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SPECIAL FEATURE

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VATICAN II -- TEN YEARS LATER

(Sixteenth of a Series)

THE COUNCIL AND THE JEWS

by Rabbi Marc H. Tanenbaum *

NEW YORK (RNS) -- In terms of Catholic-Jewish relations, Vatican Council II continues to merit the judgment that I offered in Rome on Oct. 28, 1965, at the time of the adoption of the Declaration on Non-Christian Religions: the Council was an historic milestone, a decisive turning point in the 1,900 years of relationships between Jews and Christians in the Western world.

The most important net effect of the deliberations and actions taken by the 2,500 Council Fathers is that these have resulted in a profound change of Christian mentality toward Jews and Judaism on many levels in the Catholic Church during the past decade. That alteration in Christian consciousness was a fundamental precondition to taking the first steps in creating a new Christian tradition incipiently characterized by a clear-cut repudiation of anti-Semitism, and a growing respect for Judaism as a living religion of permanent value to its adherents.

To the historian of ideas, there are two "facts of life" that are self-evident; first, that great, seminal ideas that have changed the course of history have been invariably the creation of a small group, usually an intellectual elite; second, that it takes decades for such formative ideas to percolate through an entire society and to change its worldview and behavior patterns.

Thus, one of the more significant achievements of Vatican Council II was that its adoption by an overwhelming vote of Nostra Aetate (Declaration on Non-Christian Religions) -- as well as other progressive declarations on Religious Liberty and the Church and the Modern World -- gave strong impetus and provided a sanction for small groups of prestigious Catholic scholars and churchmen to begin the serious process of removing the sources of anti-Jewish attitudes in Christian teaching and liturgy and to lay the foundations of a Christian theology of Judaism that is congruent with the vital realities of Jewish existence.

(more)

* Rabbi Tanenbaum is the national interreligious affairs director of the American Jewish Committee, and is widely regarded as a leading figure in the advancement of Jewish-Christian understanding. He was the only rabbi present at the Vatican Council during the deliberations that led to the adoption of the Conciliar Declaration on Non-Christian Religions.

That there exists today, a decade later, a network of scholars in Scripture studies, theology, church history, liturgy, and sociology in the United States, Europe, the Middle East, Latin America, and even in Africa and Asia, engaged in creating a new Christian culture that is sympathetic toward Jews and Judaism is itself the most telling commentary on the long-range historic value of the Council.

After 1,900 years of by-and-large tragic experience with Christian tradition and Christian society whose momentum moved horrendously in an anti-Jewish direction, the present reversal of field is simply inconceivable without taking into account the decisions of Vatican Council II.

And continuing for a moment on this positive side of the ledger, the search for a new understanding between Catholics and Jews was not altogether confined to scholars during the past decade. In a study which Dominican Sister Rose Albert Thering and I conducted together in 1970, it was evident that Catholics were making serious efforts to improve teaching about Jews and Judaism in Catholic seminaries, colleges, universities and high schools.

(Our study, prepared for a colloquium on "The Theology of Israel," held at Seton Hall University in collaboration with Msgr. John M. Oesterreicher, disclosed that "40 per cent of Catholic seminaries and colleges provided courses in Jewish studies; 41.3 per cent of the seminaries and 75 per cent of the colleges treated Judaism in comparative religion courses; and 82.7 per cent of the seminaries and 68.9 per cent of the colleges offered Scripture courses which specifically dealt with the relationship of Christianity to Judaism. Almost 70 per cent of the Catholic high schools that responded to our questionnaire reported that local rabbis were invited into the classrooms when Judaism was being discussed.")

These developments, too, are inconceivable without giving due account to the impact of Vatican Council II.

Parenthetically, our study also revealed that "no similar structural reform took place among the mainstream Protestant denominations" -- a negative affirmation of the value of the Council, and perhaps a positive suggestion to the Protestant leadership, "Go thou and do likewise."

A balanced evaluation requires that we look also at the negative side of the Catholic-Jewish ledger and at unresolved issues that call for far more serious attention than has been given thus far since Vatican II. These issues have been stated forthrightly by the Rev. Edward Flannery, executive secretary of the Secretariat for Catholic-Jewish Relations in his Nov. 1970 report to the National Conference of Catholic Bishops. These problems still exist:

"1) Anti-Semitism, though mostly low-toned and unconscious, is still widespread and requires constant effort to detect and unmask its many disguises.

"2) Catholic scholars have not yet sufficiently pursued research into the renewal of theology regarding the place of Judaism in the divine plan, though the Vatican Council's statement on the Jews showed the way.

(more)

"3) The State of Israel has become a serious stumbling block in Jewish-Christian relations. Since 'Jews have in the vast majority identified with that state' and 'see Zionism as central to Judaism itself and essential not only to Israeli but also Jewish survival,' they consider it 'as an ecumenical and a religious consideration which should be included in the dialogue.'"

The need to speed up the process of closing the gap between advances made by the scholarly elite and the people in the pew in relation to anti-Semitism, a more adequate theology of Judaism, and Israel has assumed especial urgency for the Jewish community in light of troublesome developments in recent months. The calculated exploitation of anti-Semitism, including the use of theological anti-Semitism, by the Soviet Union and some Arab propagandists have impelled many Jews to look to the Catholic community as an ally and countervailing force in combating this new wave of hatred toward the Jewish people.

The forthcoming nationwide evangelistic drive of "Key '73" -- paralleled by intensified mission-to-the-Jews programs whose conversionary efforts presuppose a denigration of Judaism as an "incomplete religion" -- have also underscored the importance of Catholic and other Christian efforts to put an end once and for all to proselytizing the Jewish people.

And finally, the recent dastardly acts of murder and terrorism against Israelis, accompanied by the growing penetration of anti-Jewish Arab propaganda in Catholic and other church circles, have lent a sense of urgency in the Jewish community for Catholics to assume a more vigorous role in combating appeals of extremism and polarization and to engage together in effective works of reconciliation between Jews, Christians, and Muslims in the Middle East, and among all peoples everywhere.

For in the last analysis, reconciliation was what Vatican Council II was all about in its ultimate meaning.

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WEDNESDAY, JANUARY 29, 1974

Rabbi Schonfeld said, "It is to be hoped that the Church will rethink its position and recognize the role of Israel in the life of the Jewish people. A real step forward would be the establishment of diplomatic relations between Vatican and Israel."

While the new Vatican guidelines "have eliminated some of the suspicions and misunderstandings which characterized the attitude of Christians toward Jews for many centuries," the Rabbinical Council president said, "it is regrettable that the one point which would have really allayed the fears of the Jewish people has not been mentioned."

"This is the recognition that Israel the land, and Israel the people, are inexorably intertwined and that the land of Israel occupies a unique position in the theology and dogma of Jews everywhere that differs from that of any other religious persuasion," he said.

Commenting on another aspect of the guidelines, Rabbi Schonfeld said, "We understand that these guidelines are directed toward Christians, particularly Catholics, and that they represent the Church's understanding and dogma concerning the Jewish people. This is their privilege but we Jews must not allow that to confuse us."

"When the Church says that it would welcome joint prayers with the Jewish people, we Jews must assert that joint prayers are not acceptable. While Christianity acknowledges its roots in Judaism, Judaism stands independent and that, therefore, the term 'Judeo Christian Tradition' is irrelevant."

Rabbi Walter Wurzbarger, vice-president of the Rabbinical Council, told convocation delegates that "Israel's diplomatic isolation has brought about psychological insecurity to the American Jew."

"While we have not noted any marked increase in overt anti-Semitism," he said, "Jews must be affected by the speed with which Israel was abandoned by Western Europe in the wake of the Yom Kippur War and the Arab oil embargo."

Rabbi Milton H. Polin of Brooklyn, N.Y., chairman of the conference at Beth Sholom Congregation here, called for greater contributions from communal funds to the education process.

He warned that "the lack of funds plus the inflated costs are threatening the very existence of our institutions of learning. Some of our most stable schools are on the brink of bankruptcy."

Unless something drastic is done to salvage their position, we shall be in deep trouble," he said.

TO: Members of the International Jewish Committee for
Interreligious Consultations (IJCIC)

FROM: Rabbi Marc H. Tanenbaum, IJCIC Co-Secretary
representing the American Jewish Committee

DATE: December 26, 1974

RE: VATICAN GUIDELINES TO BE ISSUED ON JANUARY 3, 1975: A
JEWISH CRITIQUE

Following is my critique of the proposed Vatican "Guidelines" which I propose as a basis for discussion with members of the Vatican Office for Catholic-Jewish Relations when we meet in Rome from January 7 through 9:

The Guidelines for implementing the Vatican Council Declaration dealing with Catholic-Jewish relations have been promulgated as an internal document for the guidance of the Catholic community, and, as such, it would normally be inappropriate for us to comment on an interior Catholic matter - especially since its contents have not been formally shared with IJCIC prior to their publication.

On other levels, however, it is not only appropriate but obligatory that we clarify our views regarding critical aspects of this document: first, the guidelines make a number of explicit references which constitute value judgments regarding the validity and legitimacy of Judaism and the Jewish people. Insofar as we have accepted the responsibility of representing the interests of large segments of world Jewry, we are morally obligated to assure that the dignity and honor of the Synagogue and the Jewish people are defended

and upheld. Second, Cardinal Willebrands in his introductory note to the Guidelines characterizes this document as "the charter of the (Vatican) Commission for relations with Judaism." The contents of the guidelines are therefore of crucial significance for the future of Catholic-Jewish relations in our lifetime, since it provides authoritative orientation for the Catholic people throughout the world in both their official institutional and interpersonal daily relationships with Jewish agencies and Jewish persons as neighbors and fellow-citizens.

Viewed in their entirety, the Guidelines represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Catholic-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish-Christian understanding and cooperation.

At the same time, it contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience, since these formulations imply a religious "second class" status in the family of faith communities.

The positive features of the Guidelines which we welcome include the following:

a) A reiteration of the explicit condemnation by the Roman Catholic Church of anti-Semitism and discrimination which was first contained in the Vatican Council Declaration on Non-Christian Religions. The re-commitment to the cause of combatting anti-Semitism assumes

heightened importance today in light of current international conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people, and therefore this action is most timely.

b) The appeal to Catholics to recognize that "dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions." In respect of Judaism and the Jewish people that implies, as the Guidelines state, that Catholics seek "to learn by what essential traits the Jews define themselves in the light of their own religious experience." A declaration, if taken seriously, would logically and morally necessitate a coming to terms with the fact that the Jewish people's self definition centers on the critical conviction that God's Covenant with Israel is everlasting and is not subject to termination or substitution by the claims of another faith community. As the Bible declares in Deuteronomy 7: 6-9: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be His own treasure, out of all peoples that are upon the face of the earth.

"The Lord did not set his love upon you, nor choose you, because you were more in number than any people - for you were the fewest of all peoples - but because the Lord loved you, and because He would keep the oath which He swore unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of Bondage, from the land of Pharoah King of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, who keepeth

Covenant and mercy with them that love Him and keep His Commandments to a thousand generations."

The free election by God of His people explicitly involves not only the Sinaitic Covenant, but the Covenant with our Father Abraham by which the Holy Land was promised to him and to his seed, the people of Israel, until eternity. Any definition of contemporary Jewish religious experience that does not provide for due comprehension and acceptance of the inextricable bonds of God, People, Torah, and Promised Land risks distortion of the essential nature of Judaism and the Jewish people, and would constitute a regression in Jewish-Christian understanding.

c) The charge to implement new understandings in scholarship through the various methods of "teaching and education" is a valuable and needed reinforcement in these vital areas. The abandonment of the false and polemical teachings regarding the alleged collective guilt of the Jewish people for the death of Jesus, of the stereotypes of the Pharisees as the corporate enemies of Jesus, and the so called spiritual decline of Judaism after the first century - all these historic falsehoods which have constituted an incitement to anti-Semitism - must continue to be uprooted as the weeds of prejudice and discrimination. The systematic incorporation of these new insights of contemporary scholarship which have come to a fresh discovery of Judaism as a living reality into all areas of Catholic Education, liturgy, and mass media would constitute nothing less than a revolution in

esteem between Catholics and Jews everywhere.

d) The call to joint social action is particularly welcomed at this time when such pressing national and international problems involving so much human suffering require maximum cooperation.

As to the negative features of the Guidelines we wish to make clear the following: While acknowledging the right of Christians to evangelize, the assertion of a conversionary intention within the framework of Guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivations of the entire program. Presupposed in a conversionary approach to the Jewish people is a clear assumption that Judaism is inadequate as the source of truth and value to the Jewish people, and that the election of Israel as a covenanted people has somehow been terminated. Such an assertion, either implied or explicit, contradicts in fundamental ways other positive statements in the Guidelines that appear to recognize the integrity of Judaism in its own terms.

To welcome these Guidelines without making clear that these negations or unresolved ambiguities toward Judaism and the Jewish people are totally unacceptable to the Jewish conscience would be nothing less than a betrayal of God's revelation to Israel and to truth itself. Beyond that, such anachronistic claims, if uncontested, would undermine the authority and credibility of all those great Christian scholars in all denominations, and in a variety of scholarly disciplines, who have been formulating a systematic new

theology of Israel that is congruent with the actual religious realities of Judaism and the Jewish people. This theological development, the most hopeful sign of Jewish-Christian relations in 1900 years, provides the only basis for genuine mutual acceptance and mutual trust between Christians and Jews. We feel strongly that the Guidelines must seek to encourage this development and not contribute to its weakening or dissolution.

