religious Community Responses to Racial & Social Tensions Judaism as a Case History 4 Religious Writings for Conservative & Liberal Politics 5 The Fate of the Earth - The Nuclear Arms Race & The Religious Community 6 The Problem of Hunger 7 Human Rights 8 The Middle East Conflict 9 Immigration, Emigration & Asylum 10 Women's Issues as a Challenge to the Religious Communities 11 Dispersement Groups	<u>BRIDGES TO UNDERSTANDING</u> I 9:00-10:40 II 11:00-12:30 <u>WORKSHOPS</u> 1 Teaching Judaism to Christians 2 Teaching Christianity to Jews 3 Dealing with Anti-Semitism Today 4 Christian Jewish Dialogue Groups - Guidelines & Experiences The Los Angeles Experience as a Case History 5 Interreligious Ties to Israel 6 Images of Jews & Christians in Seminary Curricula 7 Jewish-Christian Alliance Building in the Eighties 8 Stereotyping in the Arts and Media 9 The Use of Media to Enable Jewish-Christian Relations A. Ex-study Opportunities (DOUBLE SESSION) B. The Potential of Cable TV <u>SEMINARS</u> 1 Literary Expressions of Jewish Protestant & Catholic Experience 2 The Voice from the Pulpit 3 The Home & Family as Places of Religious Experience 4 Dynamics of Prayer 5 Religious Education & the Formation of Values 6 Issues of Family Life 7 Anti-Semitism & Early Christian Sources (DOUBLE SESSION)	<u>CLOSING PLENARY</u> 1 Summary Reflections of the 7th Workshop 2 The State of Christian-Jewish Relations - National - Local - New Areas for Consideration - Flash Points 3 Commemorating the 8th National Workshop 4 Final Address?
10:30 AM				
12:30	LUNCH	LUNCH	LUNCH	LUNCH
2:00 PM	1:00 REGISTRATION	<u>SEMINARS</u> THEMES & RESOURCES FOR CHRISTIAN-JEWISH RELATIONS <u>PART I</u> 1 Implications of Liberation Theology for Christian-Jewish Relations 2 Christian Understandings of the State of Israel 3 Foundations of Jewish & Christian Social Visions 4 Images of Jews & Christians in Seminary Curricula 5 The First Six Centuries 6 Major Works in Progress 7 The Origins of Christianity in Its Historical Context	<u>PLENARY SESSION</u> 2:00 PM <u>CONFRONTING THE HOLOCAUST - WHY? HOW?</u> <u>PRESENTATION:</u> Christian Expression of Rationale for Studying Holocaust <u>PRESENTATION:</u> Facing History & Ourselves - Model Curricula <u>WORKSHOPS</u> 1 Personal Responses 2 Holocaust Education & Curricula 3 Literature 4 The Theology of the Holocaust 5 The Holocaust Viewed on Film 6 The Holocaust as a Factor in Christian-Jewish Relations 7 Holocaust Commemorations	
2:30 PM	<u>PLENARY</u> THE NEXT GENERATION OF JEWISH-CHRISTIAN RELATIONS SEMINAR DR. KRISTEK STENFANIL SMALL GROUP DISCUSSIONS WITH FACILITATORS	<u>SEMINARS</u> PART II (CONTINUATION OF ABOVE)		
5:00 PM	<u>CAUCUS PERIOD</u> - Christian-Jewish Dialogue Groups - NCCJ - Young Leadership	<u>CAUCUS PERIOD</u>	4:15 PM FREE TIME	
DINNER	DINNER - OPEN	AN INTERRELIGIOUS HAPPENING AT TEMPLE MISHKAN TEFILAH - Light Dinner - An Evening of Ethnic Music, Dance & Humor	DINNER	
EVENING	<u>PLENARY</u> PUBLIC (AT FAJEWIL HALL) RELIGION & PUBLIC LIFE		ENTERTAINMENT GROWING UP CATHOLIC, PROTESTANT & JEWISH * ORAL HISTORY INTERVIEWS	

7th Natl Workshop

NATIONAL CONFERENCE OF CATHOLIC BISHOPS
BISHOPS COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS

1312 MASSACHUSETTS AVENUE NW • WASHINGTON DC 20005 • 202-659-6857

May 4, 1982

Ms Trudy Rogness Jensen
Minnesota Interreligious Committee
122 W. Franklin Ave., Rm. 230
Minneapolis, MN 55404

Dear Ms Jensen

Thank you (and Rabbi Abelson) for your two letters of April 19. I must say that the ALC's commitment of \$10,000 "seed money" is a most impressive beginning!

We will, of course, need specific endorsements from representatives of the Roman Catholic Archdiocese, the local Council of Churches (or representative Protestant and Orthodox bodies), the Board of Rabbis (or equivalent, such as the Jewish Community Council, AJC, ADL, etc.). There is, fortunately, plenty of time, so there is no need for haste at this point.

If you have been in contact with Dr. Lux, you are probably aware of the practical costs involved, which it is the responsibility of the local inviting committee to raise (and disburse). The national planning committee (cf. the 2 page guidelines which you have) combines local and national representatives and has the final say in developing and approving the program itself. Dr. Lux can describe the process from a local point of view. Indeed, you might want to invite him to Minneapolis to address your group as your process goes along.

At some point, when all the relevant local Protestant, Catholic and Jewish bodies are ready to commit themselves, a formal letter should be sent to all the members of the national committee (updated list enclosed), which can then vote officially on the invitation. This is usually done at one of the Workshops, when all are present. Thus, the earliest date for official consideration for the Fall, 1987 Workshop would be April, 1983, though Spring 1984 (St. Louis) would at this stage also seem to be timely.

How did your interfaith seminar on "Two Covenant Theology" with Dr. Dittmanson go? If his paper is available, I would appreciate a copy. Congratulations on all your good work. Looking forward to working with you as the process goes along, I remain

Yours in Shalom,

Eugene J. Fisher

EJF:lm

Enc. Members of National Workshop Planning Committee ✓
cc

National Sponsors

National Conference of
Catholic Bishops
Secretariat for Catholic Jewish
Relations
National Council of Churches
Office of Christian Jewish Relations
Synagogue Council of America
Committee on Interreligious
Affairs

In Cooperation With

American Jewish Committee
Anti Defamation League of
B'nai B'rith
Lutheran Council in The U S A
Division of Theological Studies
National Conference of
Christians and Jews
Southern Baptist Convention
Home Mission Board
Union of American Hebrew
Congregations

Local Sponsors*

American Baptist Churches
of Massachusetts
Anti Defamation League of
B'nai B'rith
New England Region
American Jewish Committee
New England Region
American Jewish Congress
New England Region
Association of Evangelical
Lutheran Church
Boston College
Central Conference of American
Rabbis
Northeast Region
Episcopal Diocese of
Massachusetts
Harvard Divinity School
Jewish Community Council
of Metropolitan Boston
Leadership Conference of
Women Religious
Lutheran Council in the United
States of America
Massachusetts Bible Society
Massachusetts Board of Rabbis
Massachusetts Conference of the
United Church of Christ
Massachusetts Council
of Churches
National Conference of
Christians and Jews
New England Region
Worcester County Chapter
Rabbinical Assembly
New England Region
New England Region Rabbinical
Assembly
New England Yearly Meeting
of Friends
Paulist Center
Roman Catholic Archdiocese
of Boston
St. John's Seminary
Union of American Hebrew
Congregations
Northeast Council
Unitarian Universalist
Association of Massachusetts
United Methodist Church
Southern New England Conference
United Presbyterian Church
Synod of the Northeast
*as of May 1982

7th National Workshop on Christian-Jewish Relations

BOSTON PARK PLAZA HOTEL

Boston, Massachusetts

April 25-28, 1983

November 5, 1982

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

Dear Marc:

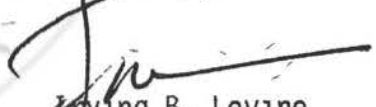
We are writing to firm up your specific role at the Workshop. We would like you to be a speaker at a plenary session of the 7th National Workshop on Christian-Jewish Relations on Wednesday, April 27, 1983, 9 00 a.m.

The plenary is tentatively titled "The Impact of the Conflicts in Lebanon on Christian-Jewish Relations." Conscious of the very strong responses to the war, the variety of public statements by religious leaders and the unprecedented response of Jewish leaders, particularly to the massacre, we feel that adding this session to the Workshop is very necessary. The themes which we would like you to address are described in the program enclosed

We ask that you speak for about fifteen minutes, sharing the platform with national representatives of each major religious group.

We are looking forward eagerly to your participation in the plenary and hope that your schedule will allow you to stay at the Workshop for its entirety.

Sincerely,


Irving B. Levine
Chairman, 7th National Workshop
on Christian-Jewish Relations

IBL/jmg
enc.

Administrative Office
72 Franklin Street, Suite 403
Boston, Massachusetts 02110
Telephone (617) 426-7415

8. Anti-Semitism and Early Christian Sources

How do the Gospels, the writings of the Church Fathers and other Christian sources lend themselves to "The Teaching of Contempt", providing a foundation for anti-Jewish attitudes and behavior? How can these sources be presented to Christians without fostering negative responses

Tuesday, April 26

SUPPER AND PROGRAM

6 30 p m
Temple Mishkan Tefilah
Newton, Mass.

Music, dance and humor from our respective communities.

Wednesday, April 27

Plenary Session IV

9 00 a.m.

THE IMPACT OF THE CONFLICTS IN LEBANON ON CHRISTIAN-JEWISH RELATIONS

Responses and counter-responses to the War in Lebanon strained the relationships between Jews and Christians in the United States. What new realities shape our common agenda? What strengths were realized in the process? Where do we go from here and how?

BRIDGES TO UNDERSTANDING

10 45 a.m.

Seminars and workshops offering historical perspectives on the parallel experiences - which provide links between our communities and point to the problems with which we must continually grapple as neighbors and friends.

Workshops will emphasize practical, "how-to" aspects of Bridge Building. The seminars will provide overviews and set the particular subject into the context of Christian-Jewish relations.

1. Open Discussion of Plenary Theme

The speakers will be available to continue the discussion of the shaping of the Christian-Jewish Dialogue in the post Lebanon War period.

2. For Christian Educators: Perceptions of Jews and the Jewish People

How are Jews and Jewish people presented in Christian religious schools and in church liturgy? What are the resources for using these forums as a means of building positive perceptions?

3. For Jewish Educators: Perceptions of Christians and Christianity

How are Christians and Christianity presented in Jewish religious schools and in the synagogue liturgy? What are the resources for using these forums as a means of building positive perceptions?

4. Dealing with Anti-Semitism Today

A workshop designed to examine tools and methods which religious leaders can employ to deal with specific expressions of anti-Semitism and to prevent their occurrence.



5. Christian-Jewish Relations: Progress and Programs

A "Showcase" of successful dialogue groups, the process by which they function and their accomplishments.

Among others, the Los Angeles experience will be presented.

The workshop will offer practical suggestions for creating and building dialogue groups.

6. A Visit to Israel as a Bridge to Understanding

What should Christians do and see in Israel? Is there a difference between a "Holy Land" or a "Bible" tour and a tour of modern Israel? What are the dynamics of an interreligious tour? How can visits serve to further relationships between our communities?

7. Images of Jews and Christians in University and Seminary Programs

A continuation of a special Seminar for faculty, students and administrators involved in Seminar education.

8. Christian-Jewish Alliance Building in the Eighties

An opportunity for Christians and Jews to contemplate their separate identities and then reach out to one another in dialogue. This workshop is for people willing to probe feelings and sensitive issues.

9. Stereotyping in the Arts and Media

Seminar designed to identify the subtle and not so subtle use of various media to convey stereotypical images of ethnic and religious groups.

10. The Use of Media to Facilitate Christian-Jewish Relations

"How do the broadcast and print media make decisions about news involving the Christian and Jewish communities? What are some of the 'Behind-the-Scene' decisions and sensitivities concerning such judgments? How do media perform in this area? What improvements and directions are possible?"

11. The Potential of Cable Television in Dialogue

12. Literary Expressions of Jewish, Protestant, Orthodox and Catholic Experiences

The insights of classic writers on the social, ethnic and religious dimensions of their communities.

13. The Sermon as a Resource for Enhancing Christian-Jewish Relations (for clergy)

How do our respective traditions help us to learn about others?

14. The Home and Family as Places of Religious Experience

The sharing of information about various Jewish and Christian programs for family-based religious experience. eg. home celebrations, havurot-support groups.

15. The Dynamics of Prayer

The meaning of prayer and the act of praying, our experiences as individuals and in community.

16. Religious Education and the Formation of Values

The role of religious education in fostering values.

17. Issues of Family Life

A discussion of the responses of religious institutions and practitioners to the range of realities which impact upon the family today: divorce, single-parent families, partnerships without marriage, mixed marriages, adoption.

CONFRONTING THE HOLOCAUST -- WHY? HOW?

Plenary Session: 2 00 - 3 15 p.m.

Presentation: A Christian's Rationale for Studying the Holocaust

Presentation Facing History and Ourselves -- Creating a Holocaust Curricula - Issues and Directions

Workshops: 3:15 - 5 00 p.m.

1. Personal Responses

An open-ended discussion for participants beginning to grapple with the subject.

2. Holocaust Education and Curricula

A review and evaluation of current materials and approaches to teaching the Holocaust in secular and religious school settings.

3. Literary Expressions of the Holocaust

A discussion of the literature which conveys an understanding of the experiences of victims and survivors. The presentation of an annotated bibliography of materials appropriate for varied age groups and needs will be accompanied by a discussion of this genre of literature.

4. The Impact of the Holocaust on Our Religious Thinking

Designed for those who have experience in discussing and/or teaching the Holocaust

ADVANCE ANNOUNCEMENT

7th National Workshop on
Christian-Jewish Relations

The Next Generation of Christian- Jewish Relations

April 25-28, 1983
Boston Park Plaza Hotel
Boston, Massachusetts

National Sponsoring and Cooperating Agencies

National Conference of
Catholic Bishops
Secretariat for Catholic
Jewish Relations

National Council of
Churches
Office of Christian Jewish
Relations

Synagogue Council of
America
Committee on
Interreligious Affairs

American Jewish
Committee

Anti-Defamation League
of B'nai B'rith

National Conference of
Christians and Jews

Southern Baptist
Convention
Home Mission Board

Lutheran Council in the
U S A
Division of Theological
Studies

Union of American
Hebrew Congregations

7th National Workshop on
Christian-Jewish Relations
72 Franklin Street, Suite 403
Boston, Massachusetts 02110



The Workshop on Christian-Jewish Relations is a national gathering of clergy, laypersons, educators, students, ecumenical officers and community relations professionals interested in advancing interreligious understanding and cooperation.

From a modest beginning in 1973 in Dayton, Ohio, the Workshop has grown to a conclave of over 600 participants in Milwaukee, Wisconsin in October, 1981. It serves as a forum for rehearsing the issues, spotting the problems and marking the progress of Christian-Jewish relations.



'The Next Generation of Christian-Jewish Relations

Major Themes to be Examined

Jews and Christians in a Changing World

What are the imperatives of our religious traditions for responding to political, cultural, economic and religious changes in the last decades of the 20th century?

Resources for Christian-Jewish Relations

The themes, the sources, and the historical realities which mold contemporary relationships between Christians and Jews

Bridges to Understanding

Experiences which provide links between our communities and point to the problems with which we must deal as neighbors and friends

Confronting the Holocaust

Toward a rationale and a methodology for grappling with the Holocaust and its implications for humankind and relationships between Christians and Jews

Seminars

The Religious Communities and Their Concern for Education

The Fate of the Earth The Nuclear Arms Race and the Religious Community

Religious Warrants for Conservative and Liberal Politics

The Middle East Conflict

Women's Issues as a Challenge to the Religious Communities

Implications of Liberation Theme for Christian-Jewish Relations

Christian Understandings of the State of Israel

Images of Jews and Christians in University and Seminary Programs

Anti-Semitism and Early Christian Sources

The Jewish Community in the Early Centuries

The Christian Community in the Early Centuries

A Jewish View of Social and Political Forces in First Century Palestine

Issues of Family Life

The Home and Family as Places of Religious Experience

Workshops

For Christian Educators
Perceptions of Jews and the Jewish People

For Jewish Educators
Perceptions of Christians

Christian-Jewish Relations
Progress and Programs

Holocaust as a Factor in
Christian-Jewish Relations

Religious Education and the
Formation of Values

The Use of Media to
Facilitate Christian-Jewish Relations

Christian-Jewish Alliance Building
in the Eighties

Pre-Conference Seminar

(Sunday 4/24-Monday 4/25)

An Introduction to Christian-Jewish Relations

This pre-conference seminar is designed for professionals and lay people newly involved in interreligious activity. Participation is likely to enhance involvement in the Workshop itself and to provide valuable background for work in the area of Christian-Jewish relations

Material will include a review of

- The recent history of Christian-Jewish relations
- Bridges — issues which span communities
- Flashpoints — issues which divide
- Anti-Semitism as a factor in Christian-Jewish relations

Levine,
7th Workshop

November 8, 1982

Mr. Irving B. Levine
Chairman, 7th National Workshop
on Christian-Jewish Relations
72 Franklin Street, Suite 403
Boston, Massachusetts 02110

Dear Irving,

Thank you for your warm and thoughtful letter of November 5th.

I am happy to accept your kind invitation to address the plenary session of the 7th National Workshop on Christian-Jewish Relations on Wednesday, April 27, 1983, 9:00 a.m.

As we get closer to the Workshop I would like to speak with you and Herman Blumberg about my approach to the theme "The Impact of the Conflicts in Lebanon on Christian-Jewish Relations."

With warmest personal good wishes, I am,

Cordially yours,

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs

MHT:RPR

cc: Donald Feldstein
Robert Jacobs
Herman Blumberg
Mort Yarmon

HOUSES OF WORSHIP IN THE ENVIRONS OF THE PARK PLAZA HOTEL

ROMAN CATHOLIC

1. St. James, 125 Harrison Ave. 542-8498
 Weekday Masses 7.30 am, 12 20 pm
 Saturday 4:00 pm, 5 00 pm
 Sunday 7, 8, 9, 10, 11 am, 12, 1, 5 pm
2. St. Cecilia, 30 St. Cecelia St. 536-4548
 Weekday Masses 7:00, 7 30, 8.00 am, 12, 10 pm
 Saturday 5:00 pm
 Sunday 7, 8, 9, 10, 11 am, 12:00, 4 15 pm
3. St. Anthony's Shrine, 100 Arch Street 542-6440
 Weekday 6:30, 7 00, 7 30, 8 00, 8 30, 9 00, 10.00, 11 00, 11.45 am
 12:15, 12.45, 4 15, 5.10, 5 45 pm
 Sunday Between 7 and 12:30, every half hour
 Between 4 and 6 30 pm, every half hour
4. Paulist Center, Park Street 742-4460
 Weekday Masses 7 55, 12 05, 5:10 pm
 Saturday 6 00 pm
 Sunday 10 00 am, 12 00, 5 00, 7:00 pm
5. St. Francis, Prudential Chapel (in the Prudential) 437-7117
 Weekday Masses 8.00 am, 12 05, 12 35, 4.15, 4 45 pm
 Saturday 9 00 am, 12 00, 4 00, 4:30, 5 00, 6:00 pm
 Sunday 9 00, 10 00, 11 00 am, 12 00, 4 00, 5 00, 6:00 pm
6. St. Ann's, 70 St Stephen's St. 266-2635
 Daily Masses Monday, Wednesday, Friday: 5 00 pm
 Tuesday, Thursday, Saturday. 8.00 am
 5 00 pm
 Saturday 5 00 pm
 Sunday 10.00, 11:30 am, 6 00 pm
7. St. Clement's Shrine, 1105 Boylston St. 266-5999
 Daily Masses 6 45 am, 12 10, 4 00 pm (Adoration 7:00 am and pm)
 Saturday 11 00 am
 Sunday 11.00 am

JEWISH

Reform

1. Temple Israel, Longwood Ave. and Plymouth, Boston 566-3960
 Friday 8.30 pm
 Saturday 10 30 am (Contact Rabbi Katz for weekday prayer)
2. Temple Ohavei Shalom, 1187 Beacon St., Brookline 277-6610
 Weekday 8:00 am, 6:00 pm
 Friday 8 15 pm
 Saturday 10 15 am
3. Temple Sinai, 50 Sewall Ave., Brookline 277-5888
 Friday 8 15 pm
 Saturday 10 45 am

Conservative

4. Congregation Kehillath Israel, 384 Harvard St., Brookline 277-9155
 Weekdays 7 00, 8:00 am, Sundown
5. Temple Shalom of Milton, 180 Blue Hill Ave., Milton 698-3394
 Weekdays 6:45, 7:30 am
 Fridays 8.00 pm
 Saturday: 9 30 am, 5:00 pm
 Sunday 8 30 am

6 Young Israel of Brookline, 62 Green St., Brookline 734-0276
 Weekday 6:20, 7 15 am, Sundown

PROTESTANT HOUSES OF WORSHIP

EPISCOPAL

Trinity Church, Copley Square 536-0944

Weekday 12 10 pm - Prayer, 5 30 pm
 Wednesday 12.10 pm - Communion
 Sunday 8 00 am - Communion, 11.00 am - Morning Prayer and Sermon,
 6:00 pm - Communion

Christ Church (Old North), Freedom Trail 523-6676

Wednesday 9 00, Eucharist
 Sunday 9 30 am - Eucharist, 11.00 am - Eucharist or Morning Prayer,
 4 00 pm - Evening Prayer

St. Paul's Cathedral, Tremont St. 742-4720

Daily 8 00 am - Eucharist, 12.10 pm Prayers, Concert, Healings or Eucharist
 Sunday 9.30 am - Eucharist, 11:00 am - Eucharist or Morning Prayer

Church of the Advent, 30 Brimmer 523-2377

Daily 7 30 - Mass, 5:45 pm - Evening Prayer, 6 00 pm - Mass
 Friday 12 30 pm - Mass
 Sunday 9:30 am - Mass, 11.00 - Solemn Mass

CONGREGATIONAL

Park Street, 1 Park St., Boston 523-3383

Sunday 10:30 am, 6 00 pm

Old South Congregational Church, 645 Boylston St. 536-1970

Sunday 11.00 am

BAPTIST

First Baptist, 110 Commonwealth Ave. 267-3148

Sunday 11 00 am

Tremont Temple, 78 Tremont St. 523-7320

Wednesday 12.10 - Devotional, 7 15 pm
 Sunday 11:00 am, 5.30 pm

CHRIST SCIENTIST

First Mother Church of Christ Scientist, Huntington and Mass Ave. 262-2300

Wednesday 7 30 pm
 Sunday 10.45 am, 7:30 pm

UNITARIAN

King's Chapel, 58 Tremont St. 523-1249

Wednesday 12:15 pm
 Sunday 11.00 am

Arlington St. Unitarian, 355 Boylston 536-7050

Sunday 11.00 am

Seventh Annual Workshop for Christians and Jews
Boston - April 24-28, 1983
Spouse Program

The Seventh Annual Workshop for Christians and Jews will have its Spouse Program headquarters at Park Plaza Hotel Hospitality Room

SPOUSE - WELCOMING TEA

Monday, April 25

3 30 pm - Hospitality Room

Drop in for tea and conversation and meet other guests.

HISTORIC BOSTON AND ITS FREEDOM TRAIL

Tuesday, April 26

9 15 am, 3 1/2 hours

Today, we will enjoy a half day sightseeing tour of the area, orienting us to sites such as Trinity Church, Symphony Hall, "The North End", Paul Revere House, Quincy Market, the State House, the Public Gardens, the U.S.S. Constitution (photo stop) and much more. Further, we will visit the Boston Tea Party Ship and the Old North Church.

\$13.00/person, minimum of 30 participants (includes roundtrip motorcoach transportation, professional escort and all admissions).

THE BATTLE ROAD "The Shot Heard 'Round The World"

Wednesday, April 27

9 15 am, 4 hours

This historical expedition follows the approximate route that Paul Revere and William Dawes rode to "spread the alarm through every Middlesex village and farm that the British are coming!" Soon we will arrive to the historic communities of Lexington and Concord, "If they mean to have war, let it begin here." It was here at Battle Green that the "shot heard 'round the world" marked the beginning of the American Revolution more than 200 years ago, and it is here that remnants of this valued past remain. Further, we will stop to visit the Old North Bridge, as well as drive along Author's Row, passing the homes of Ralph Waldo Emerson, Louisa May Alcott and Nathaniel Hawthorne. As a special feature of the tour, we will visit the Museum of Our National Heritage featuring changing exhibits on America's growth and development from its founding to present day

\$12 00/person, minimum of 30 participants (includes roundtrip motorcoach transportation, professional escort and all admissions)

WALKING TOUR OF BEACON HILL

Thursday, April 28

9 30 am, 1 1/2 hour

Beacon Hill with its inviting spaces and elegant townhouses remains one of Boston's most beloved neighborhoods. From the golden dome of the Bulfinch State House to the cobbles of Acorn Street, The Hill offers extraordinary examples of early nineteenth century American architecture.

\$3.50/person

Participants in all tours will meet in the Hospitality Room at the appointed hours. Please register for tours before April 15, as space is limited.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Registration for following events

Tuesday, April 25 (\$13.00) Tour I _____

Wednesday, April 26 (\$12.00) Tour II _____

Thursday, April 27 (\$3.50) Tour III _____

Make checks payable to Seventh Annual Workshop Christians and Jews

Send reservations to Mrs. Margaret Spingler
189 Jason Street
Arlington, MA 02174



RESTAURANTS IN CLOSE PROXIMITY TO THE
PARK PLAZA--(i.e., within a few blocks)

I--Inexpensive M--Moderate E--Expensive

BOYLSTON ST: from Arlington West to Massachusetts

<u>Name</u>	<u>Type and Comments</u>	<u>Breakfast</u>	<u>Lunch</u>	<u>Dinner</u>
McDonald's Charles & Boylston Sts.	Fast food	I	I	I
The Seventh Inn 272 Newbury St.	Vegetarian		M	M
Great Gatsby Boylston & Arlington Sts.	Variety (full meal & snack)		M-E	M
Brigham's Boylston & Arlington Sts.	Ice cream, fast food	I	I	I
Malben's Boylston & Arlington Sts.	Take-out sandwiches, salads		I-M	not open
Espallier Boylston & Berkeley Sts.	French		E	E
Pondicherry 429 Boylston St.	Indian (Vegetarian and non-)		M-E	M-E
Ciro & Sal's 500 Boylston St.	Italian		M-E	M-E
Burger King 10 St. James Ave.	Fast food	I	I	I

OTHER LOCATIONS

Park Plaza -Legal Seafood 50 Park Plaza	Seafood		M-E	M-E
Howard Johnson's -The 57 196 Stuart St.	Continental		M-E	E
Benihana 201 Stuart St.	Japanese		I	M-E
Fason's 131 Clarendon St.	Continental		M-E	M-E
Copley Plaza Copley Square, Boston	Haute cuisine Nouveau cuisine Tea room		E	E

PROGRAM EVALUATION

Seventh National Workshop on Christian-Jewish Relations

1. Choose one plenary and two seminars which had the most impact on you and specify what you learned or what information will be helpful to you. List in order of impact.

Plenary _____

Seminar (# & Title) _____

Seminar (# & Title) _____

2. This workshop was designed to challenge your attitudes and opinions on the issues covered. Has it done so? Be specific

3. How did you learn of this Workshop?

Brochure ___ Radio or TV ___ Newspaper ___ Word of mouth ___ Sent as representative ___

4. How could this Workshop have been improved?

5. Boston Area Residents

If you are not already involved in dialogue or Jewish/Christian Relations from this experience would you be interested in being so involved? Yes___ No___

If your answer is yes, please give your name and address. You will be contacted by the appropriate person or group.

Please use the reverse side for further comments and suggestions

. . . . Connections -

Our program is scheduled tightly -- intentionally so. We have endeavored to fill these days with a great deal of activity, respecting your time and resources by providing a full and varied fare of seminars and plenary sessions. Your cooperation, by arriving on time (we will follow our schedule obsessively) - will help insure the most efficient and effective use of our time together.

1. Our days begin together on Tuesday, Wednesday, and Thursday with a Continental Breakfast served in the Plaza Ballroom from 7:45 - 8:45 a.m. for all full registrants.
2. Since there are no scheduled breaks except for lunch, there will be coffee, tea and cold soda available during all plenary sessions in the Imperial Ballroom. Please help yourself during these times since refreshments will not be available when the session breaks.
3. An Information Desk and a Hospitality Room, both located on the Mezzanine will be staffed from 8 a.m. - 6 p.m. to help in whatever way we can to make your participation in the workshop and your stay in Boston as pleasant and productive as possible. Please feel free to use the Hospitality Room to get information on Boston, where to eat and what to see, as well as to meet and make friends.
4. A Message Centre/Bulletin Board will be located in the Registration Area. Please check the board occasionally.
5. Please sign up at the " Meal Reservations " desk for Lunch and Learn -- space is limited. Dinner tickets may be purchased here, if still available.
6. We are unable to refund on any meal reservations. If you find that you are unable to attend a dinner function, please consider turning in your tickets at the " Meals Reservation " desk so that someone else can use them. Thank you.
7. Tapes of the workshop (seminars and plenaries) will be sold to participants. Order forms are available in the Registration Area.
8. Transportation
 - Monday - Bus shuttle from Park Plaza to Faneuil Hall - leaves from the hotel Lobby every 15 minutes between 6:15 and 7:15 p.m. You might want to go earlier - see the walking map (pink sheets in you workshop packet).
 - Tuesday - Buses to Mishkan Tefilah -board at 5:45 p.m. from the lobby. While you wait - music will be provided by the New England Conservatory of Music from 5-6 in the Terrace Room of the Hotel Lobby. A fruit punch will be available.
 - Airways Transport - If you used this service from Logan on your arrival, present your receipt to the hotel cashier at check - out for reimbursement.
 - Overnight Parking - For Hotel guests only - present your parking ticket to the hotel cashier for validation.
9. Mishkan Tefilah - This evening of dining, music and humor promises to be one of the highlights of the workshop. Please make every effort to attend. You will regret having missed it. With a schedule that is packed with learning and thinking opportunities, we need those more social settings to get to know one another.

WELCOME to the 7th National Workshop on Christian-Jewish Relations and
WELCOME to Boston.

The Workshop schedule calls us to historic Faneuil Hall on Monday evening at 8 p.m. We have arranged for a bus shuttle to leave the Park Plaza Hotel every 15 minutes between 6:15 and 7:15. Buses will return to the hotel at approximately 10 p.m. Please meet in the lobby for directions to board buses.