We therefore take seriously Cardinal Willebrand's instruction in the introductory note that "the text does not give a Christian theology of Judaism" which requires further study before a position can be developed that will be acceptable to various schools of thought, Jewish as well as Christian. We pledge our every cooperation in that vital study and learning process that hopefully will lead to a new positive era in Jewish-Christian relationships.

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He also praised the guidelines for urging Catholics to recognize that "dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions."

But he observed that such a declaration would mean accepting the Jewish people's conviction that God's Covenant with Israel is everlasting and not "subject to termination or substitution by the claims of another faith community," He also noted that:

"Any definition of contemporary Jewish religious experience which does not provide for due comprehension and acceptance of the inextricable bonds of God, People, Torah, and Promised Land risks distortion of the essential nature of Judaism and the Jewish people, and would constitute a regression in Jewish-Christian understanding."

He called the Vatican guidelines' intention to implement new understandings in scholarship through teaching and education "a valuable and needed reinforcement" in these areas. "The systematic incorporation of these new insights of contemporary scholarship which have come to fresh discovery of Judaism as a living reality into all areas of Catholic education, liturgy and mass media would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere," he said.

Rabbi Tanenbaum also welcomed a call to "joint social action" at a time when "such pressing national and international problems involving so much human suffering require maximum cooperation."

Of certain "negative features" of the guidelines, he stressed that while Jews acknowledge the right of Christians to evangelize, "the assertion of a conversionary intention" in the guidelines "cannot but cast doubts about the motivations of the entire program."

"Such an assertion...contradicts in fundamental ways other positive statements in the guidelines that appear to recognize the integrity of Judaism in its own terms," Rabbi Tanenbaum added.

"To welcome these guidelines without making clear that these negations or unresolved ambiguities toward Judaism and the Jewish people are totally unacceptable to the Jewish conscience would be nothing less than a betrayal of God's revelation to Israel and to truth itself," he said.

Rabbi Tanenbaum pointed out that such claims, "if uncontested, would undermine the authority and credibility of all those great Christian scholars in all denominations, ...who have been formulating a systematic new theology of Israel that is congruent with the actual religious realities of Judaism and the Jewish people."

Terming this theological development the "most hopeful sign" of Jewish-Christian relations in 1900 years, he said it provides the basis for "genuine mutual acceptance and mutual trust between Christians and Jews."

Finally, he observed, "we feel strongly that the guidelines must seek to encourage this development and not contribute to its weakening or dissolution."

Rabbi Tanenbaum said his "critique" of the Vatican document would be proposed as a basis for discussion with members of the Vatican commission on Catholic-Jewish relations at a meeting, Jan. 7 to 9, in Rome.

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TUESDAY, DECEMBER 31, 1974

But Is Critical Of Some 'Formulations'

RABBI DESCRIBES VATICAN DOCUMENT
AS 'CONSTRUCTIVE AND TIMELY'

For Release: Friday, Jan. 3, 1975,
or later

By Religious News Service

GUARD AGAINST PREMATURE RELEASE

NEW YORK (RNS) -- A spokesman for the International Jewish Committee for Interreligious Consultations (IJCIC) welcomed a new Vatican document on Christian-Jewish relations as "constructive and timely," but warned that it contains some formulations which place Judaism in a "second class" religious status.

Rabbi Marc Tanenbaum, co-secretary of (IJCIC) and national director of interreligious affairs of the American Jewish Committee here, said he felt "morally obligated" to comment on the Vatican guidelines issued Jan. 3, despite the fact that the document was promulgated as an "internal document" for the guidance of the Catholic community in their relations with Jews.

"...it is not only appropriate but obligatory that we clarify our views regarding critical aspects of this document," He said, because "the guidelines make a number of explicit references which constitute value judgments regarding the validity and legitimacy of Judaism and the Jewish people."

Rabbi Tanenbaum said that because IJCIC has accepted the responsibility of representing the interests of "large segments of world Jewry, we are morally obligated to assure that the dignity and honor of the Synagogue and the Jewish people are defended and upheld."

Rabbi Tanenbaum said that his comments were being made on behalf of the American Jewish Committee only and that while he is a spokesman for IJCIC, the international organization representing various Jewish groups, would issue, a statement for its membership at a later date.

The rabbi said that because Cardinal Jan Willebrands, President of the Vatican Commission for Religious Relations with Jews, characterizes the document as a "charter" for his commission the contents of the guidelines are of "crucial significance" for future Catholic-Jewish relations.

The document, which seeks to implement the Vatican II declaration "Nostra Aetate," issued in 1965 on Catholic relations with non-Christians, particularly called for "real dialogue," common prayer, theological consultations, study and research and joint social action among Catholics and Jews.)

Rabbi Tanenbaum said that the guidelines, "in their entirety, represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Catholic-Jewish relations which we welcome as a constructive and timely contribution to the advancement of Jewish Christian understanding and cooperation."

At the same time, the document contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience, since these formulations imply a religious 'second class' status in the family of faith communities."

Among these negative features are what he called a "conversionary approach to the Jewish people," and the underlying assumptions that Judaism is not an adequate source of truth and value to the Jewish people and that the covenant of Israel is ended.

The "positive" features he noted included the "reiteration of the explicit condemnation" by the Catholic Church of anti-Semitism "which assumes heightened importance today in light of current international conditions in which this ancient hatred is being exploited systematically by the enemies of the Jewish people..."

(more)

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UNITY APPEAL: Vatican wants stronger ties for Jews, Catholics

WASHINGTON (UPI) — A recently created Vatican commission called yesterday for improving of Roman Catholic-Jewish relations, including the possibility of joint prayer.

The document, intended to provide guidelines for Roman Catholics, grew out of the decade-old Second Vatican Council's statement on the Jewish people.

But the Rev. Edward Flannery, executive secretary of the U.S. Bishops' Secretariat for Catholic-Jewish relations, said the document "goes well beyond that (Vatican II) statement."

"In many ways it may be seen as the fruit of the dialogue between Christians and

Jews that has taken place since the council."

The guidelines urge Christians to acquire a better understanding of the basic components of the religious traditions of Judaism and to "strive to learn by what essential traits the Jews define themselves in the light of their own religious experience."

In addition to common prayer, the guidelines said Catholic-Jewish relations could be strengthened through "real" dialogue that respects the religious convictions of each faith and through collaboration in the struggle for peace and justice at the local, national and international levels.

Rabbi Marc Tanenbaum,

director of interreligious affairs of the American Jewish Committee, called the document a "significant clarification of a number of vital issues central to Catholic-Jewish relations."

He said positive features of the document included a "reiteration of the explicit condemnation of anti-Semitism," the appeal to Catholics to recognize that "dialogue demands respect" and the call to joint

social action.

But the document does not mention the existence of the State of Israel, and Tanenbaum said: "Any definition of contemporary Jewish religious experience that does not pro-

vide for due comprehension and acceptance of the inextricable bonds of God, people, Torah and the Promised Land risks distortion of the essential nature of Judaism and the Jewish people and would constitute a regression in Jewish-Christian understanding."

Tanenbaum also said that while he recognized the "right of Christians to evangelize, the assertion of a conversionary intention within the framework of guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivations of the entire program."

In addition to suggestions for prayer, dialogue and social action, the guidelines include

statements on teaching and education, placing on Christians the obligation to see that

catechisms, religious texts, history books and the mass media do not distort Judaism.



Bishops Urge Study, Rapport With Jews

United Press International

WASHINGTON—A recently created Vatican commission called Thursday for strengthening Roman Catholic-Jewish relations, including the possibility of joint prayer.

The document, intended to provide guidelines for Catholics, grew out of the decade-old Second Vatican Council's statement on the Jewish people.

But the Rev. Edward Flannery, executive secretary of the U. S. Bishops' Secretariat for Catholic-Jewish relations, said the document "goes well beyond that (Vatican II) statement.

"In many ways it may be seen as the fruit of the dialogue between Christians and Jews that has taken place since the council."

Although he voiced regret at "certain excisions" in the guidelines, Father Flannery said they "should hopefully give a new and strong impetus to the promotion of Catholic-Jewish understanding and cooperation."

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ponents of the religious traditions of Judaism and to "strive to learn by what essential traits the Jews define themselves in the light of their own religious experience."

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Wash. Post

Vatican Urges Better M.T. Christian-Jew Climate

By Marjorie Hyer
Washington Post Staff Writer

The Vatican has issued, effective today, a long-awaited document designed to combat anti-Semitism and replace negative attitudes between Christians and Jews with "better mutual understanding and renewed mutual esteem."

But the new "Guidelines and Suggestions" document fails to deal with two of the thorniest issues of Christian-Jewish relations: efforts of Christians to convert Jews and the Christian attitude toward the state of Israel.

A major thrust of today's document, which is intended to make practical suggestions for implementing the 1965 Vatican Council proclamation on Christian-Jewish relations, deals with New Testament references to the Jews.

Priests are admonished to take care that their "homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavorable light. Efforts will be made so to instruct the Christian people that they will understand the true interpretation."

Especially in passages that

deal with the crucifixion of Jesus, the guidelines direct that distinctions be made between historical figures responsible for Jesus' death and Jews generally to "avoid appearing to arraign the Jewish people as such."

The 1965 Vatican Council statement condemned the stereotype of Jews as "christ-killers," an attitude which has been the root of much anti-Semitism through history.

The effect of today's document is far-reaching in that it spells out the application of the Vatican Council's doctrine both in weekly sermons and in the translations of scripture for use in Roman Catholic church liturgy throughout the world.

While today's document stresses the need for genuine dialogue between Catholics and Jews, dialogue which "demands respect for the other as he is; above all, respect for his faith and his religious convictions," it stops

short of condemning efforts to convert Jews to Christianity.

Such efforts—more prevalent in recent years among conservative Protestants than Catholics—have increasingly irritated Jewish religious leaders, who view them as a form of anti-Semitism.

An earlier draft of today's document, which has been in preparation for at least six years, repudiated such proselytizing.

The earlier draft also included a section—omitted from the final version—that said Christians should understand the state of Israel as having "religious significance" for Jews since it was "promised to their ancestors from the days of Abraham's calling."

In an unusual reference to behind-the-scenes consultations that resulted in striking these passages from the final document, the Rev. Edward Flannery, executive secretary of the U.S. Bishops' Secretariat for Catholic-Jewish Relations, called "certain excisions" from the original document "regrettable."

He added, however, that any omissions "should not prevent a just evaluation of this final version on its own merits."

Better Catholic-Jewish Relations Sought By Vatican

NEW YORK, Jan. 3 (AP) — The Roman Catholic Church has called for specific new steps aimed at developing "better mutual understanding and renewed mutual esteem" between Christians and Jews.

Conditions now are in sight for achieving a "new relationship" and "deep fellowship," said the church's newly expanded unity secretariat in a document offering guidelines for seeking that goal. The Vatican document was disclosed yesterday.

Various actions were urged, including increased theological dialogue, greater teaching and preaching attention to shared scriptural and worship traditions, modified approaches to commonly misconstrued New Testament passages and joint work for social justice.

The "spiritual bonds and historical links" make closer relationships of Christians and Jews obligatory, the document says.

However, to the disapproval of some Jewish leaders, it emphasizes that the church by nature "must preach Jesus Christ to the world."

"Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty," the document states.

Rabbi Marc H. Tannenbaum, cosecretary of the International Jewish Committee for Interreligious Consultations, welcomed the document as generally "constructive and timely." He said the

guidelines would mean a "revolution in esteem between Catholics and Jews everywhere."

But he said that the document "contains, regrettably, certain formulations that no self-respecting Jewish person can live with in good conscience."

He said that Jews acknowledged "the right of Christians to evangelize, the assertion of a conversionary intention within the framework of guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivations of the entire program."

"Presupposed in a conversionary approach to the Jewish people is the clear assumption that Judaism is inadequate as the source of truth and value to the Jewish people, and that the election of Israel as a covenanted people has somehow been terminated."

He said the matter would be taken up with the Vatican's new commission on Catholic-Jewish relations at a meeting in Rome next week.

He pointed out that some Christian scholars, both Protestant and Catholic, had previously developed a new theological view of Judaism as being permanently valid to Jews, with Jesus's work extending redemption to others.

The Vatican guidelines, issued by the church's Christian Unity Secretariat that last October was expanded to include a special commission on Judaism, seek to put into practice policies set by the Second Vatican Council.

The Rev. Edward Flannery, director of the U.S. bishops' secretariat on Catholic-Jewish relations, voiced regret at "certain excisions" in the guidelines, but said that nevertheless they "should hopefully give a new and strong impetus to the promotion of Catholic-Jewish understanding and co-operation."

The document, noting that Christianity sprang from Judaism, says: "Although we believe that the importance of meaning of that Jewish tradition was deeply affected by the coming of Christ, it is still nonetheless rich in religious values."

The document restates the Vatican Council's condemnation of "all forms of anti-Semitism and discrimination" and emphasizes that blame for Jesus's crucifixion cannot be placed on all Jews then "nor upon the Jews of today."

"Jesus was born of the Jewish people, as were his apostles and a large number of his first disciples," the document points out. It stresses that the same God inspired both the Old and New Testaments.

Although Jesus's teaching had a "profoundly new character," he "nevertheless, in many instances, took his stand on the teaching of the Old Testament," the document notes.

"Jesus also used teaching methods similar to those employed by the rabbis of his time."

The guidelines urge fuller explanations in sermons and church teachings of various New Testament passages

that seem to show "the Jewish people . . . in an unfavorable light." The guidelines say that correct interpretations can dispel negative misimpressions.

For instance, the document notes that the Gospel of John often refers to "the Jews" as acting against Jesus, when the context actually means "leaders of the Jews" or "adversaries of Jesus."