If you are visiting Boston for the first time or are commuting for the day, you might enjoy a scenic walk to the Market place when the afternoon sessions end at around 5 o'clock. It takes about 15 minutes, will give you a chance to catch the local color of Boston, do some shopping or get a bite to eat before the 8 o'clock session at Faneuil Hall which is in the Market Place.

The Market is alive with designer shops and novelty stores and is an outlet for the cottage industry where you will see quilts, pottery and other handmade items, many sold by their artisans from wooden push carts. Intermingled among the shops are tantalizing aromas that beckon you to buy Greek salads, fish and seafood chowders, various ethnic specialties, deli subs, fried dough, hot pretzels, frozen ices and baked goods.

The Market Place dates back to 1826 at which time Boston Harbor came right up to its back doors and the clipper ships docked to load and unload their wares. The North and South Markets were opened in 1877 and 1878. Faneuil Hall had been built in 1742 and was called the "Cradle of Liberty" by John Adams. This area has served as a meeting and market place to Boston ever since. The area was refurbished in the 1970's. With its cobblestones, clowns, mimes, musicians and special events you will find it a unique and quaint attraction. It has a charm all its own not only to visitors but to those of us who live here.

Attached is a map giving directions from the Park Plaza to the Market area. For your convenience, we have noted a few restaurants along the way as well as some points of interest. For an explanation of these sites please refer to the Boston Map and Freedom Trail Guide which was included in your mini packet or available in the Hospitality Room (the Fairfield) in the Mezzanine of the hotel. We have not listed places to eat within the Market. There are numerous fast food places and vendors as well as some fine restaurants where you can sit and enjoy a more leisurely repast.

En route at some of the historic sites you may see sidewalk artists working on pieces that depict the historical events that occurred there. This sidewalk art celebration began this month and will continue through Labor Day. You might notice the Swan Boats in the water at the Public Gardens; for many adults these hold fond memories of childhood trips to Boston. The gold domed State House is up the hill as you leave the Boston Common area and head down Tremont Street.

Cab fare from the Plaza to Faneuil Hall/Quincy Market Place is around \$3.50 - less if you have a few people going the same way.

LEGEND

15 MINUTE WALKING MAP FROM PARK PLAZA TO FANEUIL HALL

1. Park Plaza
2. Swan boats & art walk
3. State House
4. Park Street Church
5. Granary Burial Grounds
6. Kings Chapel & burial grounds
7. First Public School
8. Copper Tea kettle
9. Faneuil Hall

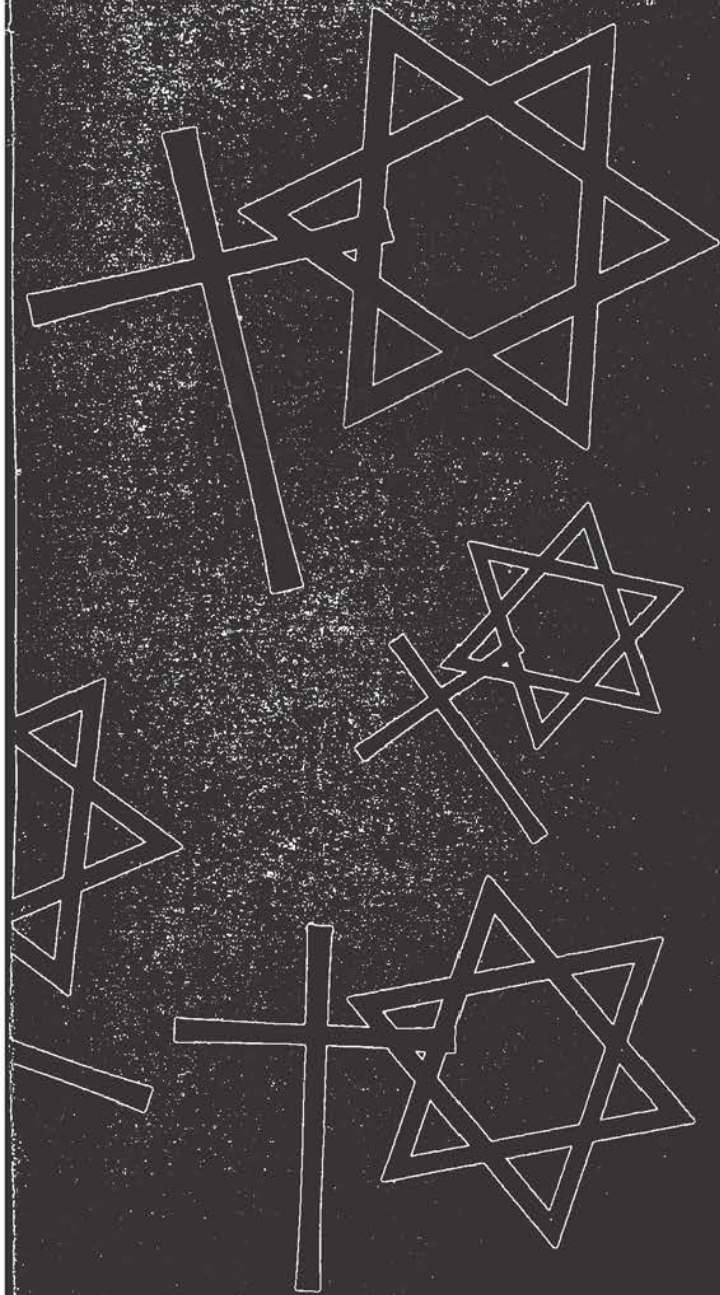
Restaurants along the way

- | | | |
|---|--------------------|---|
| A | Beef & Ale House | - 274 Tremont St. |
| B | Loch Ober Cafe | - Winter Place, off Winter Street |
| C | Marliave | - 10 Bosworth Street |
| D | Dini s | - 94 Tremont Street |
| E | Union Oyster House | - Union Street (Parallel to New Congress St.) |
| F | The Black Rose | - 160 State Street |



JEWISH CHRISTIAN DIALOGUE

Bridge in Hope



**Jewish-Christian Dialogue
Bridge in Hope**

This statement on interreligious dialogue, drafted during 1971 and 1972 by the Commission on Ecumenical Affairs, was adopted by the United Methodist Church General Conference in April 1972. It is included in the official Book of Resolutions and is available for distribution within The United Methodist Church, the Jewish faith communities and other interested persons.

A companion statement, *On The Ecumenical Road*, was adopted as a bench mark of ecumenical commitment at the Uniting Conference of The United Methodist Church in 1968.

Correspondence is welcomed. Resources for implementation of these guidelines are available through the Division on Ecumenical and Interreligious Concerns of the Board of Global Ministries, 475 Riverside Drive, New York, N Y 10027.

Copies of this resolution may be ordered from

Board of Global Ministries
Service Center
7820 Reading Road
Cincinnati, O 45237

Division on Ecumenical and
Interreligious Concerns
Board of Global Ministries,
13th floor
475 Riverside Drive
New York, N Y 10027

Board of Church and Society
Resource Center
100 Maryland Avenue, N E
Washington, D C 20002

Common Roots

The United Methodist Church understands itself to be a part of the People of God and specifically a part of the whole Christian church, the Body of Christ. It also gives thanks for its roots in historic Judaism. It rejoices in the reciprocal

patrimony of the Old and New Testaments

The heritage and hopes of a religious Israel in the context of which Jesus labored have continued to live in the Jewish faith and people. Christian awareness of indebtedness, however, to that history and its relationship to God is not as clear as it ought to be. Not only is the God we worship the same and many of our ethical concerns held in common, but there are also numerous traditions in Israel's history whose impact upon and potential for the Christian church were lost or are still undiscovered. Moreover, to be faithful to Jesus the Jew, the contemporary relationship of United Methodist Christians and those who worship as Jews should not be neglected.

Appreciation for common roots should not blind us to the fundamental and inherently mutual theological problems to be faced. The relationship between the covenant of God with Israel and the covenant made in Jesus Christ and the understandings by Jew and Christian of each of these covenants merits exploration anew. Openness to the blessing of God on all covenanted people may lead to useful penetration of the intricacies of the interfaith discussions, if not to ultimate solutions. Serious new conversations need not and should not require either Jews or Christians to sacrifice their convictions. There is rich opportunity for potential growth in mutual understanding.

Service for Humanity

At this moment in history, the potential of our common heritage is particularly important for the advancement of causes decisive for the survival of all mankind. While it is true that the concept of human brotherhood and solidarity is not represented by Jews or Christians alone, this concept has been central for both from their beginnings. The sacredness of persons as God's creation is expressed clearly in both the Old and New Testaments. The biblical view of each human being as an intrinsic member of the community of persons forbids any suppression of groups through society at large.

and any manipulation of individuals as well. Nevertheless, Jews in particular have been victims of systematic oppression and injustice more recurrently and more barbarously than have Christians. Therefore, in order to continue Jewish and Christian efforts for the common cause of mankind, it is not enough for contemporary Christians to be aware of our common origins. Christians must also become aware of that history in which they have deeply alienated the Jews. They are obligated to examine their own implicit and explicit responsibility for the discrimination against and the organized extermination of Jews, as in the recent past. The persecution by Christians of Jews throughout centuries calls for clear repentance and resolve to repudiate past injustice and to seek its elimination in the present. In the provision of guidelines for action and in specific processes of reconciling action for all men there is an opportunity now to join hands with Jews in common cause for a human community.

For Jew and Christian alike, God is active in history. The political and social orders are not free from his judgment. Dialogue which does not blink at differences of assumptions and interpretations of Scripture and faith, but which accentuates the fundamental agreements for the sake of service to society, can be, in the Providence of God, a timely and fruitful interreligious adventure.

Exploring Together

In many areas of spiritual and intellectual concern the past relationship of Jews and Christians has been vitiated by inadequate communication. We have talked past one another instead of with each other. In new conversations there is an important opportunity to move past the polemical use of Scripture and to explore how and why past conditioning keeps us apart while we have much in common. In such dialogues, an aim of religious or political conversion, or of proselytizing, cannot be condoned.

To commend the love of God in Jesus Christ through saving word and serving work is an ingredient of dialogue for Christians, but anti-Semitism (against

Jew or Arab) represents a denial of the love we proclaim and compromises our service of justice. Fruitful discussions should proceed with the clear acknowledgment that there is no valid biblical or theological basis for anti-Semitism. Prejudice and discrimination on racial grounds are not valid expressions of Christian faith. Why people still violate their unity given in God, and in his creation and redemption, should be examined in company with our Jewish brothers and sisters.

Responsibility in Problem Areas

Dialogues presently are complicated by problems of scriptural interpretation, conditioned attitudes, and turbulent political struggles such as the search for Jewish and Arab security and dignity in the Middle East. Facing these difficulties together may lead to creative results. In this process we are obligated to respect the right of the Jews, as of all religious groups, to interpret their own Scriptures with regard to their peoplehood and destiny. When rival political positions each claim scriptural warrant, however, the issues no longer are related simply to religious freedom for one or another but to the political issue of how resources may be distributed justly. In Jewish-Christian dialogues is placed a responsibility for being concerned for the implications in the Middle East for peace and justice for all persons.

The Christian obligation to those who survived the Nazi holocaust, the understanding of the relationship of land and peoplehood, and the conviction that God loves all persons, suggest that a new dimension in dialogue with Jews is needed. A new perspective for Christians is a prerequisite for the reduction of mutual ignorance and distrust.

Guidelines for Conversations

The principles which have been outlined above implicitly or explicitly suggest some practical guidelines which can instruct conversations in local communities and at other points of interaction. An incomplete list of the more important considerations is attempted here.

1 Wherever possible, conversations with members of Jewish communities should be initiated and maintained through an existing or an ad hoc ecumenical framework. The ecumenical body could begin by accepting the principles in this United Methodist statement as a foundation for the dialogue, or by drafting its own.

2 In the absence of cooperative Christian efforts to explore mutual understanding, tensions, and difficulties, United Methodist initiative (or response to Jewish initiative) is to be encouraged.

3 Christian participants should make clear that they do not justify past injustice done by Christians to Jews, that there is no tenable biblical or theological base for anti-Semitism, and that they themselves wish to be free of it.

4 Joint planning of conversations should emphasize the broad purposes of dialogues and lessen suspicion that conversion is a deliberate intention.

5 Honest differences should be expected and probed seriously, even as areas of agreement and mutual support are discovered.

6 A series of meetings with some guarantee of continuity of participants is necessary for fruitful conversation. False hopes and superficial optimism resulting from a single session together can lead to despair and further alienation.

7 The joint study of that part of our tradition which both groups have in common, the Jewish Bible or the Christian Old Testament, can be of paramount importance. It is here that the foundations of Jewish and Christian existence coincide. A joint study has potential for new insight into our mutual relationship and our togetherness.

8 Conversations which begin with exploration of scriptural and traditional heritages may move to political, sociological, and economic investigations and

might well result in common action in the causes of human rights

9 The dialogues should not overlook the rich opportunities afforded in visitation of synagogues and churches and in common prayer and other interreligious services

Declaration of Intent

No one can foresee with absolute clarity the shape of the future. Openness to dialogue with other major religions of the world is not excluded for the future, but a bond of understanding and peace between Jew and Christian surely is one key ingredient of a viable community of persons. In both theological and practical issues of the moment there are offered challenges and opportunities for growth.

A reduction of Jewish or Christian beliefs to a tepid lowest common denominator of hardly distinguishable culture religions is not sought in this process. A new confrontation of our common roots, of our common potential for service to humanity, with the benefits from mutual explorations and with the knotty contemporary problems of world peace, commends itself to us. Thus, it is the desire of The United Methodist Church honestly and persistently to participate in conversations with Jews. Our intent includes commitment to their intrinsic worth and import for society. It includes as well the Christian hope that the "oneness given in Jesus Christ" may become an example of hope for the oneness of humanity. Within this framework and in acknowledgement of the common Fatherhood of God, on all occasions for this new interreligious adventure The United Methodist Church seeks to be responsive

Prepared by the Division of
Education and Cultivation,
Board of Global Ministries,
The United Methodist Church



BOROWITZ'S SPEECH

Rupp -- more and more of us are insititing on expre-sing our religious traditions in our public life together...

BOROWITZ --- ~~problemxxxx~~ what we are going thru this morning is the social equivalent of Galileo's problem.. for a century and a nd ahlaf -- going back to enightenment.-...that human

we are not the masters of our situation...our best plans do not produce the kingdom of god and in many ways ~~omxx~~ we human beings are not the masters of our condition

and that i think, is responsible for the pervasive despair we see underlying ~~much~~ much of western civillization... to be sure, it is covered over by a series of frantic activities in which we engaged ~~in~~ a scrambling of escape from the low-level dejection which affects people in every waywe see it in a heightened sesnualsim with an effort to exploit the pleasures of the moment.

on many levels there is a retreat into self.... all around us seek for saving ~~dxx~~ doctrines, protective communities and perfect teachers. Orthodoxies of one sort or another...social scientific...semi-scient or religious appeals as an analgesis for our wounds..

we ~~we~~ once took great joy ~~in~~ that if we did not have solutions, at least we understood the questions....today ~~there~~ in every field today there is no such thing as ~~xxx~~ a certain term...

I , speaking out of my tradition, respond on two levels..

doctrinal...practical

for doctrinal, i recognize that what is going on around us is a denial of god's rulethe turning around of the ancient sin of idolotry.... we ~~dxxx~~ have replaced god with ourselves and ~~xxx~~ we have now lost faith in ourselves....

~~we~~ god is indeed~~d~~ dead but that is the ~~gxxx~~ God of humankind ..the sense of our own capacity and competence which has now died the death not of a thousand qualifications but of a thousand failures and a sense of its own inadequacy.... and we now who struggled the loss of the old god... now need to rec. that it was an error to have erected that god in the first place...

but how are we to go back to a god who now seems to us whom we have learned from ~~exxxxxx~~ modernity did not provide a ~~plaxexfx~~ sufficient place for human initiative but told us what wa ought to do or must not do... for many of us we cannot go back to our god.. nor can we retain our consolation who is a god ~~in~~ ourwelves...

~~we~~ doctrinally ~~wm~~ now knowing how we are sustained, strengthened and impeiled forward by the god who stands with us in covenqnt we know regardless of the diff. of the problems faced, we are to use our religious sensititive ty face the problems....

as our ancestors were able to face the destruction of the temp yet find a way to serve god...and to do so in the synagogue,...so in every generation the jewish spirit and soul~~d~~ has had to take up

so in every generation the jewish spirit and soul has had to take up once again its role in facing the challenges of history and supplying out of itself and in response to the divine inspiration what was needed to meet the momentary situation of the time....

my academic colleagues chide me....why do you ignore the people of kumran who lived near the dead sea...

but of course they withdrew from a higher purity that left the problems of the ordinary aside, the jewish tradition shunted them out of its memory....for a life and holiness are to be ~~won~~ where people live and the problems of economics, politics, human relations are to be fought out in all their fullness.... and as long as it takes until the kingdom of god is established on earth ~~it~~ it is our role to take up the challenge and live it...that it is ~~not~~ as i understand the doctrine of judaism meeting this situation...

but practically ...more important than teaching is the actual life of the jewish people confronting its history...to be sure what we have done to respond to our historical situation is much more activist ~~and~~ and self-centered than previous generations did before they were infected ~~by~~ with the motivation of modernity... we are part now of general society and we see our jewish religious activity as part of human kind as a whole....no longer limit ourselves to teachings of the past but reach ~~now~~ out now to embrace with the teachings of the world...

but this very emancipation, this freeing of the jews from the ghetto this reversal of a history of 1500 years of oppression, segregation and persecution in western culture is itself proof in our own families and lives that good can now be accomplished in human kind....

to be sure the emancipation has never been realized....

the emancipation has been itself an extraordinary demonstration of the human capacity for good....for in speaking of prejudice today we can speak as equals, and appeal to a common standard....that was something no generation before modernity can do....

there are large numbers of people ~~in~~ in the world....this conf. indicates that something radically has changed....

there are ~~a~~ few voices calling us to go back to the ghetto....

if that is proof to us, then the response of our people to the holocaust should ~~we~~ speak ~~to~~ eloquently to our people to our world....

we have refused to die....we have refused to despair...refused to turn bitter...refused to withdraw...refused to do anything ~~but~~ but to demonstrate a constructive ~~spite~~ spite....

we will not give to hitler a posthumous victory....we are determined to be jews...to live in a world which can hope to destroy us, to carry on in a world that does not know why we are here....

we have decided that human history is yet remains the positive constructive arena of the service of our god...

what we have done as a community ~~is~~ is a testimony to the human spirit and to the truth and reality of our tradition....the covenant holdsgod ~~maintains~~ maintains the promise and the jewish people for all its bewilderment and pain ~~has~~ has not let god go...

we are god's witnesses, all of us...~~but~~ by refusing to despair but by taking up our tasks and working at them wherever we are....



DR. KRISTER STENDAHL, a Lutheran clergyman and native of Stockholm, Sweden, is the Andrew W. Mellon Professor of Divinity at Harvard Divinity School, where he teaches New Testament and the arts of preaching and worship. He is the former Dean of the school, having held that position from 1968 to 1979. Author of many books and articles on New Testament subjects, his latest is Paul Among Jews And Gentiles, published in 1976.

By publication and participation, Professor Stendahl has been closely associated with the improvement of Jewish-Christian relations and presently chairs the Consultation on the Church and the Jewish People for the World Council of Churches. He is also a council member of the World Union of Jewish Studies. He resides in Cambridge, Mass.

STENDAHL'S KEYNOTE - Monday, April ²⁵~~24~~, 1983

~~XX~~

The Next Generation of Christian and Jewish relations is the topic of the gathering here and the topic of my opening remarks. But what can we do? Almost everything is mentioned on the program with more specificity and competence than I can do. We are here because we recognize our work is hard and lonely. I want to speak to you because we are believers in The Cause. I want to speak as a Christian, yet I don't want to speak as a representative of anything.

I choose to raise a few questions which may be of some value on where we might be heading.

The theme is "The Next Generation" -- next after what? Those who were 20 in 1933 are not 70. Those who were 20 in 1943 are not 60. And Jewish-Christian relations in dialogue as we know them are shaped by those years of which we speak and the Holocaust will always remain as central. There can be no Jewish-Christian dialogue without the mention of it and the memory of it. But how shall we remember? how shall they (the new generation) remember, who have not the experience of it?

The Holocaust is in danger of losing its specificity, and we owe it to common decency to apply it specifically to the Nazi experience. To be sure there have been many genocides and many gruesome things. But how can these be measured? We have to rescue the meaning of Holocaust by ever renewing its specificity. We have got to be renewed by continued grounding in the specificity of that knowledge.

The fact is that the Jewish-Christian dialogue as we know it was shaped by anti-Semitism and anti-Judaism of centuries of Christian thought, prayer, Scripture and culture. Christians must ask of the Jewish community immediate assistance so one may hear and see clearly what was done. Jesus has that favorite injunction from the Sermon on the Mount. "If you are bringing your gift to the altar and there remember that your brother or sister has something against you, go and settle your faults with the sister or brother and then come and offer your gift." But in the Christian community, when we hear the words "something against brother and sister, it is amazing how good we think we are. It is better to ask that brother or sister how bad we are in their experience, and then they can help put us straight.

Some good things have been achieved and progress has been made in Christian and Jewish relations over the past years. But Christians still picture Judas more as a Jew than Jesus. There are new signs of Anti-Semitism on the rise and this is a struggle which will go on to the new generation. It keeps cropping up again and again and both communities--Christian and Jew--must keep a vigilance together against it

There is the tendency by Christians when looking at their past to say of their horrors "Well, they really weren't being Christian." But the record of 2,000 years of antagonism and bloodshed by Christians against the Jews disproves this tactic.

STENDAHL, Keynote - April 25, 1983 - Park Plaza

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The Next Generation lives in a world where there is a State of Israel. This is not something which belongs to the Western war debt, but has existed long enough to make Judaism a part of the world in unprecedented ways. One will have to ponder that of all the national liberation movements in the world, Israel and the Zionism that it represents is not given the privilege of dignity we laud on other movements. Rather, we continue to be suspicious of the Jews. Why such special treatment?

There is the problem of the Palestinians, who are themselves a people and we need to remember that. To refer to them as the PLO dehumanizes them and makes them non-people. Resolving the plight of the displaced Palenstinians has to be on the agenda.

There are two ways the next Generation could break into new ground from where we are now.

1) I have the distinct impression that the Christian community has returned to one of the primary images of Judaism, and that is the concept of them as a suffering people. But now there is not the glee over this as in the writings of old in Christian tradition, in which we rejoiced that this suffering proved the Jews were wrong and we Christians were right. Now the image of the Jew as a suffering people is met with compassion and a feeling of guilt on the Christian community--guilt that is well-deserved and gruesome!

I recall a favorite story from Rabbi Marc Tannenbaum in which a person asked his neighbor, "Do you know what really hurts me?" "No", came the reply. "Then how can you love me if you do not know what hurts me?"

STENDAHL, Keynote - April 25, 1983 - Park Plaza, Boston

After telling that story a while, I now think it has to be rephrased to ask "Do you know what makes me glad?" This is because for so long we have had the image of the suffering Jew that it presents a one-sided concept and forgets to see that other, positive side. The time has come in Jewish Christian relations to celebrate the whole of ^{their} tradition. To rejoice over the Jews' achievements, joys, accomplishments and to do so with those with whom we relate specifically. It is not good to have a friend whose whole life one has not come to know. We know the whole person from the pain and the joy they have.

2) Christians should not and cannot approach these things using their favorite word "Love" "Love" is a dangerous word in the Christian tradition. Anytime a single word becomes the dominant one used in a tradition, it becomes polluted. In the case of love, too many things have been done and said in Christian history that have fouled the use of the word.

Love that is true and good does not come out of guilt, for that always backfires for it seeks to resolve guilt rather than love the other. True love does not come out of a sense of goodness--as if to show how good we are by it. Love that is true and good comes out of finding others lovable in and of themselves. But how can you find the other lovable if you haven't come to know him or her, and recognize the beauty of the other in many ways which have nothing to do with Jewish and Christian dialogue per se. Only by doing this do we become loving in the best sense of the word.

When one finds the other lovable, then we come to the highest stage of any relation between two people or two communities of faith. Love has a different entity. There are things in the other one may wish were not there, but it is not to be insisted upon. Rather, recognizing the beauty of the other in its wholeness, in ways which have nothing to do with Christian and Jewish dialogue, is what is needed.

And further, for Christians Judaism always tends to play a part in their own theological system & scheme. Christians and Jews are not just two religions that are different in shape, but Christianity has grown out of Judaism. As I read the history of Christian and Jewish relations, this is perhaps the most dangerous aspect of those relations. To play a role in somebody else's scheme does not work for dignity and is not safe. Now there has been a change in that where for so long Jews played the negative role in the Christian scheme as recipients of anger from Christians, they now play the positive role with the formation of the state of Israel. But they are still in the scheme, it's still using the other in one's own scheme. The time may have come when, strangely enough--and I hope you understand that I speak to you as believers in the cross and as strugglers in the relationships--the time may have come when we need somehow to disentangle ourselves from one another as distinctive entities with our respective inward completenesses. And respect the other totally and fully as "the other", and not as part of one's own scheme.

So when I think of the next generation, I hope we will come to a time when we as Christians will come to think of the Jews in their fullness and distinctness, and not as our own pre-history, with a kind of continuity between us. Only by being distinct and free in our respective othernesses can the friendship grow deeper and our mutual relation be enriched.

November 9, 1982
Stony Point, N Y

THE CURRENT STATE OF CHRISTIAN-JEWISH RELATIONS
PROBLEM AND PROMISE

J Warren Jacobs

The current state of Christian-Jewish relations holds both problems and promise. This has probably always been true, but has especial timely significance at this moment.

We may talk about being peoples of "The book." We may talk about our common history, and Christians may speak of origins and "roots," whether the term "Judeo-Christian" is applicable or not. We may talk in theological and missional or vocational terms about being the people of God in a world that largely does not know God, or care. Whatever the terms we may choose, we mean to indicate that we are bound together. Were we not so bound, we would not be able, or have, to speak of the problem and promise of our relationship.

After 1967, Jewish-Christian relations entered a period of hardship, confusion, and ambivalence. Catholic-Jewish relations are thought by many in the Jewish community to be healthier than Protestant-Jewish relations. This may be debatable, or at the very least a symptom of the problem and promise of Christian-Jewish relations on the whole. Increasing Protestant concern with the Middle East, the role of the National Council of Churches (and in particular, the NCC Mid-East Policy Statement), the popularization of "liberation theology" among Protestants who see the Gospel as "on the side of the underdog" and who fail to draw distinctions between "liberation theology" and "theologies of liberation," and reaction to the relation between Israel and the United States, which plays into attitudes toward and responses to Israel's invasion of Lebanon and the massacres of Shatila and Sabra, all join together to complicate the current state of Protestant Christian-Jewish relations. For the most part, these represent the problem-side of the relationship.

But just here, too, are the seeds of the promise-side of our relationship. There is now more potential - and urgent need - for honesty and dialogue, for clarity and closeness, for breaching the walls that have separated us.

The current state of Christian-Jewish relations is more hopeful than in 1967. Over a decade of theological homework has been done - a start, really, that needs to be continued - and the mood of the participants is more urgent and trusting, the stakes more recognizable, the commitment more mature.

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Van Buren

IMPERATIVES FOR RESPONDING?

We meet under a title to which I can only say Amen. Jews and Christians in a Changing World? We sure are, and it sure is. But we also meet under a subtitle which I find more puzzling. The subtitle for this session reads as follows: "The imperatives our religious traditions offer for responding to political, cultural, economic and religious changes in the last decades of the 20th century." Let me begin at once by saying that I do not know what are to be the political, cultural, economic and religious changes during the next seventeen years, but I presume that whatever they will be, they will matter to us greatly. So I can only understand this part of our subject to refer to the great human concerns, the things which will change people's lives, or possibly end them.

Not so clear to me is the reference to "imperatives" that are "offered". Imperatives demand, according to my grammar book, but here we are asked for imperatives that are offered, not demanded. I can only take this to be asking, what great invitations are offered to Christians by their tradition, invitations to take seriously matters of great human concern and to respond to them?

On careful reflection, I can think of only one "imperative" that is "offered," that is, that comes as an invitation in the reformed, catholic tradition that has formed me. There are many things that might count as imperatives that are demanding. If Christianity is reduced to an idea or an ideology, then ideas and ideologies often present us with demanding imperatives, but they lead to the sort of theology that says we must do this or we must

do that. A friend of mine calls that "musty" theology and I agree with him that "musty" theology is bad theology.

So I come to the one - and so as far as I can see, the only - powerful invitation of which my tradition knows, that can drive Christians to take seriously the deepest matters of human concern. It is, to give it its shortest title, the resurrection of the Jew Jesus of Nazareth. The shortest title, however, is not always the clearest, so, as much for the sake of Christians as for Jews in this gathering, let me name that invitation in other words: it is the self-presenting, living presence in the Spirit of the Jew Jesus of Nazareth. From that, my tradition tells me, and from that alone I can live, and by that and that alone I am set free to be open to each and every human concern, be it political, cultural, economic or religious. So my tradition tells me, and so I believe, for I have read of it happening in the past, and I have seen it happening today. I therefore believe it can go on happening during the last seventeen years of this century.

I hope you will bear with me for bringing to such a future-oriented assembly such a traditional old word as resurrection. It's old in both of our traditions, and of course we Christians learned it from you Jews. If you can shake yourself a little bit free of the positivistic assumptions that have shaped your education and mine and which have had so much to do with leading all of us in our modern world into the mess we are in, you may be able to hear some of the powerful but unfashionable connotations of the word.

'Resurrection' is first of all a word about God, and only

then can it be a word about human beings. It puts God, not me, in the center, and any such word is hard for me to listen to. It says that you and I are God's creatures, embodied creatures, and that our bodies are not just the bearers of souls or spirit. It says that therefore God cares about our bodies, about what we eat and how we make love, as much as he cares about what we think or how we feel. And it says that God will never give up on this creation, no matter what we do to pollute or incinerate ourselves or it. To have invented such a word, you would have to be utterly concerned about God, and therefore utterly concerned about God's creatures and their faithfulness to God. In short, you would have to have been a Pharisee to come up with such a word, and you know what most people today think of Pharisees, especially how much they misunderstand them. No, resurrection may have powerful connotations, but it is not a word that our culture could ever have invented. This generation, to use a fine expression from the Jewish tradition, is not worthy of it. I leave its future standing as an open question for the next generation, as an invitation, you might say.