In addition, the words, "Pharisee" and "pharisaism" have taken on pejorative meanings the document notes, although scriptural studies alter that image.

Further, the document says Judaism and the Old Testament must not be portrayed as a "religion of only justice, fear and legalism." The document cites Old Testament passages emphasizing love and mercy, paralleling New Testament passages.

Values in the Old Testament have "not been canceled by later interpretation of the New Testament, which only brings out the full meaning of the Old," the document says. "Both Old and New illumine and explain each other."

The document calls for more emphasis on the "common elements of liturgical life" of Jews and Christians, with the Bible holding an essential place for both. The document says:

"Emphasis will be laid on the continuity of our faith with that of the earlier covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original."

York Times

CITY EDITION

Weather: Mostly sunny today; cold tonight. Chance of rain tomorrow. Temperature range: today 27-42; Thursday 33-38. Details on Page 53.

FRIDAY, JANUARY 3, 1975

Price higher in air delivery cities.

20 CENTS

LEVITT INDICATES CAREY IS IN ERROR ON A DEFICIT NOW

But Agrees With Governor That a \$500-Million Gap Looms for Next Year

By FRANCIS X. CLINES
Special to The New York Times

ALBANY, Jan. 2—State Controller Arthur Levitt indicated today that, contrary to Governor Carey's expressed concern, he did not expect the current state budget to slip into deficit.

Mr. Levitt, in a report on revenues for the first nine months of the fiscal year, said incoming revenues were running "slightly ahead" of estimates originally predicted.

However, he agreed with the Governor on the major focus of concern—the new budget for the fiscal year, beginning in April—and said Mr. Carey would have a "difficult time in balancing next year's budget."

\$500-Million Shortage

He concurred with Mr. Carey that a deficit of at least \$500-million loomed for next year, even if the revenue picture continued to hold up favorably in the final three months of the current budget.

Last month, Mr. Carey, after speaking stringently about the next budget, extended his concern to say that the situation was worsening to the point where even in the current budget there "may well be a deficit by April 1."

Informed of Mr. Levitt's more positive outlook, a spokesman for the Governor said, "That's some encouragement." But he added that the final quarter's revenue would be closely watched.

'Extremely Pleased'

Vatican Offers Guidelines To Bolster Ties With Jews

Action, Long Awaited, Urges Extensive Dialogue and Condemns Anti-Semitism — Jews Voice Welcome and Regret

By KENNETH A. BRIGGS

A long-awaited Vatican statement on ways to improve Roman Catholic-Jewish relations is being made available today.

The guidelines, as they are called, were prepared by the church's Commission on Relations With Judaism to carry out

Text of Vatican statement, Jewish response, Page 8.

the "Declaration on the Jews" issued in 1965 by the Second Vatican Council.

Like the declaration the guidelines reassert the church's condemnation of anti-Semitism and call for a sweeping action to eliminate all forms of discrimination against Jews that might be found in the church's worship and teaching.

The guidelines call for dialogue, affirmation of a joint Biblical and theological heritage and emphasis on "common elements of the liturgical life" as means for improving relations between Catholics and Jews.

Among other things, they ap-

peal for Catholic respect for the Jew's "faith and his religious convictions," warn against comparing the Old Testament unfavorably to the New Testament, stress that "it is the same God" who speaks through Abraham, Moses and Jesus, and urge a common quest for social justice.

The guidelines were to be officially released at a news conference today, but news services reported the details a day in advance.

In response the International Jewish Committee on Interreligious Consultations predicted in a statement that the guidelines would "encourage better understanding" and applauded their stand on anti-Semitism. But it noted regretfully that the text failed to include a reference to Israel and left unanswered the question whether Jews were to be viewed as needing conversion to Christianity. The committee spoke on behalf of the World Jewish Con-

Continued on Page 8, Column 1

Soviet-Egyptian Tension Seen by Moscow Diplomats

By CHRISTOPHER S. WREN

Special to The New York Times

MOSCOW, Jan. 2—Reports from Cairo that the Soviet leader, Leonid I. Brezhnev, postponed his trip to the Middle East for reasons of ill health have met with widespread skepticism in foreign diplomatic circles here.

While details of the postponement of the trip remain skimpy, foreign diplomats generally

FORD'S ADVISERS REPORTED AGREED ON TAX REDUCTION

President Is Said to Appear to Move Toward Decision as Recession Weapon

EVEN SIMON IS IN ACCORD

Talks in Vail Also Brought Move to Increase the Duty and Tax on Crude Oil

By PHILIP SHABECOFF

Special to The New York Times

WASHINGTON, Jan. 2—President Ford's economic advisers have reached virtual unanimity on the need for a tax cut to fight the recession, and the President appears to be moving toward such a decision, Administration officials reported today.

These officials said there was still debate about the proper size of a tax cut. They also cautioned that Mr. Ford had reached no final decision.

But they stressed that just about all of the President's key advisers on economic policy, including Secretary of the Treasury William E. Simon, were now agreed on the need for a tax reduction this year to stimulate the nation's slumping economy. Until recently, Mr. Simon had been the champion of restrictive fiscal policies to dampen inflation.

\$10 to \$20 Billion

The differences over the size of the tax cut, while broad, are reconcilable, according to one high official. Generally, he said, the proposals for a reduction fall in the range of \$10-billion to \$20-billion.

Meanwhile, other Administra-

GOLD PRICES FALL

TO 10 MONTH LOW

The Milwaukee Journal
Jan 4, 1971

Catholic Church Launches Drive on Offenses to Judaism

By George Cornell

New York, N. Y. -AP- On a worldwide basis, the Catholic Church is starting a point by point effort to rid itself of insinuations against Jews and establish deepened, working bonds with Judaism.

"The spiritual bonds and historical links binding the church to Judaism . . . render obligatory a better mutual understanding and renewed mutual esteem," the Vatican said in guidelines spelling out steps for seeking that goal.

A Jewish leader hailed the document generally, saying its implementation "would constitute nothing less than a revolution in esteem between Catholics and Jews everywhere." But he sharply deplored certain aspects of it.

"Totally Unacceptable"

Rabbi Marc H. Tannenber, co-secretary of the International Jewish Committee for Interreligious Consultations, said the guidelines asserted a "conversionary intention" toward Jews, implying that Judaism was inadequate for them, and that God's

covenant with them had ended.

This is "totally unacceptable to the Jewish conscience," he says, adding that Judaism centers "on the critical conviction that God's covenant with Israel is everlasting" and not subject to substitution.

He says the matter will be taken up with the Vatican's new commission on Catholic-Jewish relations at a meeting in Rome Tuesday through Thursday.

He points out that some Christian scholars, both Protestant and Catholic, have developed a new theological view of Judaism as being permanently valid to Jews, with Jesus' work extending redemption to others.

Ask Positive View

That concept "provides the only basis for genuine mutual acceptance and mutual trust between Christians and Jews," he says. Nevertheless, he welcomed the Vatican document generally, saying its condemnation of anti-Semitism takes on "heightened importance today in light" of international exploitation of anti-Semitism

by "enemies of the Jewish people."

"Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty," the Catholic document states.

On other matters, it calls for major Catholic initiatives to instill a more positive view of Judaism, emphasizing that Jesus, His apostles and first followers were Jews and that He used teaching methods of a rabbi.

The document reiterates the Second Vatican Council's declaration that Jesus' death cannot be blamed on all Jews then nor Jews today, and calls for preaching and teaching to clarify New Testament passages commonly misinterpreted to put "the Jewish people . . . in an unfavorable light."

Both Old and New Testaments were inspired by God and "illuminate and explain each other," the document says, adding that on the "practical level in particular, Christians must strive to acquire a better knowledge of the basic components . . . of Judaism."

Whelan
Marc
Lange
- 1/10/71

The Tablet

Magazine

January 9, 1975

Religious Relations with the Jews

Papal Commission's

Guidelines For Implementing the

Declaration 'Nostra Aetate'

THE DECLARATION, *Nostra Aetate*, issued by the Second Vatican Council on 28 October 1965, "on the relationship of the Church to non-Christian religions," marks an important milestone in the history of Jewish-Christian relations.

Moreover, the step taken by the Council finds its historical setting in circumstances deeply affected by the memory of the persecution and massacre of Jews which took place in Europe just before and during the Second World War.

Although Christianity sprang from Judaism, taking from it certain essential elements of its faith and divine cult, the gap dividing them was deepened more and more, to such an extent that Christian and Jew hardly knew each other.

After two thousand years, too often marked by mutual ignorance and frequent confrontation, the Declaration *Nostra Aetate* provides an opportunity to open or to continue a dialogue with a view to better mutual understanding. Over the past nine years, many steps in this direction have been taken in various countries. As a result, it is easier to distinguish the conditions under which a new relationship between Jews and Christians may be worked out and developed. This seems the right moment to propose, following the guidelines of the Council, some concrete suggestions born of experience, hoping that they will help to bring into actual existence in the life of the Church the intentions expressed in the conciliar document.

While referring the reader back to this document, we may simply restate here that the spiritual bonds and historical links binding the Church to Judaism condemn—as opposed to the very spirit of Christianity—all forms of anti-semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn. Further still, these links and relationships render obligatory a better mutual understanding and renewed mutual esteem. On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.

With due respect for such matters of principle, we simply propose some first practical applications in different essential areas of the Church's life, with a view to launching or developing sound relations between Catholics and their Jewish brothers.

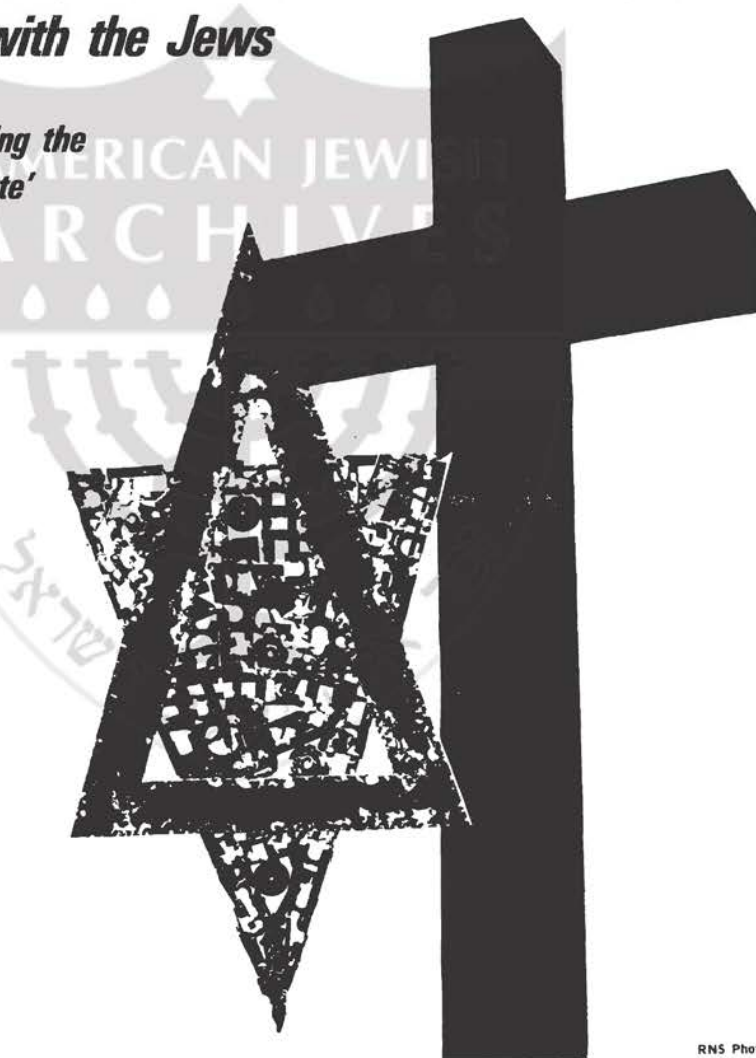
1. Dialogue

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

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

In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world (Ad Gentes, 2). Lest the witness of Catholics to Jesus Christ should give offence to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Declaration *Dignitatis Humanae*). They will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate Word.

While it is true that a widespread air of suspicion, inspired by an unfortunate past, is still dominant in this particular area, Christians, for their part, will be able to see to what extent the responsibility is theirs and deduce practical conclusions for the future.



RNS Photo

In addition to friendly talks, competent people will be encouraged to meet and to study together the many problems deriving from the fundamental convictions of Judaism and of Christianity. In order not to hurt (even involuntarily) those taking part, it will be vital to guarantee, not only tact, but a great openness of spirit and diffidence with respect to one's own prejudices.

In whatever circumstances as shall prove possible and mutually acceptable, one might encourage a common meeting in the presence of God, in prayer and silent meditation, a highly efficacious way of finding that humility, that openness of heart and mind, necessary prerequisites for a deep knowledge of oneself and of others. In particular, that will be done in connection with great causes such as the struggle for peace and justice.

II. Liturgy

The existing links between the Christian liturgy and the

Jewish liturgy will be borne in mind. The idea of a living community in the service of God, and in the service of men for the love of God, such as it is realized in the liturgy, is just as characteristic of the Jewish liturgy as it is of the Christian one. To improve Jewish-Christian relations, it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place.

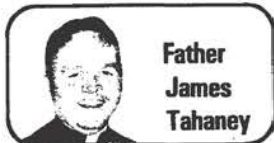
An effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value (cf. *Dei Verbum*, 14-15), since that has not been cancelled by the later interpretation of the New Testament. Rather, the New Testament brings out the full meaning of the Old, while both Old and New illumine and explain each other (cf. *ibid.*, 16). This is all the more important since liturgical reform is now bringing the text of the Old Testament ever more frequently to the attention of Christians.

(Continued on page 3m)

SUNDAY'S SCRIPTURES:

Don't Be Loser, Be a Gainer; Join the Wait-Watchers

NOW THAT THE NEW YEAR is almost two weeks old, we can, without guilt, move away from our reminiscing and our resolutions. But where? We might be afraid to resume our regular routines. We may be too tired to tackle new problems, too unsure about what we really want, too proud to admit we need help. It's so painful to notice our hang-ups hanging around so long. New Years so easily produce new fears. From within us, from outside us, strong urgings prompt us to do something. But what? From the rich Liturgy of the Lord's Baptism comes a possible answer. Join the Wait-Watchers.



Father
James
Tahaney

Our Christian lives often become more complex than they should. That complexity is so often fed by anxiety, fattened up by fears, hardened by hostility, perpetuated by paranoia. To rescue us from our complexity there is the reassuring reminder of Sunday's Scripture that Jesus Christ gives up on no one.

The prophet Isaiah portrays Jesus as

gentle in touch and tone. He comes not to make His voice heard but His presence felt. Jesus comes with patience and purpose. If the Gospels tell us anything they remind us forcefully that Jesus had a beautiful sense of timing. The rich concept used to describe that timing is summed up in the word "hour."

Now Is The Hour

Jesus knew His hour. And the beauty of His presence and His power is built on that precious ability of knowing how to wait. In God's good time and timing there will always be victory and that success in our struggles, which is popularly pronounced peace.

Few would deny that ours is truly a clock-eyed world! It's hard to keep track of our appointments and our disappointments. Time tortures those of us who do not trust it; it heals those who know how to use it. The exciting exchange between Jesus and John recorded in today's Gospel is a contrast between two value systems. John emerges as heavy with resistance and refusal. Jesus is calm. It is His hour and He knows it. He challenges His cousin: "Give in for now." Good timing involves joyful trusting. We smile as we learn that "John gave in." And then the skies opened and everything was going to be O.K.

White-Flag It

Learning how to wait involves learning how to depend. There is much we need and much we hope for. Waiting is hard because

TO LISTEN WITH THE EAR
DOESN'T MEAN THAT YOU WILL HEAR
BUT LISTEN WITH THE HEART
AND YOU'LL BECOME A PART



THIS IS MY BELOVED
SON — HEAR HIM

so often we are filled with resistance or resentment. So overwhelmed by past failures or frustrations we scarcely know to not to hold out but to give in. To surrender to the situations of our own lives is ultimately to sanctify them. Often enough it's more a question of letting (Him) in than it is of getting (us) out of life's sticky situations.

If Sunday's Scriptures give good tips for the wait-ers they also give us good ideas for the watch-ers. The preaching of Peter to Cornelius and his house guests shows that the hard fisherman was gradually able to fit the pieces and parts of life together. As God's plan for man is seen more clearly, Peter is prompted to exclaim that he begins "to see how true it is that God shows no partiality." The past makes a lot of sense. It is not just something we lived through; it is

Sunday's Scriptures January 12

1st — Isaiah 42, 1-4, 6-7
2nd — Acts 10, 34-38
3rd — Luke 3, 15-16, 21-22

Quotation in the cartoon is taken from the Alleluia before the Gospel.

Feast of the Baptism Of Our Lord

something God worked through. Condemning past times is an unwholesome pastime!

Black-and-Blue World

Watching our world, our selves and others involves also a certain forgiveness of them. The mission of Jesus is incomplete "until He establishes justice on the earth." To watch is to be able to live with mystery and with hope. It is to agree that sometimes the best way to describe our bruised world is with the adjective incomplete instead of the adjective imperfect.

Christian wait-watchers never lose. They always gain. They end up putting on Christ and that keeps them from putting off their responsibility to really love and really live. To join Wait-Watchers is to remember Jesus and to share anew in His mission. It's like being born all over again.

Text of Papal Guidelines on Religious Relations with the Jews

(Continued from page 1m)

When commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier Covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original. We believe that those promises were fulfilled with the first coming of Christ. But it is none the less true that we still await their perfect fulfillment in his glorious return at the end of time.

With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavourable light. Efforts will be made so to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer.

Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice. Obviously, one cannot alter the text of the Bible. The point is that, with a version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of a text, while taking scriptural studies into account.

The preceding remarks also apply to introductions to biblical readings, to the prayer of the Faithful, and to commentaries printed in missals used by the laity.

III. Teaching and Education

Although there is still a great deal of work to be done, a better understanding of Judaism itself and its relationship to Christianity has been achieved in recent years thanks to the teaching of the Church, the study and research of scholars, as also to the beginning of dialogue. In this respect, the following facts deserve to be recalled.

It is the same God, "inspircer and author of the books of both Testaments," (Dei Verbum, 16), who speaks both in the old and new Covenants.

Judaism in the time of Christ and the Apostles was a complete reality, embracing many different trends, many spiritual, religious, social and cultural values.

The Old Testament and the Jewish tradition founded upon it must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism, with no appeal to the love of God and neighbor (cf. Deut. 6:5, Lev. 19:18, Matt. 22:34-40).

Jesus was born of the Jewish people, as were his Apostles and a large number of his first disciples. When he revealed himself as the Messiah and Son of God (cf. Matt. 16:16), the bearer of the new Gospel message, he did so as the fulfillment and perfection of the earlier Revelation. And, although his teaching had a profoundly new character, Christ, nevertheless, in many instances, took his stand on the teaching of the Old Testament. The New Testament is profoundly marked by its relation to the Old. As the Second Vatican Council declared: "God, the inspirer and author of the books of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New" (Dei Verbum, 16). Jesus also used teaching methods similar to those employed by the rabbis of his time.

With regard to the trial and death of Jesus, the Council recalled that "what happened in his passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today" (Nostra Aetate, 4).

The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. And, although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ it is still nonetheless rich in religious values.

With the prophets and the apostle Paul, "the Church awaits the day, known to God alone, on which all peoples will address the Lord in a single voice and 'serve him with one accord' (Soph. 3:9)" (Nostra Aetate, 4).

Information concerning these questions is important at all levels of Christian instruction and education. Among sources of information, special attention should be paid to the following:

- catechism and religious textbooks
- history books
- the mass-media (press, radio, cinema, television).

The effective use of these means presupposes the thorough formation of instructors and educators in training schools, seminaries and universities.

Research into the problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology. Higher institutions of Catholic research, in association if possible with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. Wherever possible, chairs of Jewish studies will be created, and collaboration with Jewish scholars encouraged.

IV. Joint Social Action

Jewish and Christian tradition, founded on the Word of God, is aware of the value of the human person, the image of God. Love of the same God must show itself in effective action for the good of mankind. In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level - local, national and international.

At the same time, such collaboration can do much to foster mutual understanding and esteem.

Conclusion

The Second Vatican Council has pointed out the path to follow in promoting deep fellowship between Jews and Christians. But there is still a long road ahead.

The problem of Jewish-Christian relations concerns the Church as such, since it is when "pondering her own mystery" that she encounters the mystery of Israel. Therefore, even in areas where no Jewish communities exist, this remains an important problem. There is also an ecumenical aspect to the question: the very return of Christians to the sources and origins of their faith, granted on to the earlier Covenant, helps the search for unity in Christ, the cornerstone.

In this field, the bishops will know what best to do on the pastoral level, within the general disciplinary framework of the Church and in line with the common teaching of her magisterium. For example, they will create some suitable commissions or secretariats on a national or regional level, or appoint some competent person to promote the implementation of the conciliar directives and the suggestions made above.

On 22 October 1974, the Holy Father instituted for the universal Church this Commission for Religious Relations with the Jews, joined to the Secretariat for Promoting Christian Unity. This special Commission, created to encourage and foster religious relations between Jews and Catholics - and to do so eventually in collaboration with other Christians - will be, within the limits of its competence, at the service of all interested organizations, providing information, for them, and helping them to pursue their task in conformity with the instructions of the Holy See.

The Commission wishes to develop this collaboration in order to implement, correctly and effectively, the express intentions of the Council.

Given at Rome, 1 December 1974.

CARD. JOHANNES WILLEBRANDS
President of the Commission

January 10, 1975

Editor
Today's Catholic
P. O. Box 12429
San Antonio, Texas 78212

Dear Friends:

It is good to read in the January 10th issue the lead article on the front page that announces that, "the Vatican has issued a far-reaching call for deeper understanding and closer relationships in dialogue, prayer and action between Catholics and Jews."

I am deeply grateful and gratified that our friendship and brotherhood will be further enhanced.

Sincerely,

ORIGINAL SIGNED BY
RABBI DAVID JACOBSON

Rabbi David Jacobson

DJ:jh

Cardinal Shehan is 'deeply gratified'

Here is the text of Cardinal Shehan's statement on the new Vatican guidelines on Jewish-Catholic relations.

Personally, I am deeply gratified at the statement issued by the Vatican entitled "Guideline and Suggestions for Implementing the Statement of the Second Vatican Council, 'Aetate Nostra'."

Already I believe that the conciliar document has gone far in bettering Catholic-Jewish understanding and in lessening prejudice, particularly in this country. I believe that this Statement will prove to be an important means of promoting still further mutual understanding and respect between Jews and Catholics.

It is gratifying also to note the generally favorable response of the International Jewish Committee, the World Jewish Congress, the Synagogue Council of America, and the American

Jewish Committee to the document. That some disagreement was expressed, it seems to me, is quite understandable. Unless there exist basic doctrinal differences between the Jewish religion and the Catholic religion which could be the reason for misunderstanding between the members of both faiths, there would be no reason for such organizations as the U.S. Bishops' Committee on Catholic-Jewish Relations or corresponding organizations among the Jews.

Surprising to me is the unfriendly tone of the statement of Rabbi Marc Tanenbaum—at least, that part of his statement which appeared in the New York Times. "No self-respecting Jew," he is quoted as saying, "could live in good conscience with portions of the Guidelines, particularly those that 'imply a religious second-class status in the family of faith communities.'" The Times goes on to say, "Rabbi Tanenbaum singled out for special criticism the 'assertion of a conversionary in-

ention that assumes that Judaism is inadequate as the source of truth and value to Jewish people.'"

In my reading of the Statement, I found nothing to justify such language on the part of Rabbi Tanenbaum. It was evidently the intent of the Vatican Secretariat to improve relations with Jewish people, not to insult them. One can only wonder what the Rabbi has in mind when he says that "no self-respecting Jew could live in good conscience with portions of the Guidelines..."

The Statement seemed carefully drawn to reflect advances in understanding and good will that have already been made in many places, with the hope that this advance would be extended and that progress will be carried still further.

It is to be hoped that it is in this spirit that this Statement of Guidelines and Suggestions will be accepted generally by both Catholics and Jews.

1/10/75
CATHOLIC REVIEW

'PRODUCTIVE DIALOGUES'

Rabbi Richman Praises Vatican's Christian-Jewish Relations Text

Scranton—Rabbi Milton Richman, spiritual advisor of Temple Hesed, Scranton, issued a public statement to local news media praising the Vatican Guidelines for Catholic-Jewish Relations issued by the newly formed Commission for Religious Relations with the Jews, headed by Jan Cardinal Willebrands.

Rabbi Richman said in part: "Considering how tremendously helpful and potentially meaningful this latest statement is, I for one, am very pleased indeed."

"Jews, Catholics and Protestants have shared marvelous and productive dialogues over the years and in my 16 years here in Scranton, I have had the pleasure of working in areas of Bible Study, social action and shared liturgical experience with many profound and inspiring Catholic representatives, both clergy, religious, laymen and women."

"I recall with pleasure my work with Msgr. Eugene J. Clark, the wise and warm relationship with Rev. Victor Donovan, C.P., and the brilliant and dynamic relationship with Msgr. Constantine V. Siconolfi, as well as many other wonderful Catholic people. The greatness of these relationships certainly reflect the inspiring leadership of Bishop J. Carroll McCormick."

"The Vatican statement makes it an ideal for communities all over the world and here in Scranton we've been heading in that direction and now are encouraged to do more, to do it deeper, to do it wider."

(Ed. Note: Msgr. Clark was the first director of the Diocesan Commission on Ecumenism and Human Rights. Msgr. Siconolfi is his successor. Father Victor Donovan, C.P., is director of Jewish-Christian Relations.)

Washington D.C.—The Vatican has issued a far-reaching call for deeper understanding and closer relationships in dialogue, prayer and action between Catholics and Jews.

The new document, which condemns "all forms of anti-Semitism and discrimination" as "opposed to the very spirit of Christianity," is entitled "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate' (no. 4).

"Nostra Aetate" ("In Our Age") is the Second Vatican Council's Declaration on the Relationship of the Church to Non-Christian Religions. Number 4 of the declaration deals with the Church's relationship with the Jews.

The new document came from the Vatican's newly formed Commission for Religious Relations with the Jews and was signed by Cardinal Jan Willebrands, president of the new commission. The document was dated December 1 but not released publicly until January 3. It was released in English in the United States by the National Catholic Office for Information in Washington, D.C.

The new statement is intended primarily to set practical guidelines for Christian-Jewish relations. It calls for:

and Jews, both at the grassroots level and in the scholarly community;

—Careful attention in the liturgy to the common elements of Christian and Jewish liturgy, to unprejudiced and sensitive interpretation of biblical passages that have been interpreted in the past as unfavorable to the Jews and to careful translation of liturgical "phrases and passages which Christians, if not well informed, might misunderstand because of prejudice."