So powerful are the connotations of the word, that Jews have, with considerable help from sages, turned it into the unreachable future. So have Christians, except for the singular case of the Jew, Jesus of Nazareth. It seems to me terribly important that Christians as well as Jews get clear about what Christians have done by making this one exception. I do not think that they have done this as a pretended end-run around the unreachable future. I think, rather, as well as I can understand

the earliest writers, as well as the later Greek theologians, that they meant to say that the Jarring, imaginative and creative pharisaic inventors of this word were absolutely right, and that they could affirm from their own experience that the Pharisees were right. God, not you, is at the center, and he cares about the total, embodied you. And God does not give up on that which he has started. The true and eternal Israel, the Israel of his love, the Israel with whom God has committed himself in an eternal covenant, is absolutely confirmed in the resurrection of that faithful Torah-true son of Israel named Jesus. And God's Israel, the everlasting Jewish people, is intended by God to be a blessing for all the Gentiles, for the whole of God's creation. That is what was being affirmed by those pharisaic Jews who, with Paul, asserted that it was right and necessary to use that Pharisaic term, resurrection, of that Jew Jesus.

But my Jewish friends, whom, I rather expect at a gathering such as this, are almost totally liberal Jews - and it is a most serious failing that we do not have halakhically oriented, orthodox Jews in large numbers at this meeting - my liberal Jewish friends, do not think that I am watering down the early and continuing Christian conviction that God raised up that earlier Jew Jesus from the dead. They, and we, have not been talking only of an idea and its rich connotations. They, and also we today, we are talking directly out of our own pragmatic experience, just as we must believe that you are, when you recite the Pesach Haggadah and affirm that you, alive in 1983, were present then and delivered from Egypt. In neither case am I willing to concede that we are

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engaged in what this positivistic age can only regard as a play of the imagination. This age has no awareness of the fact that when we talk of "the bare facts," we are also engaged in an act of the imagination. To talk of ourselves is an act of the imagination, no less than to talk of God.

And now, you see, I am talking to Christians as well as Jews. And I am saying to all of you, and to myself as well, do not be afraid. Trust the one who spoke to Moses at Sinai and in the Jew Jesus. Trust him, and therefore trust your own creative words, even the word resurrection. If as a Jew you know that you were there with Moses and the people at the Sea, do not let this shallow age talk you out of that. And if you as a Christian know that the Jew Jesus is alive in the Spirit, as you have fed on him in the Eucharist and heard him speak words of life from the God of Israel through his apostolic witnesses, do not let this shallow age talk you out of the truth you know.

Let me return to the invitation that is offered in my own tradition, the resurrection of Jesus of Nazareth. To what is this an invitation? In his living presence with us in the church, we are invited to be present to all that to which he was present, for that to which he was present is that to which he remains present. And what was it to which he was present, in his utterly Jewish existence? It was first of all, to his own people.

There is much that I find remarkable about the church's Gospels, but nothing strikes me as so passing strange as the fact that these books, composed presumably by Gentiles and for a largely Gentile readership, in a church well on its way to

becoming an almost totally Gentile enterprise, should have nevertheless preserved a strong tradition of Jesus' being absolutely concerned with his own people, and having, as would almost all Jews of his time have had, a rather low opinion of Gentiles. The evidence for this is strong, and it seems likely that this tradition, so contrary to the way the Gentile church would have liked to have had it, must be of very early origin. Indeed, it seems to me historically likely that it goes back to Jesus himself.

According to this tradition, Jesus believed himself to have been sent to Israel and only to Israel. He is reported to have ordered his disciples to go only to Israel and its lost sheep, and to stay away from Gentiles. Yes, he did once meet a believing Gentile, a Roman officer at that, but he expressed amazement at such an anomaly, as the story is preserved. And he did once hear, though with great reluctance and only with much delay, the pleas of a Gentile woman for her sick daughter, but only after he had made it clear that his bread was for the children of Israel, not for Gentile dogs.

But what I want to stress is not his normal, justifiable Jewish suspicion and low opinion of Gentiles. More important is the positive side, the central position of his people in his view of his own purpose. No Jew was beneath his notice, no Jew was excluded. He was available to all and concerned about all, especially the drop-outs. Those lost sheep of the house of Israel were his special love and concern, and he thought that a single Baal Teshuvah, one Jew who returned to God and the covenant,

caused more joy in heaven than ninety-nine righteous persons.

Jesus was also concerned that the rest of Israel be open to receive back their wanderers. His well-known story of the prodigal son ends with an interesting discussion between the father and the older brother, who was less than wildly enthusiastic about celebrating his disreputable younger brother's return. The answer of the father is worth noting: "Son," he said, "you are always with me, and all that is mine is yours!" Jesus seems to have been concerned for the whole of his people, and if one were to sum up tht concern, it was that Israel be God's Israel, that it be Israel as faithfully as it could be, that Israel seek after God and find him, that it place nothing before its concern that God's name be sanctified and God's will be done on earth.

Such are some of the features of the way in which Jesus was present to his people Israel and his people present to him. And it is just this Jesus that the church knows to be present in the Spirit by his resurrection from the dead. There is therefore no way that the church can be near to this one Jew, without drawing near to all his people who were and remain so present to him.

Because all the concerns of each one of his people were and are so present to Jesus, all that was human was of concern to him. He wept with those who wept and hurt with those that hurt. No matter of life or death, of sickness or disease, of injustice or cruelty, and therefore no matter of politics or economics, or of war or peace, falls outside of the way in which Jesus was present to his people and through them, with all humanity.

Yes, because Jesus was present to his people Israel in every aspect of their existence, he is also present to and concerned for all of life. That is because of Israel's unique role, assigned to them by the unique God of Israel who is also king of the universe. That strange and wonderful God, blessed be he, has called Israel to himself to be his priestly nation (a kingdom of priests, more literally). They are God's own chosen priests to be his light for the world and the place where the world's problems are confronted. In Israel's life, therefore, and also in its prayers, every serious human concern comes before the presence of God. But God called Israel to this priestly task as a nation - a nation, not a synagogue - and therefore Israel is a people, not just a religion. And now at last, Judaism comes into its own, and therefore into the real test of its reality, in attempting to build a total Jewish society in the land which God has chosen for this to happen. With all the ambiguity with which God has always surrounded all of his involvement with this world, from the ambiguity of an Exodus at the expense of Egyptian lives, to the ambiguity of a conquest of the land at the expense of Canite and Jebusite lives and rights, to the ultimate ambiguity of the resurrection of one Jew, more or less legally condemned and executed by a foreign occupying power, God, I believe, has inspired his people to be themselves an ambiguous act of God and put their priestly, national calling to the test by building the Jewish state.

The Jewish invitation to their concern for political, economic and social issues of this world lies directly in their calling to be a kingdom of priests or a priestly nation. The in-

invitation to Christians to a parallel and cooperative concern for political, economic and social issues of this world lies in God's ambiguous Easter affirmation of the one Jew by which we Gentile's are bound to the Jewish people. In raising this one Jew, who so marvelously embodied the life and calling of his own people, God made him to be Israel for us Gentiles, not in any sense as a substitute for the real Jewish people, but as his way to tie us into his purposes in calling his people Israel, and therefore his way of inviting us to cooperate with Israel in the task of helping to complete his creation.

God's creation, this actual world of politics and wars, of economic exploitation and manipulation, this real world which God created is good, even very good, we learn from Israel's sacred Scriptures. "Very," said the rabbis, in a marvelous midrash punning on the Hebrew word, "'Very' means death." The Jewish insight is that this world includes death, that it is good as a good beginning. It is unfinished. It is not yet what God would have it become. He would have just politics, genuinely equitable and human economics, a culture really oriented to the cult of the one God, and a religion that consisted in doing his will. This creation is far from that, and the great invitation of Sinai is an invitation to Israel to be God's co-workers in completing this creation according to the commandments of its Creator. The resurrection of Jesus Christ, God's ambiguous affirmation of the Isrealite Jesus, is his great invitation to us Gentiles to put our shoulder to Israel's wheel, to add our arms and voices to those of his people Israel, so that we too, God's church, may join them in

the holy calling of working for the completion of his creation. The resurrection of the Jew Jesus is our one and sole invitation to this challenge.

Let me end on a note of sobriety. We are few in number, we Jews and Christians, and we have precious little power at our disposal. We can therefore not expect to be able to shape on our own the last decades of the twentieth century. But we should recall that it was not because Israel was a mighty nation that God chose Israel and set his love upon the Jewish people, for Israel was the smallest of peoples, the Torah teaches. God does not need a majority in picking his co-workers. He can work with the few, and he can and has called the few to work with him. Israel learns this from Sinai, and the church learns this from the resurrection of the crucified Jew Jesus. These are for us our respective invitations from God to share with him the frustration, the pain and the hard work of entering into every major concern known to humankind. It is the Lord, the God of Israel, who invites us. Blessed be he, and may he bless us in our response.

Paul M. van Buren
Boston, 4/26/83

COMMUNICATIONS

Reverend Peter V. Conley
Coordinator

Release: Immediately
April 19, 1983

THREE VATICAN DELEGATES TO HUB WORKSHOP

The Vatican will be well represented at the 7th National Workshop on Christian-Jewish Relations to be held in Boston next week (April 24-28) at The Boston Park Plaza Hotel.

The Most Rev. Pietro Rossano, Auxiliary Bishop of Rome and Rector of the Pontifical Lateran University, will address the closing plenary session at 9:00 A.M., Thursday, April 28. His topic will be: "Judaism, Christianity and Islam: A Christian Point of View." Bishop Rossano, until very recently, had been Secretary of The Vatican's Secretariat for Non-Christians.

Monsignor Jorge Mejia, Secretary of The Holy See's Commission for Religious Relations with the Jews, will speak on The Impact of the Conflicts in Lebanon on Christian-Jewish Relations at a plenary session on Wednesday, April 27, at 9 00 A.M.

Monsignor William F. Murphy, Undersecretary to The Pontifical Commission for Justice and Peace, will make a presentation entitled: "The Mid-East Situation: A Vatican Perspective" on Tuesday, April 26, at 10:45 A.M. Msgr. Murphy is a native of West Roxbury and a priest of the Archdiocese of Boston.

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~~REDACTED~~
Elisabeth Schüssler Fiorenza
7th National Workshop on Christian-Jewish Relations
Address given Tuesday, April 26, 10:00 am at Park Plaza Ballroom

ENVISIONING THE FUTURE BY REMEMBERING THE PAST

To have a future and to envision it must not be done by abstracting from the negative and oppressive elements of the past and the present, but only by wrestling with them and transforming the memory of the victims of history.

Let me share with you how I formulated my question this morning. When I accepted the invitation to address here the question as to the "basic thrust or imperative which my religious community and tradition offers for political, cultural and economic changes which are before us in the final decades of the 20th century", I did not anticipate any difficulties in doing so. However, the longer I worked on the question the more complex it became, and the more difficult it seemed to say something worth saying at all. This difficulty was enhanced by the Pope's incomprehensible refusal of the Nicaraguan mothers asking for his blessing of their murdered children, the "softening" of the American bishop's pastoral on nuclear arms, or the intervention of the hierarchy in the case of a nun-woman in Michigan who had accepted to head the state's welfare program. What did my church have to offer for the future if it reneged so easily on its most promising and liberating endeavors in the present? Was anything I could say more than wishful thinking and ideology in the negative sense of the word?

As I agonized over my response, Francis, who is a systematic theologian, sought to come to my rescue. He suggested that

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Schüssler-
Fiorenza, cont'd

Catholicism offers a communal vision of different religious communities within the same church context. It has saints like St. Francis as role models, celebrates the sacramentality of the earth which is important in our ecology-conscious situation, and reads and relates Scripture to its concrete contemporary situations. He chided me for suddenly identifying Catholicism and the church with papacy and hierarchy after I had always maintained that the people are the church and finally gave up in desperation. He pointed out that I should never have accepted this invitation since I am by nature not capable of developing lofty religious sentiments and of dreaming the future without being bound to my present experience. And, of course, he was right. But by then it was too late to cancel the whole engagement.

In my desperation I turned to a recent work on Catholicism and found there the following definition. "Catholicism is not a reality that stands by itself. The word "Catholic" is a qualification of Christian, and Christian is a qualification of religious, and religious is a qualification of human." (RP.MCBr. 1169). I immediately re-wrote this definition in the following way: The word Catholic is a qualification of Christian and Christian is a qualification of Jewish and Jewish is a qualification of religious, and religious is a qualification of human and human is a qualification of woman." But of course such a reformulation did "not fit", because the last statement was not incorrect but it was not correct either. It was correct from my own point of view, but did not represent the usual understanding of Catholicism. The "difficulty" that I was facing became obvious, I was invited to speak as a Catholic Christian and to do so as a woman who has no share in the actual leadership of my church that determines the future.

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Niether did my "foresisters" have any share in formulating officially "the thrust" of the tradition that I was supposed to bring here to bear on the future. Neither are Roman Catholic women the only ones who experience such religious marginalization, alienation and powerlessness. A growing number of women from very different traditions and communities within Biblical religion articulate the same experience of pain and anger engendered by institutionalized religious sexism and misogyny. We do so in the realization that the majority of the poor in this society and in the world are women and children dependent on women/ ^{and} that misogyny exhibits its full death-dealing powers in the fate of women of color, the plight of welfare mothers, and in the destitution of our aged mothers and grandmothers. We do so in the realization that our daughters and sons will have no future if the patriarchal mentality of fighting and winning prevails in a world threatened by total nuclear war. We do so not because we do not value our religious heritage and the biblical vision of life, but precisely because we treasure it as an invaluable resource of faith, hope, and love, of justice and peace, of life and life-giving power for today and the future. These feminist voices in Biblical religion might reflect only the insights of a conscious minority in our various communities, but they nevertheless insistently ask: Can there be a more humane future, if the sufferings of our mothers and foremothers are forgotten, and the questions of our daughters and granddaughters are trivialized, and if our mother, the earth, is ruthlessly raped of its gifts for life and threatened with atomic annihilation.

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"SCHUSSLER
FIORENZA, cont'd

In his presidential address to the Christian ethics society the eminent Roman Catholic theologian, Daniel Maguire, has explored these issues from a male point of view. He has named as the root of the evils plaguing our present time a macho-masculinity. According to him the evil of macho-masculinity is defined 1) by violence, 2) by hierarchical and anti-communitarian bias, 3) by abstractionism, 4) by consequentialism, and 5) by a male humanity which is distorted by the inclination to translate all relationships into assaultive, aggressive, "rapist" modes of behavior. Whether it is women, land or ideas, the normal Western male mode of relationship is that of conquering or being conquered, dominating or being dominated, victimizing or becoming the victim. The "other" is obliterated and reduced to an object of control and domination. Hierarchicalism makes community between equals impossible. It insists that one is either master or slave, on top or on the bottom. Abstractionism turns reality into theoretical fantasies cut off from the experience of actual people.