—The elimination of anti-Judaic or anti-Semitic tones in Christian religious and historical education and in the mass media, and the establishment of "chairs of Jewish studies" wherever possible in Catholic institutions of higher learning and research;

—Collaboration between Christians and Jews "in seeking social justice and peace at every level—local, national and international."

—The establishment by bishops of "some suitable commissions or secretaries on a national or regional level" to foster relations between Catholics and Jews.

An introductory note released by the Vatican explained that the document "does not propose a theology"

specialist research and reflection, but it still needs considerable study. The new Commission for Religious Relations with the Jews should be able to play a part in the gradual fruition of this endeavor."

The ongoing exchange of lecturers and professors between Catholic and Jewish institutions of learning in this country and elsewhere may well be intensified as a result of the Vatican's call for more scholarly collaboration.

The past 2,000 years, the document remarks, were "too often marked by mutual ignorance and mutual confrontation . . . the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn . . . On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience."



VATICAN DOCUMENT—Most Rev. J. Carroll McCormick, D.D., Bishop of Scranton, and Msgr. James C. Timlin, chancellor, examine the official transcript of the Vatican Document detailing Guidelines for Catholic-Jewish Relations. (Complete text of the document is to be found on Page Two of today's 'Light'.)

1/16/75

SCRANTON CATHOLIC LIGHT

ANTI-DEFAMATION LEAGUE

OF B'NAI B'RITH

315 Lexington Avenue
New York, N. Y. 10016

MEMORANDUM

To: ADL Regional Directors

From: Rabbi Leon Klenicki

Date: January 13, 1975

Subject: On the Vatican Document "Guidelines and Suggestions for Implementing The Conciliar Declaration Nostra Aetate." I. Theological Understanding of the Document,

The declaration on the relation of the Church to non-Christian religions of Vatican Council II was promulgated by Paul VI on October 28, 1965. The declaration, known also as Nostra Aetate for the first Latin words of the document, dedicates one chapter, the fourth, to the relationship with the Jewish religion. The other sections study the relationship of the Church to Islam, and to "the variety of non-Christian religions."

Nostra Aetate stated the theological position of the Council in regard to Judaism, but did not advise the Catholic community on how to implement the Conciliar Declaration. Several working papers were presented at the 1969 meeting in Rome where Catholic representatives of different countries suggested outlines and guides. One of those suggested working papers was leaked in Baltimore by Lawrence, Cardinal Sheehan. The media, at that time, announced it as "the set of guidelines" though it was only a working paper presented at the study session of 1969 in the Vatican, a session presided by Jan Cardinal Willebrands, presently President of the newly created Commission for Religious Relations with Judaism.

After five years of preparation the Vatican published on January 3rd, a set of "Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate." Enclosed please find a copy of the official edition of the document. The Guidelines follow the main recommendations of the working papers with certain important exceptions, that will be explained later on.

I will analyze the document in its positive and negative aspects and in another memorandum will suggest some programs based on the Guidelines.

Negative and Disputable Aspects

The main objection to the document and the one that will rightfully face a critical reaction in the Jewish community is the lack of any reference to the State of Israel or the Land of Israel. The Vatican's reasoning for this exclusion is based on the assumption that the Guidelines constitute a religious document. Further the Vatican believes that a specific reference to Israel could be taken as a political move in the tense atmosphere of the Middle East. Professor Federico Alessandrini, the Vatican's chief press spokesman, echoed this position when he said in Rome, January 3rd: "The document has an exclusively religious significance. There is nothing whatsoever to do with any political problems."

(over)

It is important to say that at least three of the working papers presented in 1969 included references to the role of Israel in the spiritual and religious existence of the Jewish people, and the importance of this consideration by Catholics. (1) For example, the document prepared by a Commission composed of Professor C. Rijk, Father Edward N. Flannery, Dr. J.R. Kruijf, Abbot Rudloff, and Father Le Deault, November 1969, had the following on the question of land and Israel which has not been included in the present Guidelines:

"In the wake of long generations of painful exile, all too often aggravated by persecutions and moral pressures, for which Christians ask pardon of their Jewish brothers, Jews have indicated in a thousand ways, their attachment to the land promised to their ancestors from the days of Abraham's calling. It could seem that Christians, whatever difficulties they may experience must attempt to understand and respect the religious significance of this link between the people and the land. The existence of the State of Israel should not be separated from this perspective, which does not in itself imply any judgment on the historical occurrences or on decisions of a purely political order."

The omission of Israel in the Guidelines should not be an obstacle in our interreligious work. Quite the contrary. The Vatican view is not necessarily shared by American Bishops or by the Catholic community. Diocesan newspapers, prestigious Catholic magazines and Catholic leaders have expressed their support and sympathy for Israel. The National Conference of Catholic Bishops in November 1973, issued a resolution, "Towards Peace in the Middle East," where they expressed the view that a political solution to the Middle East situation involves the "recognition of the right of Israel to exist as a sovereign state with secure boundaries."

A paragraph of the document, written in a very dubious style, is of disputable character and may reopen the old proselytizing polemic. The Guidelines say that "dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions." This positive expression is somewhat obscured by the phrase "in virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world (Ad Gentes, II). Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the second Vatican Council (Declaration Dignitatis Humanae). They will likewise try to understand the difficulties which arise for the Jewish soul rightly imbued with an extremely high, pure notion of the divine transcendence - when faced with the mystery of the incarnate word." This is backed later on in the document with an excerpt from Nostra Aetate: "With the prophets and the Apostle Paul, the Church awaits the day known to God alone, in which all peoples will address the Lord in a single voice and serve him with one accord (Soph. III-9)."

There is no open denial of conversion or proselytizing while the above mentioned working paper of 1969 says that "all intent of proselytizing and conversion is excluded."

It is unfortunate that such a clear and strong denial has been removed from the present declaration. There is no justification for it unless we have in consideration that the Guidelines have been written by Catholics and are directed

to them. Father de Contenson, a Dominican and Secretary of the Commission for Religious Relations with Judaism remembered this fact in a press conference in Rome, January 3rd, he said that the Guidelines had been elaborated without "direct collaboration by Jewish experts" and were "a document of the Catholic Church" not, "a document of a mixed body." However, the "Guidelines" issued by the Archdioceses of New York, Rockville Centre and Brooklyn, though directed to Catholics made a point in saying that: "We reaffirm here the statement made by the National Conference of Catholic Bishops in their GUIDELINES FOR CATHOLIC-JEWISH RELATIONS: that 'proselytizing is to be carefully avoided in the dialogue.'"

The reference to the divine mission of the Church may have been a concession to conservative minded Catholics. But the obscurity of the text is not helpful and will cause a negative reaction in the Jewish community. The Church is logically divided in this matter of proselytizing, and the problem is also faced in Protestant-Catholic relations. Even after the Decree on Ecumenism there are discussions among Protestants and Catholics on the matter. But for Judaism it has a painful meaning.
(2)

Another element of disputation is the concept that God, "inspirer and author of both testaments wisely arranged that the New Testament be hidden in the Old Testament, and the Old be made manifest in the New Testament." This phrase was taken from the Vatican's Council Second Constitution on Divine Revelation (Dei Verbum).

The above mentioned working document of 1969 had the following on the same subject: "An effort must be made to understand better that the Old Testament retains its proper validity. This should not be denied by reason of the subsequent interpretation of the New Testament. The Old Testament should not be understood exclusively in reference to the New, nor reduced to an allegorical significance, as is so often done in the Christian liturgy." They also quoted from the Constitution Dei Verbum, but from Chapter 14 and 15, that recognizes the value per se of the Hebrew Bible. (3)

The ambiguities in the Dei Verbum Declaration reflect Pauline influence. St. Paul was torn between two different and opposing views: the recognition of Judaism as a valuable religion and the new development embodied in Jesus' message. The working paper of 1969 chose to take one view, the one I feel will be most helpful in dialogue, that is, Paul's recognition of Judaism (Epistle to the Romans 9:4-5). (4)

Positive Aspects

1. Condemnation of anti-Semitism. The Guidelines "condemns as opposed to the very spirit of Christianity, all forms of anti-Semitism and discrimination." This is a stronger statement compared to the Declaration Nostra Aetate where it says: "The Church moreover, rejects any persecution against any man. For this reason and for the sake of the patrimony she shares with the Jews, the Church decries hatred, persecutions, and manifestations of anti-Semitism directed against Jews at any time and by anyone." The word "decries" is a translation of the Latin word "deplorat", from the verb "deplorare" and is stronger than the English deplore. In 1965, the time of the promulgation of the Declaration Nostra Aetate, the word "condemn" was not used because Catholic theologians felt that this word was used in the Church in relation to heresies and heretics. The usage of a stronger language in condemning anti-Semitism is an advancement in the present Guidelines, especially at this time when anti-Semitism is a danger for Israel and for the Diaspora.

2. Holocaust. The Document mentions the Holocaust as the major force in shaping the Council's Declaration *Nostra Aetate*. It says that the Council "finds its historical setting and circumstances deeply affected by the memory of the persecution and the massacre of Jews which took place in Europe just before and during the Second World War."

3. Monologue and Dialogue. The Document indicates that the relationship is not a monologue, a reference to the Middle Ages, when the Church spoke alone in the disputations, or in sermons to the Jews in Catholic Churches, etc. The present relationship, as indicated in the Guidelines, is a dialogue, the encounter of two equal entities. It clearly states that: "A dialogue supposes the desire for mutual knowledge, as well as expansion and growth of that knowledge. It constitutes a privileged way to encourage better knowledge of one another, and especially when it applies to Jewish-Christian relations. This dialogue fosters a deeper understanding of the riches proper to each tradition. The conditions for dialogue are the respect for each other as he is, especially for his faith and for his religious convictions."

4. Changes in the Liturgy. This second paragraph of the document is of great importance. It indicates the obligation to explain the Bible texts that are read at services, especially those which create anti-Jewish feelings. The Guidelines specifically point to an example of the Gospel of John, one of the most controversial books of the New Testament, and a source of anti-Jewish polemics. The Guidelines indicate the procedures to be followed when reading from the Gospel of John or any other Book of the New Testament that may have any polemical reference to Jews or Judaism: "Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice. Obviously, one cannot alter the text of the Bible. The point is that, with the version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of the text while taking scriptural studies into account." (5)

The Guidelines are recommending a method already used in our tradition, that is, the Midrashic method of explaining a Biblical text.

5. Common Prayer. The Document also refers to common prayer "in whatever circumstances as shall prove possible and mutually acceptable." This is a very delicate matter that has created innumerable problems in the Jewish-Catholic relationship. Prayer plays different roles in both Judaism and Catholicism, and a common liturgical endeavor may hinder the peculiar theological implication of each faith. The danger of synchronism is always present.

6. The Role of Catholic Education. This is the best section of the document and will enable ADL to work with greatest intensity in Catholic colleges and seminaries.

The main areas of recommendation by the Guidelines are: "At all levels of Christian instruction and education, information concerning this question is important, and among the sources of information, the following should be especially noted, catechetical texts, history books, mass media (press, radio, films, television). The effective use of these means presupposes a thorough formation of instructors and educators in the training schools, seminaries and universities."

The document also recommends the following: "Research will be encouraged upon the specialists and departments teaching Judaism and Judeo-Christian relations,

especially in the areas of exegesis, theology, history and sociology. Higher institutions of Catholic research, if possible in association with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. A Chair of Jewish Studies will be created where possible, and collaboration with Jewish scholars will be encouraged."

7. Social Action. The document calls for "effective action from mankind, seeking social justice and peace at local, national and international levels."

This social action is of great interest for joint cooperation in the fields of poverty, food, immigration, etc. It may involve Jews and Catholics at grassroots levels in improving local conditions, city problems, etc. It may be an area of close and intelligent involvement, but it also touches upon questions that divide even the Jewish community, as the abortion issue or federal aid to private confessional schools.

Final Remarks

The Guidelines in general constitute a good document. It will open new vistas in Catholic education, especially in the domain of Catholic colleges, seminaries and universities. ADL has been already involved in this area, by countless encounters in Catholic educational organizations, and a series of scholarly publications. The recent invitation of Monsignor W. Paradis to study and react to the draft of the Catechetical Directory, and its treatment of Jews and Judaism is one good example of this interreligious work. The recommendations in liturgy will allow the cleansing of anti-Jewish reference in sermons, misinterpretations based on the reading of the Gospel of St. John, for example. Such a change, the obligation of presenting the anti-Jewish polemical text with adequate clarifying explanations will reach Churches and grassroots, and will eventually help to create an atmosphere of understanding for Judaism and Israel.

The Guidelines, despite some shortcomings, will mark a new era of understanding and cooperation between Jews and Catholics.

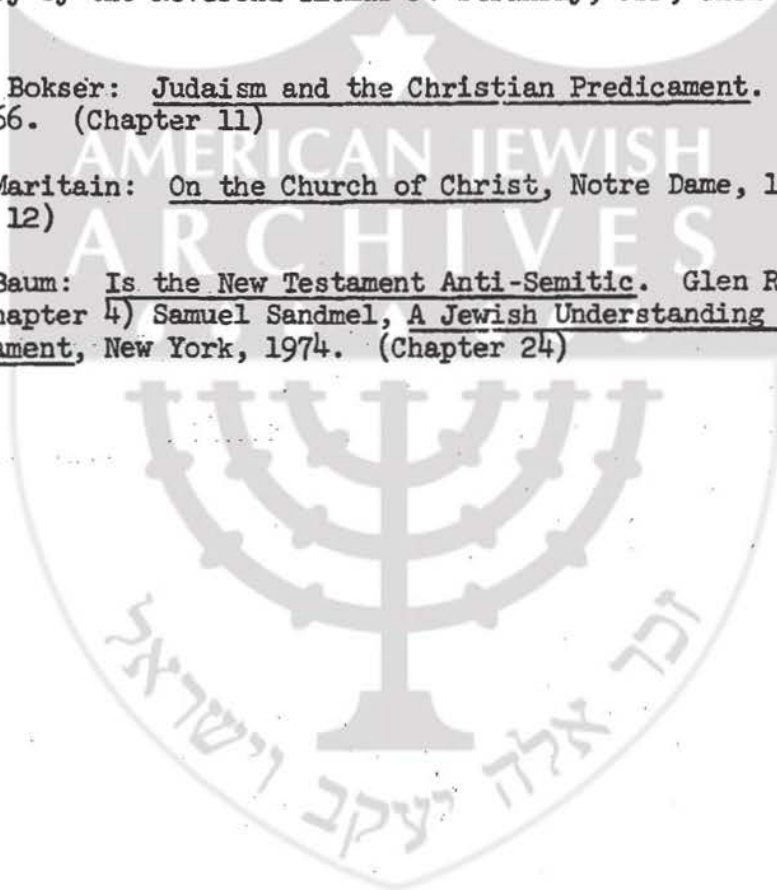
My next memorandum will outline some specific programs to implement the Guidelines. Meanwhile, I will appreciate your reactions, and any reaction that might be expressed by Catholic leadership or in articles that appear in the Catholic press.

LK:am

(over)

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memorandum

THE AMERICAN JEWISH COMMITTEE

Israel Office

• **date** January 14th, 1975
to Marc Tanenbaum
from M. Bernard Resnikoff

subject

You will be interested, I am sure, in the enclosed article appearing in the January 13th issue of The Jerusalem Post entitled "Vatican Document is Stepped Forward - But it ignores the importance of Israel to Judaism". It was written by Dr. Michael Krupp who, as you remember, you met last Friday in his capacity as Chairman of the Ecumenical Theological Research Fraternity in Israel. Regards.

encl.

c.c. Morris Fine

MBR/sad

THE AMERICAN JEWISH COMMITTEE

date January 16, 1975.

to RABBI MARC TANENBAUM.
from SERGIO NUDELSTEJER.

subject

I am glad to send you attached, an issue of the magazine "Diorama" which is the cultural section published by one of the most important dailies Excelsior, in which their edition of January 12, 1975 reproduced the article by Kenneth Briggs of the "New York Times" referring the recent document of the Vatican related with the Jewish-Christian Dialogue. All the Press of Mexico and Central America has given amply diffusion to the recent declarations of the Vatican Commission of Religion Relations with the Judaism and very specially your comments and critics.

Such theme will be analized and discussed by several Jewish Communities of Central America, specially by ecumenical committees - which labor in this area. I'll keep you informed about this particular.

Meantime let me congratulate you for your active and inteligent intervention in such matters, which are turning more and more important in the Jewish Christian Approach, day by day.

With my Best Regards.

c.c. M. Fine.

Attachments.

SN:1b*

Department of Interreligious Affairs

of the
Union of American Hebrew Congregations

838 FIFTH AVENUE · NEW YORK, N.Y. 10021 · (AREA 212) 249-0100

Director: RABBI BALFOUR BRICKNER

January 17, 1975

From: Rabbi Balfour Brickner, Director
To: All Interested Parties
Subject: VATICAN GUIDELINES on RELATIONS WITH THE JEWS

Attached, for your information, are the recently issued "Guidelines and Suggestions for Implementing the Conciliar Declaration 'NOSTRA AETATE'," the response to those Guidelines prepared by IJCIC, excerpts from Pope Paul VI's address to the representatives of our IJCIC community with whom he met Friday, January 10, 1975, and the response to the Pope by Dr. Gerhard Riegner, spokesman for our group on the occasion of that historic meeting. We also share with you some of our observations regarding the Guidelines.

I. What is IJCIC

The International Jewish Committee on Interreligious Consultations.
Its membership:

The Synagogue Council of America

The Union of American Hebrew Congregations, through its Department of Interreligious Affairs, is a part of the SCA contingent. Because the UAHC has such a department, I, as its director, am a member of the IJCIC steering committee and participate in its deliberations both here and abroad.

The World Jewish Congress

The American Jewish Committee

The B'nai B'rith*

The Israel Interfaith Committee*

*(The New York Times erroneously failed to include the names of these two organizations in its description of IJCIC.)

IJCIC is not a new organization. It was created six years ago in order to give a more unified voice to the Jewish community in its dealing with bodies of world Christianity. For the sake of that unity, the UAHC has frequently not released separate statements on occasions when bodies of World Christendom have issued documents or position papers on matters relating to issues of world Jewish concern. We live

under organizational discipline. Our participation has been through and with the Synagogue Council of America. Thus, our individual organizational image has at times been obscured.

IJCIC is a consultative, not a programmatic structure. We meet at least annually, not only with the Vatican's Committee on Catholic-Jewish Relations, but also with official representatives of the World Council of Churches. The purpose of IJCIC is to share with both of these bodies the thinking of organized world Jewry on such subjects as: Israel, anti-Semitism, religious social action, and the changing role of religion in the world.

It is through IJCIC that the Vatican discusses its recently issued Guidelines and arranges the recently held audience with the Pope. No individual Jewish organization could do that alone.

II. A Summary of Major Points made in the Vatican Guidelines

1. Condemnation of anti-Semitism

"We ... condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination ...

2. Urging Christians to study Judaism and learn about Jews

"Christians must therefore strive to acquire a better knowledge of ... the religious tradition of Judaism. They must ... learn by what essential traits the Jews define themselves in the light of their own religious experience."

3. Encouraging Dialogue

"From now on, real dialogue must be established ..." especially around the struggle for social justice.

"In particular that will be done in connection with great causes as the struggle for peace and justice."

4. To See the Study of the Bible (Old and New Testament) in the following context

a) "to improve Jewish-Christian relations, it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place."

b) when the Bible is used in liturgical readings -

"care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people in an unfavorable light. Efforts will be made so to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer."

There is a special reference to the Gospel of John where phrases such as

"the Jews" indicate their alleged responsibility in Jesus' death. The Guidelines recommend that these words and phrases, such as "the Pharisees" be interpreted in a way which removes the onus of guilt from the Jewish people and which does not cast them in a pejorative light.

5. Urges that Christian Education reflect New Awareness

- a) of the historical continuity of Judaism
"the history of Judaism did not end with the destruction of Jerusalem ... it is still ... rich in religious values."
 - b) of the complexity of Judaism in the time of Christ
"Judaism in the time of Christ and the Apostles was a complex reality, embracing many different trends, many spiritual, religious, social and cultural values."
 - c) that God is the
"inspirer and author of the books of both Testaments ... who speaks both in the old and new covenants"
 - d) that it is false to simplistically teach that Judaism is
"a religion of only justice, fear and legalism, with no appeal to the love of God and neighbor"(cf. Deut.6.5, Lev. 19.18, Math. 22.34-40)
 - e) It further recommends the continuation and deepening of:
"research into problems bearing on Judaism and Jewish Christian relations" by "specialists."
- It encourages the founding of
"chairs of Jewish studies" and "collaboration with Jewish scholars."

6. Viewing Joint Social Action as fostering Mutual Understanding and Esteem

"In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level --- local, national and international."

7. Recommends to the Bishops the creation of suitable instrumentalities to promote and implement the directives and suggestions of the Guidelines, as the Vatican created in October 1974 its Commission for Religious Relations with Judaism.

The U.S. Conference of Bishops established a Secretariat for Catholic Jewish Relations in 1967. Father Edward Flannery is its director. Since then, 25 dioceses across the country have instituted similar offices. Other dioceses include this subject under their general offices of ecumenical relations.

Moderator of the U.S. Secretariat is Bishop Francis Mugavero of Brooklyn.

Others on the Advisory Committee are:

Gerard Sherry, editor of The Monitor, news-weekly of the
Roman Catholic Archdiocese of San Francisco
Father Edward Duff of Holy Cross College, Worcester, Mass.

Msgr. George Higgins, secretary for research of the U.S. Catholic Conference

Father John Hotchkin, director of the Bishops' Committee for Ecumenical and Interreligious Affairs of the NCCB

Father Carl Meoddel, chairman of the Commission on Ecumenism of the Archdiocese of Cincinnati

Father Terrence Mulkerin, chairman of the Commission on Ecumenism of the Dioceses of Brooklyn

Msgr. John M. Oesterreicher, director of the Institute for Judaean-Christian Studies at Seton Hall University

Father John Pawlikowski of Chicago's Catholic Theological Union

Father Leo A. Rudloff, O.S.B., abbot of St. Benedict's Priory, Weston, Vermont

Father John Sheerin, C.S.P., of St. Paul's College, Washington, D.C.

Sister Rose Thering, O.P., of Seton Hall University.

III. Summary of IJCIC Response

1. Views favorably the Guidelines and the creation of the Vatican Commission as a vehicle to improve Catholic-Jewish relations, while cautioning that some of the joint endeavors called for, such as prayer in common, may not be acceptable to certain segments of the Jewish community.
2. Appreciates the condemnation of anti-Semitism.
3. Notes that, where Catholic Jewish relations are more advanced, as in the United States,
"Catholics understand that a part of Jewish self definition includes a concept of peoplehood which binds the Jewish people to the land and the people of Israel."
4. Recognizes that the Guidelines are
"a Catholic document addressed to Catholics" and refrains from commenting on its theology of Judaism, "except to note that it diverges from the Jewish self understanding...for Jews the suggestion that Judaism look outside its own doctrines and dogmas for fulfillment is not acceptable."

Father Pierre M. de Contenson, secretary of the newly created Vatican Commission, underscored the point that the Guidelines are a Catholic document. At a press conference, January 3, 1975, he observed:

"The Guidelines have been created without "direct collaboration by Jewish experts" and are a "document of the Catholic Church," not "a document of a mixed body."

We can testify to the truth of that statement.

5. Questions the meaning of "witness." Does this imply the conversion of Jews to Christianity as a goal of "Christian witness?"
6. Welcomes the call for joint social action
"as a way to apply jointly shared religious commitments to the alleviation of human suffering."

IV. Opinion and Analysis1. "Witness" and Conversion. Do the Guidelines repudiate the Proselytization of Jews?

Jews reading the Guidelines may be concerned that, despite the good will and noble intentions implied by the document, the Roman Catholic Church is still seeking the conversion of Jews. Our initial IJCIC response alluded to that problem. The Guidelines state:

"The Church must preach Jesus Christ to the world."

But, it continues:

"lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council ..."

A Vatican official flatly denied that proselytization was anywhere implied in the document or that the Church has the conversion of Jews as its goal.

The Rev. Carlo M. Martini, rector of the Pontifical Biblical Institute in Rome, stated at the January 3, 1975, press conference at which the Guidelines were released:

"In a dialogue either party expresses itself, but this is not proselytizing, imposing ones own views on the other side."

Father de Contenson, secretary to the Vatican Commission, expressed similar views:

Noting that the document "clearly insists" on respect for the faith of others and for their religious convictions, he said: "Hence, it should not be read as a call for proselytism, but as the basis for developing sound relations between Catholics and their Jewish brothers."

Father Edward Flannery reiterates this view:

The document's reference to its "universal mission" is limited to one sentence: "In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world."

"This in no sense implies a particular mission to the Jews ...

The sentence is not applied to Jewish Christian dialogue."

"Nothing in the document assigns an inferior status to Judaism. To extend it is to go beyond the actual text."

Yet, how shall we understand the sentence in the Guidelines which states:

"They (Christians) will likewise strive to understand the difficulties which arise for the Jewish soul--- rightly imbued with an extremely high, pure notion of divine transcendence--- when faced with the mystery of the incarnate word."

The Church rightfully asserts her own historic theological convictions: to bring all men into Christ. Father John Pawlikowski, specialist in Catholic Jewish relations, teacher at the Catholic Theological Union, Chicago, believes

"that the issue inherently involves Christianity's relationship to all other non-Christian religions. To say we should not preach the Gospels to the Jews is too simplistic. We wouldn't want to exclude Jews if we were including everyone else." But he warned against 'preaching in a proselytizing tone that makes it seem as if the other has no value,' --- in his view conversion is a process that goes both ways in which the Christian learns truth as well"

(New York Times, January 4, 1975).

The difficult sentence referred to above may be the Church's way of asking the Jew what must be an ultimate theological question for Christians: How can you remain Jewish when you should know, by now, that Christ has revealed himself? You should voluntarily come to Christ without any external conversionary pressure. Such a formulation preserves the integrity of the Church's commitment to its own universal claim, while at the same time not appearing to force men into an acceptance of Christ. Perhaps this is what Father Flannery was implying when he commented:

"...the Vatican document 'recognizes the difficulties in Catholics giving witness to Jesus Christ and in explaining Christian universalism where Jews are concerned... the document points to respect for religious liberty and for understanding whatever psychological difficulties Jews might have here.' This approach should not be interpreted as suggesting that Jews be made object of conversionist efforts, especially in dialogue."
(January 3, 1975).

2. Israel

It is unfortunate and regrettable that the Guidelines fail to mention the state of Israel, but it is understandable. From earlier conversations we have had with members of the Catholic Church both here and abroad, we in IJCIC knew this might be the situation. One of the reasons the earlier (1969) working paper, prematurely issued by Cardinal Lawrence Shehan of Baltimore, was never released, was that it contained a section calling on Christians "to respect the religious significance of the state of Israel."