To burn the body of the heretic in order to save his or her soul, to bomb the Vietnam village in order to save it for democracy, to risk a nuclear war in order to save "the free world" from communism, all these are expressions of abstractionism. The ability to do violence to others and to dehumanize one's victims are rooted in this Western male capacity to abstract themselves from the real context and shared feeling with existing human reality. Consequentialism flows from abstractionism. Profit pursued at the expense of the impoverishment of the majority of peoples, stockpiling ~~FOURTEEN NUCLEAR~~ nuclear weapons that could reduce our planet to lifeless rubble,

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supporting unjust government in El Salvador in order to prevent a communist take-over, all these are expressions of the cult of "the end" pursued without recognition of the effects of the means and the process chosen. These patterns of thought, according to Maguire, are built on and contribute to misogyny--the hatred of women that projects onto women and all other oppressed peoples the negative side of the alienated male self.

Placing women's experience of pain and alienation from our religious androcentric traditions into such wider cultural context illuminates the ^{crucial} question that women raise today concerning the survival of all of humanity in the face of Western macho-masculine culture. Yet because of the significance of this question it becomes necessary that we formulate it more carefully and pinpoint ~~the~~ more precisely how Biblical religion could contribute to the struggle for human survival in the immediate future. While I am grateful to Maguire for having placed the issue squarely before us as a male problem, I nevertheless would like to offer the following modifications and corrections to his analysis.

1. Macho-Masculinity as the root of Western cultural patterns of domination and violence seems to me a misnomer that reduces the problem to a male-female or masculine-feminine cultural dualism. A historical exploration of Western patriarchy, however, can help us to perceive the complexity of Western domination and enable us to recognize in the oppression of people of color and of poor people the same structural evil and sin of patriarchal dehumanization. Western patriarchy is a social-political system and structure that has found its classical formulation in Aristotelian political philosophy. This philosophy has not only decisively influenced Roman Catholic theology,

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but also American political philosophy and law. Aristotelian philosophy is concerned with the relationship between ruler and ruled in household and state. In distinction to the sophists, Aristotle stressed that the patriarchal relationships and functions in the household and city-state are based not on social convention, but "on nature".

The Aristotelian definition of "natures" and their consequent supra-subordination relationships is based on property relationships. Not only misogyny, but also racism and capitalism have their roots in classical Western patriarchy.

Classics scholar, Marilyn Arthur, has pointed out, however, that this Aristotelian formulation of Western patriarchy is rooted in a social-political contradiction of Athenian society. This is a contradiction between the social-political structures of society which restricts full citizenship to free propertied male heads of households on the one hand, and the democratic ideal of human dignity and freedom of every human person on the other. In short, ideological legitimization of racism and misogyny proclaiming the deficient or different "natures" of slaves and women and their status of subjection is generated by a social-political situation in which the equality and dignity of all human persons is articulated as a principle, while their actual full participation in public life and political self-determination is prohibited.

2. Maguire's definition of macho-masculinity is in danger of reversing the traditional ^{Christian} ~~blame~~ blame of women for having brought sin into the world. Although men and women are differently affected by destructive powers of sexism, white Western women as well as men perpetuate patriarchal racism and Western economic exploitation.

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True, women do not have for the most part the power to control politics and the public life, we nevertheless cooperate in perpetuating the Western patriarchy by socializing our children into sexist, racist and exploitative behavior and by profiting from Western patriarchal domination. The structural evil of patriarchy calls women as well as men to metanoia, conversion, as well as to responsibility for the future of our planet. Only when we realize the pernicious intertwinement between sexism, racism and colonialism will we be able to articulate women's anger and pain in contemporary patriarchal society and religion as the pain and alienation of poor women, women of color, and of all dehumanized persons of the earth.

3. Biblical religion has not originated Western patriarchy. It is not its root, but one of its perpetrators. As long as it suffers from the same internal contradiction as Western society, namely, professing the equality of all persons created in the image of God but perpetuating patriarchal structures of domination and subordination, it cannot be part of the solution for the future, but remains part of the problem. Only a critical naming and metanoia from the structural evil of patriarchy will set free the liberating visions of Biblical religion for a more humane future. The women's question is therefore not one question among many in Biblical religion, but becomes the central question insofar as it goes to the root of patriarchal dehumanization and ideology. Only in and through a critical naming of the structural evil distorting biblical religion will we be able to articulate a theology of liberation for the future.

In a last step, let me try to indicate this with reference to my own particular tradition and community. R. P. McBrien has claimed that ^{the} three foci of Catholicism are sacramentality, meditation

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and community.

1. Sacramentality. Under the theological leadership of Karl Rahner, Roman Catholic theology has reformulated the exclusivity of ecclesiology as it is expressed in the traditional statement "extra ecclesia nulla salus" into an inclusive truly catholic ecclesiology that understands the church as the sacrament of grace and salvation for the world. Liberation theology has elaborated that salvation does not just mean the salvation of the soul, but also the liberation of people from social-structural sin as the situation which systematically renders a group of people to be poor and powerless and enslaved. Appealing to the image of the Yahweh of the Exodus, liberation theologians maintain that the mission of the church is the salvation or liberation of all people not only from personal but also from social sin. The Roman Synod statement of 1971 on Justice in the World explicitly endorses this understanding of the mission of the church as sacrament for the world: "Action on behalf of justice and participation in the transformation of the world fully appear to us as^a constitutive dimension of preaching of the gospel or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

2. Catholicism understands the encounter with God as a mediated experience but nevertheless as a real experience. The visible, tangible, historical--all these are potential revelations

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of divine presence. Catholicism therefore understands itself as incarnational, as radically open to all human values, truth and experience. However, such an understanding of Catholicism will remain captive to patriarchal abstractionism and often functions as ideological falsification as long as Catholic theology does not pay sufficient attention to the concreteness of the particular mediation of the Incarnation. Or as a woman at the Boston WOC testimonial puts it: "Survival means to remain alive, to continue life or existence, and isn't that the task of women after all? Jesus wasn't propelled to earth in some kind of rocket ship like superman; he was carried into history in the womb of a woman who had to find a way to survive in her own time--a woman who had to survive in order to bring us the good news. Other women have had throughout history to find ways to survive and to remain alive to what was important to them, and always to carry with them the means of life."

What needs to be stressed here, however, is that it was a Jewish woman who had to find a way to survive. Did we repress the Jewishness of Jesus because we have theologized into oblivion his mother's struggle for survival? The literature on the Jewish-Christian dialogue speaks much about the rediscovery of the profoundly Jewish character of Christianity. ^{It} ~~It~~ calls us to recognize the brotherhood of Jews and Christians and to reappropriate in a hermeneutics of retrieval that "The Christian God is none other than the God of Israel, the God of Abraham, Isaac, and Jacob." What about the God of our foremothers--the God of Sarah, Myriam, Judith or Mary of Nazareth? We have celebrated and institutionalized the leadership of Peter, but forgotten that of Mary of Magdala? We have therefore conceptualized the relationships between the Jewish and Christian communities in psycho-social patriarchal terms.

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Distinctiveness and independence of the son
has often meant either the replacement of the father by the son or
entailed psychological or actual matricide. Moreover, we have
conceived of God the Father as mandating or affecting
the sacrificial slaughter of the firstborn son. While
Rosemary Ruether has maintained that the left-hand of Christology
is anti-Judaism, I would suggest that anti-Judaism is the left hand
of a patriarchal Christian theology. To conceive of our respective
communities in terms of mother and daughter as well as of sisters in
the common struggle of humanity for survival might open us new avenues
for Jewish-Christian relations and theology.

The black poet, Alice Walker, ^{has given us a paradigm for Christian-}
^{She} has characterized the feminist
relationship between mother and daughter in a letter to her own child.

"We are together, my child and I. Mother and child, yes,
but sisters, really, against whatever denies us all that we are."

3. Catholicism is characterized by community. It stresses that
every human relationship with God is embedded in a communal context.
We are not saved alone but only in and through community. This community,
however, is not a "natural" community into which one is born, but
a community to which one is called.

Catholicism, therefore, has sought to realize such communal
vocation in concrete forms of religious communities which embody
Christian communion in very concrete lifestyles and structures.
It has concretized the New Testament vision of the "new familia dei"
the new community of disciples who have separated from their
original patriarchal family and socialization. This communal vision
of Catholicism could provide a helpful resource for the future if it
could rid itself of its patriarchal distortions.

The communal vision of Catholicism has become distorted by

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Jewish relationship.

patriarchal hierarchicalism that defines community in terms of ruler and ruled, clergy and laity, Roman curia and the rest of the world.

Moreover, Roman Catholicism has jeopardized the full incarnational impact of its communal vision of Christian discipleship by restricting it to celibate communities. While celibate women who had become more like men could fully participate in Christian discipleship but not leadership, married women remained and remain restricted and "bound" by the Aristotelian "natural" order of the patriarchal family. Insofar as the patriarchal household and misogynist asceticism, but not the radical discipleship community of women and men as equals, have become the structural model for the institutional Roman Catholic church, Catholic theology and communal praxis have not yet developed ecclesial structures capable of challenging the societal separation between the private sphere of interpersonal life sustained by self-sacrifice of women and the public sphere of brutal self-interest, competition, and exploitative power. It has, therefore, failed to develop communal structures capable of socializing children into the Christian values of co-equality in community, diakonia and discipleship rather than into the Western cultural values and patriarchal roles of superordination and subordination, of domination and submission, of masculinity and femininity. Yet the concrete tangible promise of our future depends on whether we are able to socialize children into values of mutual acceptance, caring equality, and respect for every living being. Children are not just the responsibility of mothers, they are not even just the responsibility of both parents. They are given to the care of all of us because they are our future.

Rev Norman F. David, publicity
Park Plaza Hotel
Boston, MA

338-6174 or 489-2228

With strong insistence that the Jewish Holocaust not be forgotten and with a call to maintain constant vigilance against anti-Semitism and anti-Judaism, Dr. Krister Stendahl of Harvard Divinity School opened the Seventh National Workshop on Christian-Jewish Relations with the keynote address. Speaking to 850 participants who have gathered at Boston's Park Plaza Hotel for a week of sessions to improve relations between these faith communities, Dr. Stendahl--himself a Christian theologian and New Testament scholar--emphasized the sorry record of Christianity in its treatment of the Jews, but sees hopeful changes occurring which the emerging generation must continue.

"The fact is that the Jewish-Christian dialogue as we know it was shaped by anti-Semitism and anti-Judaism of centuries of Christian thought, prayer, Scripture and culture. Christians must ask from the Jewish community immediate assistance so that we may hear and see clearly what was done. We need to ask how we have been in their experience, so they can help put us straight."

The Lutheran clergyman who is native of Stockholm warned how persistent anti-Semitism is in the world and in Christian tendencies. "Some good things have been achieved and progress has been made in Christian and Jewish relations over the past years. But Christians still picture Judas more as a Jew than Jesus." He spoke of new signs of anti-Semitism on the rise and that this is a struggle which will go on to the next generation. "It keeps cropping up again and again, and both communities--Christian and Jew--must keep a constant vigilance together against it."

Speaking on the theme of "The Next Generation of Christian-Jewish Relations", Dr. Stendahl listed the primary factors that

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will shape the talks in decades to come. "The next generation lives in a world where there is a State of Israel. This is no longer something which belongs to the Western war debt, but has existed long enough to make Judaism a part of the world in unprecedented ways. . .There is the problem of the Palestinians, who are themselves a people and we need to remember that. To refer to them as the PLO dehumanizes them and makes them non-people. Resolving the plight of the displaced Palestinians has to be on the agenda. ...The Holocaust will always remain central in discussions. For there can be no Jewish-Christian dialogue without the mention and memory of it. But how shall we remember? How shall the new generation remember, who have not the experience of it?"

Stendahl sees the Holocaust in danger of losing its specificity because the term is being applied to many other ethnic slaughters. His point is not that other gruesome genocides be slighted, but that the specific horror of 6-million Jews annihilated under Nazi Germany not be minimized, lest anti-Semitism lose the restraint of this memory upon it

By publication and participation, Professor Stendahl has been closely associated with the improvement of Jewish-Christian relations and presently chairs the Consultation on the Church and the Jewish People for the World Council of Churches. He is also a council member of the World Union of Jewish Studies. His experience has led him to see two concrete ways in which the coming generation of dialogue participants can break new ground from where relations now stand. The first is continuing the move to care for and understand the other in his or her own terms. The second is becoming "disentangled" from each other in that Christians should no longer view Judaism as the culture from which they have descended, but seeing their religions as two separate and distinct entities.

"The time has come in Jewish-Christian relations to celebrate the whole of Jewish tradition," the keynoter said "For so long we Christians have had the image of the suffering Jew that it presents a one-sided concept and forgets to see the other, positive side. It is not good to have a friend whose whole life one has not come to know. We know the whole person from the pain and joy they have."

STENDAHL KEYNOTE, Cont'd

To do this, says Stendahl, is to love in the truest sense of the word. "Love that is true and good does not come out of guilt, for that always backfires. True love does not come out of a sense of goodness--as if to show how good we are by it. Love that is true and good comes out of finding others lovable in and of themselves. But how can you find the other lovable if you haven't come to know him or her, and recognize the beauty of the other in many ways which have nothing to do with Jewish and Christian dialogue?"

Regarding the separation of Christian and Jewish religions, Stendahl commented that Christians have always seen Jews as part of their own theological system and scheme. "As I read the history of Christian and Jewish relations, this is perhaps the most dangerous aspect of those relations. To play a role in somebody else's scheme does not work for dignity and is not safe. Now there has been a change in that where for so long Jews played the negative role in the Christian scheme--the role of anger--now they play the positive role with the formation of the state of Israel. But they are still in the scheme. The time has come when we need somehow to disentangle ourselves from one another as distinctive entities with our respective inward completenesses. Only by being distinct and free in our respective otherness can the friendship grow deeper and our mutual relation be enriched."

Dr. Stendahl's keynote was followed by the assembly gathering into small groups for initial sharing and acquaintance-making among those who had gathered from 30 states and seven foreign countries for this largest-of-its-kind dialogue. In workshops and plenary sessions that comprise the workshop through Thursday, April 28, participants will have opportunity ^{to discuss} these and a host of moral, social, political and theological issues. They will also be given interludes to socialize and enjoy each other's traditions in activities set apart from the serious dialoguing.

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Among the U.S. Christians present at the Jerusalem World Jewry Conference on March 15, 1983 were these attendees and participants from -

CONNECTICUT - Rev. Gordon Bates - Executive Director Conn. Prison Assn.
Chairman of Greater Hartford Interfaith
Committee for Soviet Jewry.
Nancy Carr - Executive Director Manchester Area Council of
Churches.
Vice-President of Greater Hartford Interfaith
Committee for Soviet Jewry.

DISTRICT OF COLUMBIA: Rev. Robert Drinan, S.J. - Professor, Georgetown University
Law Center.
Rev. John Steinbruck - Pastor, Luther Place Church

ILLINOIS: Sr. Anna Marie Erst - Executive Director National Institute
for Catholic-Jewish Education.
Sr. Ann Gillen - Executive Director National Inter-
religious Task Force on Soviet Jewry.

MASSACHUSETTS Newman Flanagan - District Attorney of the City of Boston.