The Roman Catholic Church is world-wide, with many constituents in Arab countries, "Third World" countries, and in Middle East countries, where in many instances they are a minority---even beleaguered. Moreover, there are a number of Eastern Catholic orders, sects and groups that play a role of growing importance in church affairs. De jure recognition of the state of Israel by the Church at this time might jeopardize the life of churches and Catholics in those countries at war with or hostile to Israel. Such recognition would certainly carry the internal political affairs of a Catholic Church, already embattled on many fronts, into more deeply troubled waters.

The Roman Catholic Church, like all religious establishments, is a political body, not just a simple idealistic faith community. Those who demand that the Church include recognition of Israel in all its attempts to relate to the international Jewish community ought to be sensitive to these "political problems" and ought not expect more than is realistically possible.

One American critic scored the Guidelines for not providing ... "for due comprehension and acceptance of the inextricable bonds of God, people, Torah and Promised Land," claiming that this "risks distortion of the essential nature of Judaism and the Jewish people..." It seems to us that, when the Guidelines speak of the need for Christians "to learn by what essential traits the Jews define themselves in the light of their own religious experience," the Church, perhaps too subtly for some, acknowledges by implication the place Israel plays in the Jewish self definition. Father de Contenson seemed to imply as much when, in the January 3rd press conference he said: "Jews know their own view of Judaism, Israel and the self identity of the Jewish people, and the Catholic Church in its document displays its readiness to listen."

Similarly, we find the response to the Guidelines by Yitzhak Raphael, Israel's minister of Religious Affairs, non-helpful. In a statement released January 6, 1975, and reported in the New York Times, he expressed disappointment at the document's omission of any mention of the state of Israel. "It proves that the Church is still far from recognizing the religious and historical connection between the people of Israel, the land of Israel and their right to live in it."

We do not think the Guidelines prove that at all!

Mr. Raphael went on to suggest two other objections which we do not find warranted either by the document or the history that surrounds its development and issuance.

- a) that there is no "extended hand to the Jews" in the Guidelines. From our view, the entire document, the creation of the Vatican Commission, and most particularly the Pope's remarks made when he met with our IJCIC delegation on January 11, is an "extended hand" of friendship. At that audience, the Pope, in an almost unprecedented manner, expressed his sincere wish "that in a manner appropriate to our age and thus in a field that to some extent exceeds the limited domain of merely speculative and rational exchange, a true dialogue may be established between Judaism and Christianity." He hoped that the presence at the Vatican of the Jewish delegation "bears witness to the fact that this personal wish finds a certain echo in yourselves. The terms with which we express it, the presence of the devoted Cardinal President of the Commission for Religious Relations with the Jews, ... are clear indications to you of the sincerity and collegial decision with which the Catholic Church desires that there should develop at this time that dialogue with Judaism to which the Second Vatican Council invited us by its declaration 'Nostra Aetate'."

If that is not a clear hand of friendship extended, frankly we do not know what one is, or what would satisfy the Israeli Minister of Religious Affairs. Dr. Gerhard Riegner, spokesman for the IJCIC group, expressed our feelings more accurately when in his response he said:

"The creation by Your Holiness of a commission for the relations with Judaism and the Guidelines ... will favor a better understanding and will improve the relations between Catholics and Jews in a spirit of mutual respect and acceptance of our fundamental differences ...

We deeply appreciate your recognition given by Your Holiness in your recent address to the Sacred College to the place of Jerusalem in the longing and also the love of the Jewish people."

- b) that the document's condemnation of claims that the Jewish people are historically responsible for crucifying Jesus "remains without practical conclusions because the heads of the Church remain loyal to the contention that casts guilt for crucifying Christ upon the spiritual leaders of his time."

The relevant sentence in *Nostra Aetate* states:

"What happened in His passion cannot be blamed on all the Jews then living without distinction or upon the Jews of today."

That sentence has been interpreted and widely understood by Catholic scholars and clerics to mean a repudiation of the old deicide charge. The fact that it was again referred to in the Guidelines does not imply, to us, that "heads of the church" still accept or teach the classic notion that the Jews crucified Jesus. To the contrary, it appears to us to be a reiteration and a reinforcement of the repudiation.

As to "practical conclusions," they too are clearly suggested in the Guidelines:

"Information concerning these questions should be disseminated at all levels of Christian instruction and education, including catechisms and religious texts, history books and mass media.

Research into the problems bearing on Judaism and Jewish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology."

V. Matters That Do Trouble Us About The Document

1. Israel

While we understand why the Guidelines omit any reference to the state of Israel and do not feel that this suggests an anti-Israel posture, we believe that there is much in this area that needs further exploration between representatives of the two faith communities here and internationally.

2. Theology

In our initial IJCIC response to the Guidelines we noted that "the Guidelines constitute a document addressed to the Catholic Community," and suggested that "it would, therefore, be inappropriate to comment on the implied theology of Judaism contained in this document, except to note that it diverges from Jewish self understanding and thus serves to underscore the theological distinctiveness of the two faiths."

Some of that distinctiveness is apparent in the Guidelines. In Section II:

"Liturgy" the text says:

"...an effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value..."

The word "whatever" is troubling.

For Jews, all of the Bible has perpetual value. Nor are we persuaded that the New Testament brings out the full meaning of the Old. We see them as two separate documents.

Our reading and study of Hebrew scriptures does not lead us to believe that the promises "of the earlier covenant" were fulfilled with the coming of Jesus. Thus, we cannot accept as valid for us the suggestion contained in Section III: "Teaching and Education" which states that:

"...when He revealed himself as the Messiah and Son of God (Matth. 16.6) ... He did so as the fulfillment and perfection of the earlier revelation."

Finally, we cannot accept the suggestion that "God.... wisely arranged that the New Testament be hidden in the Old and the Old be made meaningful in the New."

These views are in the pattern of classical Catholic theology.
Do they denigrate Jews and Judaism?
Do they place Jews in an inferior theological posture?

While *Nostra Aetate* makes clear that God's covenant with the Jewish people has not ended ("His gifts and calls are irrevocable,") and while the Guidelines imply that when they state:

"when commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier Covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original"

we do see in the Guidelines the recognition of the on-going difficulty that Roman Catholicism has with itself in relationship to Judaism. While its present posture is one which seeks to recognize Judaism's legitimate place in "the Divine economy," it cannot do that fully so long as it retains its commitment to the idea that Christianity fulfilled Judaism, its allegedly incomplete predecessor.

This tension remains real and serious, precisely because as the Guidelines say: "one cannot alter the text of the Bible." It is a difference between Jews and Catholics with which we will have to continue to struggle together.

VI. What Can Be Done

The Guidelines strongly encourage dialogue and social action entered into jointly. Moreover, they urge Catholics to "strive to acquire a better knowledge of the basic components of the religious traditions of Judaism..."

The Reform Jewish community is well equipped to help implement such suggestions, particularly on the local level, if it wants to. We are concerned, however, that the "widespread air of suspicion inspired by an unfortunate past" may also be present in the Jewish, as well as in the Catholic community, and may stifle or inhibit such communication. We strongly believe that the issuance of these Guidelines, the warm personal endorsement of the Pope, the creation of the Vatican Commission, the existence in the United States of a U.S. Catholic Jewish Relations Committee, create a situation where interreligious relations, at least between Jews and Catholics, can be revived.

We therefore urge -

1. Contact with local Catholic bodies in your community.
2. Creation of local Catholic-Jewish Relations Committees
 - a. to study the contents of the Guidelines and their meaning
 - b. arrange seminars on specific topics:
 - The meaning of "witness" in both communities
 - How the Jew defines himself
 - The place of Israel in Jewish self identity
 - The historic and contemporary role of Jerusalem in Catholic and Jewish thought and politics.
3. Where none exists, the creation of a joint Social Action Committee to work in areas of local need:
 - housing
 - integration
 - revenue sharing
 - national health insurance legislation.

IN CONCLUSION

We believe the Guidelines represent a significant step forward.

Fault can be found with them. However, if these faults are used to prevent or thwart the new opportunities which we believe the issuance of the Guidelines now provide for us in the field of inter-religious relations, we may miss an historic opportunity to further narrow the gap between the two faiths and thus retard the development of a meaningful inter-religious relationship now so desperately needed in our nation and our world.

Texts of Vatican Statement on Jewish-Christian Links and of Jewish Unit's Reply

Following, as distributed by the Vatican, is the text of "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate,'" which is intended to serve as a blueprint for relations between Christians and Jews. The declaration, whose title means "In Our Time," was promulgated by Ecumenical Council Vatican II on Oct. 28, 1965. Following also is a statement of response to the guidelines by the International Jewish Committee on Inter-Religious Consultations, composed of the World Jewish Congress, the Synagogue Council of America and the American Jewish Committee.

Vatican Guidelines

The declaration "Nostra Aetate," issued by the Second Vatican Council on Oct. 28, 1965, "on the relationship of the church to non-Christian religions" marks an important milestone in the history of Jewish-Christian relations.

Moreover, the step taken by the Council finds its historical setting in circumstances deeply affected by the memory of the persecution and massacre of Jews which took place in Europe just before and during the Second World War.

Although Christianity sprang from Judaism, taking from it certain essential elements of its faith and divine cult, the gap dividing them was deepened more and more, to such an extent that Christian and Jew hardly knew each other.

After 2,000 years, too often marked by mutual ignorance and frequent confrontation, the declaration "Nostra Aetate" provides an opportunity to open or to continue a dialogue with a view to better mutual understanding. Over the past nine years many steps in this direction have been taken in various countries. As a result it is easier to distinguish the conditions under which a new relationship between Jews and Christians may be worked out and developed. This seems the right moment to propose, following the guidelines of the Council, some concrete suggestions born of experience, hoping that they will help to bring into actual existence in the life of the church the intentions expressed in the conciliar document.

While referring the reader back to this document, we may simply restate here that the spiritual bonds and historical links binding the church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-Semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn. Further still, these links and relationships render obligatory a better mutual understanding and renewed mutual esteem. On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism: they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.

With due respect for such matters of principle, we simply propose some first practical applications in different

essential areas of the church's life, with a view to launching or developing sound relations between Catholics and their Jewish brothers.

I. Dialogue

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

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

In virtue of her divine mission, and her very nature, the church must preach Jesus Christ to the world. Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty in line with the teaching of the Second Vatican Council (Declaration "Dignitatis Humanae"). They will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate Word.

While it is true that a widespread air of suspicion, inspired by an unfortunate past, is still dominant in this particular area, Christians, for their part, will be able to see to what extent the responsibility is theirs and deduce practical conclusions for the future.

In addition to friendly talks, competent people will be encouraged to meet and to study together the many problems deriving from the fundamental convictions of Judaism and of Christianity. In order not to hurt (even involuntarily) those taking part, it will be vital to guarantee not only tact but a great openness of spirit and diffidence with respect to one's own prejudices.

In whatever circumstances as shall prove possible and mutually acceptable, one might encourage a common meeting in the presence of God, in prayer and silent meditation, a highly efficacious way of finding that



Associated Press

Pope Paul VI leaving St. Peter's Basilica after celebrating New Year's mass Wednesday. He called for an end to violence.

humility, that openness of heart and mind, necessary prerequisites for a deep knowledge of oneself and of others. In particular, that will be done in connection with great causes such as the struggle for peace and justice.

II. Liturgy

The existing links between the Christian liturgy and the Jewish liturgy will be borne in mind. The idea of a living community in the service of God, and in the service of men for the love of God, such as it is realized in the liturgy, is just as characteristic of the Jewish liturgy as it is of the Christian one. To improve Jewish-Christian relations it is important to take cognizance of those common elements of the liturgical life (formulas, feasts, rites, etc.) in which the Bible holds an essential place.

An effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value, since that has not been canceled by the later interpretation of the New Testament. Rather, the New Testament brings out the full meaning of the Old, while both Old and New illumine and explain each other. This is all the more important since liturgical reform is now bringing the text of the Old Testament ever more frequently to the attention of Christians.

When commenting on Biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier covenant, in the perspective of the promises, without minimizing those elements of Christianity which are original. We believe that those promises were fulfilled with the first coming of Christ. But it is nonetheless true that we still await their perfect fulfillment in His glorious return at the end of time.

With respect to liturgical readings, care will be taken to see that homilies based on them will not distort their meaning, especially when it is a question of passages which seem to show the Jewish people as such in an unfavorable light. Efforts will be made so to instruct the Christian people that they will understand the true interpretation of all the texts and their meaning for the contemporary believer.

Commissions entrusted with the task of liturgical translation will pay particular attention to the way in which they express those phrases and passages which Christians, if not well informed, might misunderstand because of prejudice. Obviously, one cannot alter the text of the Bible. The point is that, with a version destined for liturgical use, there should be an overriding preoccupation to bring out explicitly the meaning of a text while taking scriptural studies into account.

The preceding remarks also apply to introductions to Biblical readings, to the Prayer of the Faithful and to commentaries printed in missals used by the laity.

III. Teaching and Education

Although there is still a great deal of work to be done, a better understanding of Judaism itself and its relationship to Christianity has been achieved in recent years thanks to the teaching of the church, the study and research of scholars, as also to the beginning of dialogue. In this respect, the following facts deserve to be recalled.

¶It is the same God, "inspiration and author of the books of both Testaments," who speaks both in the old and new covenants.

¶Judaism in the time of Christ and the Apostles was a complex reality, embracing many different trends, many spiritual, religious, social and cultural values.

¶The Old Testament and the Jewish tradition founded upon it must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism, with no appeal to the love of God and neighbor.

¶Jesus was born of the

"Thus the formula 'the Jews' in St. John sometimes, according to the context, means 'the leaders of the Jews' or 'the adversaries of Jesus,' terms which express better the thought of the evangelist and avoid appearing to ascribe the Jewish people as such. Another example is the use of the words 'Pharisees' and 'Pharisean' which have taken on a largely pejorative meaning."