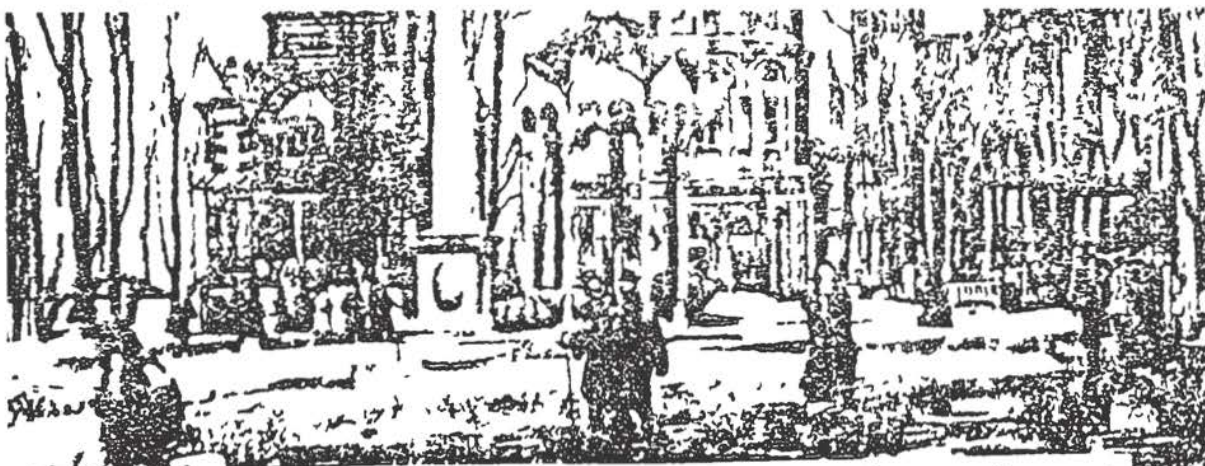
NEW JERSEY Rev. Charles James Parr - Ecumenical Officer of the Roman
Catholic Diocese of Patterson, N.J.
Sr. Rose Thering, O.P. - Professor, Seton Hall University
Board Member National Coalition of American Nuns.

NEW YORK Boyard Rustin - President of the A. Phillip Randolph Institute.

ALLENTOWN, PA. Rev. Joseph E. Kurtz - Ecumenical Officer, Catholic Diocese
of Allentown, Pa.
Rev. A. Malcolm MacMillan - Rector, Episcopal Church of the
Mediator.
Rev. Richard H. Stough - Pastor, St. Johns Lutheran Church

PHILADELPHIA, PA. Dr. Franklin Littell - Prof. of Religion Temple University
Dr. Peter Liacouras - President Temple University
Sr. Gloria Coleman, SHCJ - Associate Director for Ecumenical
and Interreligious Affairs Archdiocese of
Philadelphia, Pa.

The National Interreligious Task Force on Soviet Jewry
1307 South Wabash Avenue, #221 --- Chicago, IL 60605



To open the eyes of the blind, to bring prisoners out from confinement,
And from the dungeon, those who live in darkness (Isaiah 42 6-7)

A CALL FROM JERUSALEM TO ALL PEOPLE OF CONSCIENCE

March 15, 1983

We, Christians from many lands, are convened in Jerusalem with World Jewry for the Third International Conference on Soviet Jewry. This City of David is most appropriate for our meeting as it is the symbol and sign of the heart's homeland, the exile's longing, God's call and the human family's quest for holiness.

On this 15th of March, 1983, we boldly affirm this call to conscience;

We remember the great exodus of the Jews from the Soviet Union in the 70's marked by two similar world meetings in Brussels.

We rejoice in the freedom to emigrate from the U.S.S.R. won for more than 300,000 persons, including Soviet Jews, German Christians and others who were enabled to return to their own homeland and/or to be reunited with their families.

We deplore the recent actions of the Soviet officials in closing the doors of emigration in complete disregard for the principles enshrined in the Universal Declaration of Human Rights.

We are appalled by the denial of human rights to hundreds of thousands of Jews, Christians and others unjustly imprisoned in the U.S.S.R., whether by prison bars, like Anatoli Shcharansky, Yuri Federov and Alexei Murzhenko, or by prolonged exile, like Andrei Sakharov and Ida Nudel, or bound by the borders of that land which denies so many persons their right to emigrate.

We are united in strongly protesting the unprecedented third trial of Josef Begun for teaching the Hebrew language and the cultural heritage of the Jewish people.

We remind Soviet leaders that in all these matters they have failed to honor the promises of the Helsinki Accord. Failure to respect one international agreement gives reason to doubt Soviet respect for any future agreement. However, as people of hope, we remain open to the possibility that Soviet leaders will hear the appeals of their own citizens as well as the representations made by many persons from other lands.

To all our brothers and sisters who are denied their basic religious and cultural human rights by the U.S.S.R. as well as their right to leave, we pledge our renewed commitment to their cause. We will not be silent, whether in prayer for God's help or in protest against the inhuman oppression inflicted upon them by Soviet officials. We will not rest until human rights and religious liberty prevail.

We long for that day when this vision of the Psalmist will prevail for the whole world;

Kindness and truth shall meet,
Justice and peace shall kiss,
Truth shall spring out of the earth
And justice shall look down from heaven. Psalm 84

Since all persons in the human family share responsibility to help achieve this human rights goal, we call upon all people of conscience in every land to join us in this great endeavor, a continuation of the call given long ago to the Prophet Isaiah, to "open the eyes of the blind, to bring prisoners out from confinement, and from the dungeon, those who live in darkness." (Isaiah 42, 6-7)

REDEI'CA' ION AN) RECOMMITMENT

HARVARD DIVINITY BULLETIN

Harvard University / The Divinity School / June-July 1983

Volume XIII Number 5



The Seventh National Workshop on Christian-Jewish Relations: A Report

**HDS Debates Role in Nuclear Issue
Reflections on the First Year in Ministry
Inter-religious Dialogue in the Modern World**

The Seventh National Workshop on Christian-Jewish Relations: A Report

Members of the HDS community were highly visible at the Seventh National Workshop on Christian Jewish Relations whose plenary speakers seminar leaders and planning committees included over 20 HDS faculty alumni and alumnae students and staff students and Boston area alumni and alumnae were also active participants in the conference held in Boston in late April

The Next Generation of Christian Jewish Relations stressed knowledge and memory of the past as well as the need to move beyond old patterns of thought and action in Christian Jewish relations

Kristen Stendahl Andrew W Mellon Professor of Divinity reminded the audience in his keynote address that Jewish Christian dialogue as we know it was shaped by anti-Semitism and anti Judaism of centuries of Christian thought prayer Scripture and culture In spite of recent progress in Jewish Christian relations Stendahl said anti-Semitism keeps cropping up again and again and Christians still picture Judas more as a Jew than Jesus He called for both communities to keep a constant vigil against anti-Semitism

Stendahl said the Holocaust would always remain central in discussions for there can be no Jewish Christian dialogue without the mention and memory

Christians still picture Judas more as a Jew than Jesus

of it But how shall the new generation remember who has not had the experience of it? Stendahl said the Holocaust is in danger of losing its specificity because the term is being applied to many other instances of genocide and added we owe it to common decency to apply it specifically to the Nazi experience

The next generation Stendahl told the audience lives in a world where there is a State of Israel which he said makes Judaism a part of the world in unprecedented ways He added One will have to ponder that of all the national liberation movements in the world Israel and the Zionism that it represents is not given the privilege of dignity we laud on other movements Rather we continue to be suspicious of the Jews Why such special treatment?

Stendahl also reminded conference participants that the Palestinians are themselves a people To refer to them as the PLO dehumanizes them and makes them non people Resolving the plight of the displaced Palestinians has to be on the agenda

Stendahl encouraged both Jews and Christians to continue learning to view members of the other faith as these members see themselves The next generation he said can break new ground by taking the process one step further First Christians must celebrate the whole of [the Jewish] tradition He warned that Christians are returning to a primary image of the Jews as a suffering people and recalled a favorite story told by Rabbi Marc Tanenbaum in which a man asked his neighbor Do you know what really hurts me? No came the reply Then how can you love me if you do not know what hurts me? the neighbor answered Stendahl said the story must be rephrased to ask Do you know what makes me glad? because the Christian image of the long suffering Jew presents a one-sided concept and forgets to see the other positive side It is not good Stendahl said to have a friend whose whole life one has not come to know We know the whole person from the pain and joy they have

The second step which both traditions must take Stendahl said is to disentangle themselves from one another Love that is true and good comes out of finding others lovable in and of themselves he said Christians need to view Judaism no longer as the culture from which they have descended rather Christians and Jews need to see their religions as two separate and distinct entities There is a real danger Stendahl stressed in Christians seeing Jews as part of their theological scheme To play a role in someone else's scheme does not work for dignity and is not safe

including members of Nes Ammim a Christian settlement in Galilee and Jews and Christians involved in Jewish Christian dialogue in West Germany

The Workshops originally scholarly endeavors have expanded their concerns to social and political issues religious education and other questions pertaining to life of Christian and Jewish faith communities in this country Funding is entirely the responsibility of the local host city

Sponsors of the Seventh National Workshop were the National Conference of Catholic Bishops the National Council of Churches and the Synagogue Council of America in cooperation with the American Jewish Committee the American Jewish Congress the Anti-Defamation League of B'nai B'rith the Lutheran Council in the U.S.A. the National Conference of Christians and Jews the Southern Baptist Convention the Union of American Hebrew Congregations and the United Synagogue of America Local sponsors included regional chapters of several of these organizations HDS and other schools of the Boston Theological Institute and Jewish Christian and other religious organizations

The first major segment of the Workshop entitled Jews and Christians in a Changing World featured a plenary session with the Workshop's three Scholars in Residence Eugene Borowitz Professor of Education and Jewish Religious Thought at Hebrew Union College Jewish Institute of Religion and HDS's first Albert A. List Visiting Professor of Jewish Studies addressed the pervasive

and problems of economics politics human relations are to be fought out in all their fullness He said the emancipation of the Jews and the more recent Jewish response to the Holocaust spoke eloquently to our people and to our world

We have refused to die he said we have refused to despair refused to turn bitter refused to withdraw refused to do anything but to demonstrate a constructive spite We will not give to Hitler a posthumous victory We are determined to be Jews We

The Covenant holds God maintains the promise and the Jewish people, for all its bewilderment and pain, has not let God go

have decided that human history remains the positive constructive arena of the service of our God

What we have done as a community is a testimony to the human spirit and to the truth and reality of our tradition the Covenant holds God maintains the promise and the Jewish people for all its bewilderment and pain has not let God go Are we ready to give up on the agnostic tradition? Borowitz asked later in a seminar on the impact of the Holocaust on Jewish and Christian religious thinking Are we ready to recover divine partnership and human competence?

Elisabeth Schussler Fiorenza Professor of New Testament Studies and Theology at the University of Notre Dame and a member of the Advisory Committee of HDS's Women's Studies in Religion Program told of the difficulty of speaking as a Catholic Christian as a woman who has no share in the actual leadership of my church She pointed to the growing number of women from very different traditions and communities within Biblical religion who articulate the same experience of pain and anger engendered by institutionalized religious sexism and misogyny The feminist voices in Biblical religions may reflect only the insights of a conscious minority in our religious communities Schussler Fiorenza said but they pose a deep challenge to these communities and to the whole of Western society

Can there be a more human future if the sufferings of our mothers and foremothers are forgotten and the questions of our daughters and granddaughters are trivialized and if our mother the earth is ruthlessly raped of its gifts for life and threatened with atomic annihilation?

Schussler Fiorenza said Biblical feminists raise their voices not because

Are we ready to give up on the agnostic tradition? Are we ready to recover divine partnership and human competence?

The National Workshop on Christian Jewish Relations began barely a decade ago when a local group of Jews and Roman Catholics in Dayton Ohio held a small conference—70 people or so—and agreed to hold the Workshop every 18 months Since then National Workshops on Christian-Jewish Relations have been held in Memphis Detroit Los Angeles Dallas and Milwaukee Nearly 1000 people attended the Boston Workshop making it the largest regularly scheduled meeting of Christians and Jews in the world While a great majority of the participants were from the United States citizens of 10 other countries attended the Workshop

despair which he believes underlies much of Western civilization today and the failure of the post-Enlightenment trust in human potential Borowitz said that as a Jew he responded to the situation on both a doctrinal and a practical level On the doctrinal level what is going on is a profound denial of God's rule the turning around of the ancient sun of idolatry We have replaced God with ourselves and we have now lost faith in ourselves The sense of our capacity and competence has now died

On a practical level Borowitz said Judaism has always affirmed that life and holiness are to be won where people live

June-July 1983

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At seminar on Women's Issues as a Challenge to the Religious Communities: Neil Kominisky (Harvard Hillel), Elizabeth Rice Smith (M.Div. 74, Iglesia de Liberacion U.C.C. Boston), Arlene Agus (Cardozo Law School, Yeshiva University), Mary E. Hunt (M.T.S. 74, Women's Alliance for Theology, Ethics and Ritual, Washington, D.C.), and Elizabeth Bettenhausen (Boston University School of Theology).

we do not value our religious heritage and the Biblical vision of life but precisely because we treasure it as an invaluable resource of faith, hope and love of justice and peace of life and life giving power for today and the future.

She quoted Roman Catholic theologian Daniel Maguire's view that the root of the evils plaguing our time is what he called macho masculinity which is defined she said by violence hierarchical and anticomunitarian bias abstractionism consequentialism and a male humanity distorted by the inclination to translate all relationships into assaultive aggressive rapist modes of behavior.

The women's question is not one question among many in Biblical religion, but becomes the central question insofar as it goes to the root of patriarchal dehumanization and ideology.

Whether it is women, land or ideas the normal Western male mode of a relationship is that of conquering or being conquered dominating or being dominated victimizing or being the victim. The other is obliterated and reduced to an object of control and domination. [This] hierarchicalism makes community between equals impossible.

To burn the body of the heretic in order to save his or her soul to bomb the Vietnam village in order to save it for democracy to risk a nuclear war in order to save the free world from Communism all these are expressions of abstractionism which Schussler Fiorenza said turns reality into theoretical fan-

tasies cut off from the experience of actual people. Consequentialism flows from abstractionism. Schussler Fiorenza said and is 'a cult of the end pursued without recognition of the effect of the means and the process chosen.

Schussler Fiorenza whose presentation received prolonged applause offered some modifications and corrections to Maguire's analysis. Cautioning against a reduction of the problem to a male female or masculine feminine dualism she encouraged a careful historical exploration of the complexity of Western patriarchy a socio-political system which she says found its classical formulation in Aristotelian political philosophy. This philosophy she said decisively influenced both Roman Catholic theology and American political philosophy and law and embodies a contradiction between the social political structures of society which restricts full citizenship to free propertied male heads of households on the one hand, and the democratic ideal of human dignity and freedom of every human person on the other.

Maguire's analysis Schussler Fiorenza said also runs the risk of reversing the traditional Christian blame of women for having brought sin into the world. She pointed to the complicity of white Western women in perpetuating racism and economic exploitation and to their role in socializing their children.

Biblical religion Schussler Fiorenza said is not the root of patriarchy although it is one of its perpetrators. As long as it suffers from the same internal contradiction as Western society namely professing the equality of all persons created in the image of God but perpetuating patriarchal structures of domination and subordination it cannot be part of the solution for the future; but re-

op communal structures capable of socializing children into the Christian values of co-equality in community *diakonia* and discipleship.

The concrete tangible promise of our future Schussler Fiorenza concluded depends on whether we are able to socialize children into values of mutual acceptance caring equality and respect for every living being. Children are not just the responsibility of mothers they are not even just the responsibility of both parents. They are given to the care of all of us because they are our future.

Paul van Buren Professor of Religion at Temple University focused on the resurrection of the Jew Jesus of Nazareth. He told the audience that in raising this one Jew who so marvelously embodied the life and calling of his own people God made him to be Israel for us Gentiles not in any sense as a substitute for the real Jewish people but as his way to tie us into his purposes in calling his people Israel. Van Buren reminded Workshop participants that God called Israel to its priestly task as a nation not a synagogue and that this Jewish concern for political economic and social issues of

Every human relationship with God is embedded in a communal context. We are not saved alone but only in and through community.

main part of the problem. Only a critical naming and *metanoia* from the structural evil of patriarchy will set free the liberating visions of Biblical religion for a more humane future. The women's question is therefore not one question among many in Biblical religion but becomes the central question insofar as it goes to the root of patriarchal dehumanization and ideology.

Schussler Fiorenza applauded the recent stress in her own Roman Catholic tradition on the church as sacrament for the world whose mission is salvation not only from personal but from social sin. Catholicism she said understands itself as incarnational. The visible tangible historical—these are potential revelations of divine presence. She called for attention to the concreteness of the particular mediation of the Incarnation through the womb of a Jewish woman and asked: Did we repress the Jewishness of Jesus because we have theologized into oblivion his mother's struggle for survival?

Catholicism Schussler Fiorenza said is also characterized by the vision that every human relationship with God is embedded in a communal context. We are not saved alone but only in and through community. This communal vision could provide a helpful resource for the future if it could rid itself of its patriarchal distortions which define community in terms of ruler and ruled clergy and laity Roman curia and the rest of the world—and fail to devel-

this world is paralleled by God's invitation for Gentiles to join Jews in completing God's creation.

The powerful connotations of the word resurrection after which we Christians learned from you Jews van Buren said are that you and I are God's creatures embodied creatures that God therefore cares about our bodies will never give up on his creation. Resurrection he said is first of all a word about God and only then a word about human beings. To have invented such a word you would have to be utterly concerned about God and therefore utterly concerned about God's creatures and their faithfulness to God.

It is not a word that our culture could ever have invented.

Van Buren said he was not talking only of an idea and its rich connotations but that both Jewish and Christian words about God came from

Did we repress the Jewishness of Jesus because we have theologized into oblivion his mother's struggle for survival?

experience a fact which our positivistic age has trouble grasping. This age has no awareness of the fact that when we talk of the bare facts we are also engaged in an act of the imagination. To talk of ourselves is an act of the imagi-

nation no less than talk about God

Therefore van Buren urged trust God and therefore trust your own creative words even the word resurrection. If as a Jew you know that you were there with Moses and the people at the Sea do not let this shallow age talk you out of that. And if you as a Christian know that the Jew Jesus is alive in the Spirit as you have fed on him in the Eucharist and heard him speak words of life from the God of Israel through his apostolic witnesses do not let this shallow age talk you out of the truth you know.

Turning to the subject of Jewish-Christian relations van Buren said that Jesus as he is presented in the Gospels—books written for a primarily Gentile audience—was concerned about being present to his people Israel so too van Buren said there is no way that the church can be near to this one Jew without drawing near to all his people who are and remain so present to him.

A series of workshops devoted to the theme Jews and Christians in a Changing World followed the plenary. We wanted to examine the state of the country we share said Workshop Registrar and Program Committee member Rabbi Herman Blumberg of the American Jewish Committee to find ways of working together in the world

of the hungry and poorly educated and homeless and countryless the world which we are on the verge of destroying the world in which basic and essential human rights are missing. We wanted to say that whatever our differences theological political cultural human here are problems which we must resolve together. At a seminar on religious responses to the nuclear arms race the Rev William Sloane Coffin of New York's Riverside Church stated the issue forcefully the survival unit is [now] the human race and warned that only God has the authority to end the life on this planet but we have the power.

Workshops and seminars also addressed local national and international

Of all the national liberation movements in the world, Israel, and the Zionism it represents, is not given the privilege of dignity? Why such special treatment?

dimensions of issues such as the religious communities responses to racial and social tensions women's issues economic issues hunger human rights and the influence of religion and religious groups on U.S. politics.

One of the most heavily attended—and most heated—seminars dealt with the Middle East situation. A major criticism of the Workshop which surfaced vigorously during this seminar was that the Orthodox Christian communities which have roots in Syria and Lebanon—and are deeply concerned about the political situation in those countries and among the Palestinian people—were not

formally represented. The omissions and lack of communication are reflections of the situation in the U.S. today. Jews and Arab Americans Christian and Moslem haven't been talking together said Blumberg. The conventions and ground rules by which we gather here worked out over several decades of hard work hardly exist between Western and Arab Christians let alone between Arab Americans and Jews. Blumberg said that as a result of this question being raised at the seminar and at other times during the week there was a private meeting among Jews Western Christians and several members of the Arab Christian community from Greater Boston. We ate together and began to talk and resolved to continue

clared their anguish over the loss of lives in Lebanon and demanded an investigation in Israel. While deploring the severe incursion on the people and territory of Lebanon Tanenbaum said that a Palestinian state within a state had caused the deaths of nearly 100,000 Lebanese Christians and Muslims and destabilized the government since 1975.

Tanenbaum along with several other members of the panel noted that the Lebanon crisis had served to make the

ism and recognize the State of Israel. The Lebanon invasion Fisher said was a severe test for the dialogue between Jews and Christians which he says is still in infancy. Fisher stressed that the dialogue is not between Christianity and Judaism but between the church (ecclesia) and the living people of God.

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The Lebanon invasion was a severe test for the dialogue between Jews and Christians, which is still in its infancy



An evening on "Growing Up Catholic Protestant and Jewish Brought together writers James Carroll Tom Howard and Chaim Potok. Above Potok and Carroll.

Two plenary sessions dealt with the Israeli invasion of Lebanon the situation of the Palestinian people and the interplay of Judaism Christianity and Islam in the Middle East. In the first of these sessions The Impact of the Conflicts in Lebanon on Christian Jewish Relations Dr. Claire Randall General Secretary of the National Council of Churches noted that the N.C.C. had deliberately made no public statement in response to the events of last summer but did talk to Jewish leaders privately seeing the crisis as a time not to make statements but to talk.

Rabbi Marc Tanenbaum the National Director of Interreligious Affairs for the American Jewish Committee condemned American Christians who called for economic and military sanctions against Israel suggesting that such sanctions might instead apply to Syria which he said has become the Cuba of the Middle East. He reminded the audience that leaders of the American Jewish Committee and other major U.S. Jewish organizations had publicly de-

clared their anguish over the loss of lives in Lebanon and demanded an investigation in Israel. While deploring the severe incursion on the people and territory of Lebanon Tanenbaum said that a Palestinian state within a state had caused the deaths of nearly 100,000 Lebanese Christians and Muslims and destabilized the government since 1975.

commitments of each partisan group clearer and said the established dialogue between Christians and Jews had enabled the groups to examine the religious and political realities of the Middle East while respecting that partnership. Monsignor Jorge Mejia of the Vatican Commission for Religious Relations with the Jews defended Pope John Paul II's reception of Yasser Arafat saying the Pope's action was consistent with the Catholic vocation for peace using all channels available and the role—personal and institutional—of the Holy Father. He said that Judaism and Christianity "with due respect to our respective identities and our irreducible differences both stand for the beatification of the name of God."

Dr. Eugene Fisher Director of the Secretariat for Catholic Jewish Relations of the National Council of Catholic Bishops said that some segments of the press had mistakenly called the papal audience a political victory for Arafat although the official Vatican communiqué called the P.L.O. to abandon terror-

ism and recognize the State of Israel. The Lebanon invasion Fisher said was a severe test for the dialogue between Jews and Christians which he says is still in infancy. Fisher stressed that the dialogue is not between Christianity and Judaism but between the church (ecclesia) and the living people of God.

We need to make clear that we accept and support Israel he said and that we need out of love to criticize Israel. Jews and Christians need to communicate with one another more often so we don't get caught by surprise when crises occur. The final morning of the Workshop expanded the concerns of the participants to include Islam. Monsignor Pietro Rossano Auxiliary Bishop of Rome and Rector of the Lateran University noted similarities in Judaism Christianity and Islam as monotheistic religions and bearers of moral values. He suggested that the role of the Vatican in the Middle East as an advocate of human rights could and should further communication between Muslims and Jews.

Seyyed Hossein Nasr who teaches in the Department of Religion at Temple University rejected Rossano's claim that the Vatican should play a major role in reconciling Jews and Muslims who said Nasr have a long history of mutual respect. The Holocaust Nasr said has been an intrusion in relations between Jews and Muslims in the Middle East and prevented real communication. Until the last 40 or 50 years he said Muslims and Jews coexisted peacefully in Muslim states and Jews did not experience the kind of organized prejudice and killings they experienced in Christian-dominated Europe.

Nasr said the Western Christian concern with division between religion and politics was foreign to both Judaism and Islam. He pointed to Western Christianity's cultural blindness in not accepting Islam as a religion with a social reality and asked Christians and Jews to consider the theological challenge of the Islamic revelation.

Resolving the plight of the displaced Palestinians has to be on the agenda

Rabbi Walter Wurzburger President of the Synagogue Council of America and editor of the Orthodox Jewish journal Tradition said he was deeply moved by Nasr's presentation and acknowledged that Jews have at least as much in common with Islam as with Christianity. In particular he concurred with the Islamic view that the sanctification of life through religion means that theology enters all of life including political life.

However Wurzburger said he was aware of the dangers of cloaking political objectives in religious language.

Wurzburger pointed to the Vatican's lack of recognition of the State of Israel as a grave omission in Catholic Jewish relations. He also said that as long as Islam feels the obligation to *jihad* or holy war, there can be no dialogue between the religions. Because of the history of the Holocaust, before and during which few people took Hitler's rhetoric seriously, many Israelis and Jews around the world feel that they must take seriously the rhetoric of some Muslim extremists who speak of eradicating Israel.

The Holocaust was the topic of one plenary session and a full afternoon of seminars. Speaking on "A Christian's Rationale for Studying the Holocaust," Franklin Littell, founder of the National

to develop technical ability to prepare for the 21st century she said, but need to learn to avoid marching in formation.

Under the title "Building Our Common Agenda," a wealth of workshops and seminars addressed social and political questions such as Christian understandings of the state of Israel and Christian Jewish issues in the women's movement, academic questions such as the foundations of Jewish and Christian social visions, the social and political forces in first century Palestine, and anti-Semitism in early Christian sources, educational and pastoral questions such as the dynamics of prayer, the home and family as places of religious experience, the sermon as a resource for enhancing Chris-

tians and conservative evangelical Protestants. Potter also commented on the tendency of conferences to attract those already convinced. Those most in need of meeting their opposite stayed home. How can the circle of reconciliation be widened?

Many students also felt that a conference entitled "The Next Generation of Christian Jewish Relations" should have involved this next generation more extensively in the planning process so that the issues with which the younger

generation is preoccupied might be handled. Students were enthusiastic about Schussler Fiorenza's presentation. They also seemed willing to tackle sensitive topics such as interfaith worship, interfaith marriages, and religious education for the children of such marriages.

around which formal dialogue groups have tended to tread cautiously.

Participants warmly praised the organizations and content of the Workshop. They raised criticisms about the low attendance not only of Orthodox Christians but of Black Protestant Christians whose concern with a different set of issues—particularly economic questions—keeps them away from a dialogue initiated by Jews and white Christians. A local follow-up group in Boston hopes to incorporate these concerns into its activities as do the planners of the Eighth National Workshop which will be held in St. Louis in the fall of 1984.

Those most in need of meeting their "opposite" stayed home. How can the circle of reconciliation be widened?

The Seventh National Workshop also included a forum on religion and public life, an evening with authors James Carroll, Tom Howard and Chaim Potok, and an evening of music and humor at Congregation Mishkan Tefilah in Newton. Klezmer music, which blends the folk and dance music of Eastern Europe with the syncopations and instrumentation of American jazz, is undergoing a renaissance after an eclipse of one or two generations. It was the popular dance music for the Yiddish speaking populations of the large urban Jewish centers of the U.S.A.



Members of the Klezmer Conservatory Band perform during an evening of music and humor at Congregation Mishkan Tefilah, Newton. Klezmer music, which blends the folk and dance music of Eastern Europe with the syncopations and instrumentation of American jazz, is undergoing a renaissance after an eclipse of one or two generations. It was the popular dance music for the Yiddish speaking populations of the large urban Jewish centers of the U.S.A.

Institute on the Holocaust and member of the U.S. Holocaust Memorial Council questioned the moral credibility of the modern university. "Who educated the SS doctors?" he asked, wondering whether today's schools were doing any better in terms of ethics and commitment to life. He also questioned the credibility of the church itself, pointing to the fact that six million Jews were

tian Jewish relations, pastoral responses to homosexual persons, and opportunities for Christians to understand Jews and Judaism, and Jews to understand Christians and Christianity in their religious education. Other workshops dealt with literature, media coverage of Jewish and Christian issues, and stereotyping in the arts and media.

One series of seminars presented a pilot project on the perceptions and teaching about Judaism in the Boston Theological Institute's nine schools. Initiated by Stendahl and by Weston School of Theology faculty member Daniel Harrington, S.J., and coordinated by HDS student Bruce Beck, the project examined faculty and student attitudes toward Judaism and courses on Judaism and made some concrete proposals for further study of Judaism and enhancement of Jewish-Christian relations within the BTI. Tanenbaum sponsored a parallel project in Jewish seminaries.

Beck, who has taken a course involving Judaism about every semester, says the Workshop was the crowning of my three years here, and plans to pursue doctoral study in New Testament and Jewish studies. Approximately 50 students attended the Workshop, including students from the BTI schools (over

Many of the HDS students who came from Christian and other non-Jewish backgrounds have only begun studying Judaism within the last two or three years. M.Div. student Karen Smith, who holds a Master's in liturgy from the University of Notre Dame, has taken several Jewish studies courses at HDS and says she is dismayed that most of her previous education included no study of Jews and Judaism. She grew up with no Jewish neighbors or classmates and is particularly grateful for the courses and seminars she has taken on the subject of the Holocaust. "I always learned it was an unfortunate incident produced by a maniac," she says, adding that she has now learned that "no one sits in the control tower without the complicity of others."

M.T.S. student Richard Cohen, one of a small number of Jewish students at HDS, said the Workshop was especially helpful in giving him a picture of the whole field of Christian-Jewish relations and showing him how academics fit into the whole enterprise.

Cohen and other students commented on the lack of representation, absence or underrepresentation of what M.Div. student Carol Potter called "the purg of creed—Orthodox Jews, Orthodox

Christians and conservative evangelical Protestants. Potter also commented on the tendency of conferences to attract those already convinced. Those most in need of meeting their opposite stayed home. How can the circle of reconciliation be widened?

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generation is preoccupied might be handled. Students were enthusiastic about Schussler Fiorenza's presentation. They also seemed willing to tackle sensitive topics such as interfaith worship, interfaith marriages, and religious education for the children of such marriages.

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murdered by baptized Christians, and that Hitler died without having been rebuked or excommunicated by the Roman Catholic Church into which he was baptized.

Margot Stern Strom, Director of the Facing History and Ourselves project, spoke about curricula on the Holocaust and echoed Littell's concern about moral education. Students do not only need

we stumbled in these evening programs upon the most significant reality: our potential to hurt and destroy—frightening the possibility of our love—awesome, exciting, our sacred task [has been] to aid in furthering this goal.

—Jane Redmont

Bulletin editor Jane Redmont was involved in the program planning of the Seventh National Workshop on Christian Jewish Relations.