Jewish people, as were His Apostles and a large number of His first disciples. When He revealed himself as the Messiah and Son of God, the bearer of the new Gospel message. He did so as the fulfillment and perfection of the earlier revelation. And although his teaching had a profoundly new character, Christ, nevertheless, in many instances, took His stand on the teaching of the Old Testament. The New Testament is profoundly marked by its relation to the Old. As the Second Vatican Council declared: "God, the inspirer and author of the books of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New." Jesus also used teaching methods similar to those employed by the rabbis of His time.

¶With regard to the trial and death of Jesus, the Council recalled that "what happened in His Passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today."

¶The history of Judaism did not end with the destruction of Jerusalem, but rather went on to develop a religious tradition. And although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ, it is still nonetheless rich in religious values.

¶With the prophets and the Apostle Paul, "the Church awaits the day, known to God alone, on which all peoples will address the Lord in a single voice and serve Him with one accord."

Information concerning these questions is important at all levels of Christian instruction and education. Among sources of information, special attention should be paid to the following:

¶Catechisms and religious textbooks.

¶History books.

¶The mass-media (press, radio, cinema, television).

The effective use of these means presupposes the thorough formation of instructors and educators in training schools, seminaries and universities.

Research into the problems bearing on Judaism and Jew-

ish-Christian relations will be encouraged among specialists, particularly in the fields of exegesis, theology, history and sociology. Higher institutions of Catholic research, in association if possible with other similar Christian institutions and experts, are invited to contribute to the solution of such problems. Wherever possible, chairs of Jewish studies will be created and collaboration with Jewish scholars encouraged.

IV. Joint Social Action

Jewish and Christian tradition, founded on the Word of God, is aware of the value of the human person, the image of God. Love of the same God must show itself in effective action for the good of mankind. In the spirit of the prophets, Jews and Christians will work willingly together, seeking social justice and peace at every level—local, national and international.

At the same time, such collaboration can do much to foster mutual understanding and esteem.

Conclusion

The Second Vatican Council has pointed out the path to follow in promoting deep fellowship between Jews and Christians. But there is still a long road ahead.

The problem of Jewish-Christian relations concerns the church as such, since it is when "pondering her own mystery" that she comes up against the mystery of Israel. Therefore, even in areas where no Jewish communities exist, this remains an important problem. There is also an ecumenical aspect to the question: The very return of Christians to the sources and origins of their faith, grafted onto the earlier covenant, helps the search for unity in Christ, the cornerstone.

In this field the bishops will know what best to do on the pastoral level, within the general disciplinary framework of the church and in line with the common teaching of her magisterium. For example, they will create some suitable commissions or secretariats on a national or regional level, or appoint some competent person to promote the implementation of the conciliar directives and

the suggestions made above.

On Oct. 22, 1974, the Holy Father instituted for the universal church a commission for religious relations with Judaism, joined to the Secretariat for Promoting Christian Unity. This special commission, created to encourage and foster religious relations between Jews and Catholics—and to do so eventually in collaboration with other

Christians—will be, within the limits of its competence, at the service of all interested organizations, providing information for them and helping them to pursue their task in conformity with the instructions of the Holy See.

The commission wishes to develop this collaboration in order to implement, correctly and effectively, the express intentions of the Council.

Jewish Group's Reply

We welcome the publication of the "Guidelines" for the application of the decision of the Second Vatican Council in the area of Catholic-Jewish relations.

We believe these Guidelines, viewed in their entirety, as well as the recently announced establishment of a Commission on Relations with Judaism, will serve to encourage better understanding and improved relations between Catholics and Jews.

The urgent condemnation of anti-Semitism and discrimination could not be more timely, coming at a time when this ancient hatred is once again being exploited by the enemies of the Jewish people.

We wish to note that in certain countries Catholic-Jewish relations have progressed beyond the level envisioned in these Guidelines. In those countries Catholic leadership has recognized that the admonition contained in these Guidelines "to learn by what essential traits the Jews define themselves in the light of their own religious experience" requires an acknowledgement of the central role of peoplehood in Jewish religious thought and of the consequent religious character of the historic attachment of the Jewish people to the land of Israel.

While these new Guidelines fail to take note of this important aspect of Jewish self-understanding, we are nevertheless encouraged by the suggestion in the introductory remarks that the "sobriety" of the Guidelines is not intended to put a brake on the more advanced manifestation of Catholic-Jewish relations.

The Guidelines constitute a document addressed to the Catholic community. It would

therefore be inappropriate to comment on the implied theology of Judaism contained in this document, *except to note* that it diverges from the Jewish self-understanding and thus serves to underscore the theological distinctiveness of the two faiths. For Jews, the suggestion that Judaism looks outside its own doctrines and dogmas for fulfillment is not acceptable. Also, the affirmation of the obligation of Catholics to "witness" to their faith leaves unanswered the question of the compatibility of such witness with the admonition contained in the Guidelines that "dialogue demands respect for the other, as he is; above all, respect for his faith and his religious convictions."

The call for joint social action is particularly to be welcomed. It is perhaps the most promising area in which Christians and Jews can seek the closest cooperation in proclaiming the sanctity of the individual human being in seeking to alleviate human suffering wherever it exists and in the reversal of the disintegration of spiritual values and moral standards.

Because the Guidelines are an internal Catholic document, it should not be surprising to find in it suggestions for certain interreligious activities—such as common prayer—which are religiously unobjectionable to Catholics, but which may be religiously unacceptable to certain segments of the Jewish community. This, however, in no way lessens the positive response that is to be expected from every segment of the Jewish community to this new effort at mutual comprehension and cooperation between the two faiths that is represented by the Guidelines.

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Excerpts From Addresses by Pope and Head of Jewish Congress

Special to The New York Times

ROME, Jan. 10—Following are excerpts, in official translation from French, from Pope Paul's address to the Liaison Committee Between the Roman Catholic Church and World Judaism, and, in unofficial translation from French, from the address of Dr. Gerhard Riegner, secretary general of the World Jewish Congress.

Pope Paul

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

This text evokes the difficulties and confrontations, with all the regrettable elements involved, which have marked relations between Christians and Jews over the past 2,000 years. While this reminder has been salutary and indispensable, one should not forget that there have also been between us down the centuries elements other than confrontations. There are still many people who can witness to what was done by the Catholic Church during the last war, in Rome itself, under the energetic impulse of Pius XII—as we personally testify—and by numerous bishops, priests and members of the faithful, to save innocent Jews from persecution, often at the peril of their own lives.

Moreover, as we look at history as a whole, we cannot fail to note the connections, often too little remarked upon, between Jewish thought and Christian thought. We may here merely recall the influence exercised at various periods in the most exalted spheres of Christian reflection by the thought of the great

Philo of Alexandria who was considered by St. Jerome as "the most expert among the Jews," a judgment echoed by, among others, the Franciscan Doctor Bonaventure of Bagnoregio. But, precisely, since the Catholic Church, as just commemorated, at the same time as the seventh centenary of the death of St. Bonaventure of Bagnoregio, that of the philosopher and theologian Thomas Aquinas, who died, like Bonaventure, in the year 1274, there very naturally come to our mind the numerous references of our angelic doctor to the work of the rabbinic scholar from Córdoba, who died in Egypt at the dawn of the 13th century, Moshe Ben Maimon, in particular his explanations of the Mosaic Law and the precepts of Judaism.

For his part, the thought of St. Thomas Aquinas was to expend in its turn in the scholarly tradition of medieval Judaism: as has been shown for example by the studies of Prof. Charles Touati of the School of Higher Studies in Paris and by Prof. Joseph Sermoneta of the Hebrew University in Jerusalem, there existed in the Latin West at the end of the 13th and in the 14th century, a whole Jewish Thomistic school.



Associated Press

Pope Paul VI

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

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

Your presence here as some of the most authoritative representatives of world Judaism bears witness to the fact that this personal wish finds a certain echo in yourselves. The terms with which we express it, the presence of the devoted Cardinal President of the Commission for Religious Relations with the Jews, that of our brothers in the episcopate, the Archbishop of Marseilles and the Bishop of Brooklyn, are clear indications to you of the sincerity and collegial decision with which the Catholic Church desires that there should develop at this time that dialogue with

Judaism to which the Second Vatican Council invited us by its declaration "nostra aetate."

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

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

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

Dr. Gerhard Riegner

Relations between the Catholic Church and the Jewish people have indeed known unhappy times. We hope that the present meeting may mark the beginning of a new stage in our relations.

In our time, the Jewish people has undergone the greatest tragedy of its history: the annihilation of a very large part of European Jewry. In our time, too, the Jewish people has seen the rebirth of the state of Israel.

The creation by Your Holiness of a commission for the relations with Judaism and the "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate'" will favor a better understanding and will improve the relations between Catholics and Jews, in a spirit of mutual respect and acceptance of our fundamental differences.

We welcome the condemnation of anti-Semitism at a moment when that old hatred is once again being disseminated by enemies of the Jewish people.

Recognition Appreciated

We are happy that Christians have been invited to try to learn "by what essential traits the Jews define themselves in the light of their own religious experience." We hope that this effort will lead to a greater appreciation of the essential significance that peoplehood and land hold in the Jewish faith. We deeply appreciate the recognition given by Your Holiness, in your recent address to the Sacred College, to the place of Jerusalem in the longing and also the love of the Jewish people.

We are favorably inclined toward the invitation to joint social action. The battle for universal justice and peace is a fundamental imperative of Judaism. We strongly wish to work with Christians for social justice and peace in the service of all persons, everywhere. Such cooperation can also contribute much to the development of mutual understanding and esteem.

We express our deep and warm respect for Your Holiness, as well as for all Catholics in the entire world. May He who established peace in Heaven grant it also to all humanity.

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I H Dept

JEWISH CHRONICLE

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Pope calls for true dialogue

From TULLIA ZEVI—Rome

Pope Paul VI has told Jewish leaders of his "sincere wish that, in a manner appropriate to our age . . . a true dialogue may be established" between the Roman Catholic Church and the Jews. He added: "We dare to think that the recent solemn reaffirmation of the Church's rejection of every form of antisemitism and the invitation we have extended to all the Catholic faithful to pay heed in order 'to learn by what essential traits Jews define themselves in the light of their own religious experience' may, on the Catholic side, provide conditions for beneficial development. We do not doubt that you will correspond according to your own perspectives."

The occasion for the Pope's remarks was an hour-long audience he granted at the end of last week to members of the International Committee for Liaison between the Catholic Church and World Jewry.

Its members include the World Jewish Congress; the American Jewish Committee; B'nai B'rith, the Synagogue Council of America (representing Orthodox, Conservative and Liberal Judaism in the United States); and the Israel Council for Inter-Religious Contacts.

The private audience was the first to be granted to leaders of leading world Jewish organisations since 1969, when the Pope received Dr Nahum Goldmann, the presi-

dent of the World Jewish Congress.

Referring to the guidelines for fostering Catholic-Jewish relations issued by the Vatican's Commission for Religious Relations with the Jews, Pope Paul said that although these guidelines recalled "difficulties and confrontations between Christians and Jews over the past 2,000 years," they also stressed that "there have been other elements than confrontations between us down the centuries."

Indeed, the Pope continued, "at different periods and at certain levels there has been a real and profound mutual esteem and a conviction that we had something to learn from one another."

Dr Gerhard Riegner, the secretary-general of the World Jewish Congress, replied to the Pope on behalf of the international liaison committee, expressing the hope that "the meeting marks the start of a new stage in our relations."

London dialogue, page 6

Inter-faith dialogue held in London

Jewish Chronicle Reporter

This week London became, for the first time, the venue of the regular dialogues which have been arranged annually for the past six years between the World Council of [non-Catholic] Churches and the International Jewish Committee for Inter-Religious Consultations.

Created as the instrument of Jewish representation vis-à-vis the Christian world, the committee consists of representatives of the World Jewish Congress, the Synagogue Council of America (embracing Orthodox as well as Progressive elements), the American Jewish Committee, B'nai B'rith, and the Jewish Council for Inter-Religious Relations in Israel.

Other Jewish communities and organisations are represented from time to time in the ongoing "consultations" with the World Council (or, in the case of the Catholics, with the Vatican) through the WJC or by special invitation.

At the four-day conference in London the principal subject was the concept of power and its application to both Judaism and Christianity.

The Chief Rabbi, Dr I. Jakobovits, welcomed the assembly. Rabbi Dr Louis Jacobs was one of the main speakers, and the Haham,

Rabbi Dr S. Gaon, Rabbi Hugo Gryn (former chairman of the Council of Reform and Liberal Rabbis) and Rabbi Dr N. L. Rabinovitch (principal of Jews' College) were among the participants.

The Israeli delegation was headed by Professor Shmaryahu Talmon, of the Hebrew University. Other principal Jewish representatives included Rabbi Dr Joseph Lookstein, of New York (who is the current chairman of the International Jewish Committee for Inter-Religious Consultations); Mr Zachariah Shuster, the European representative of the American Jewish Committee, and Dr G. M. Riegner, secretary-general of the WJC.

Among the World Council's representatives were three Christian Arabs from the Lebanon.

As with other "consultations" between the World Council and its Jewish counterpart, the conference in London (which ended yesterday) was strictly private.

This enabled both sides to select and discuss freely a variety of topics of mutual concern from the wide range of religious, moral, social and international problems which form the basis of their regular channel of communication and dialogue.

ful since they had "coincided with the present national economic crisis."

The parents' association had "obtained from the chairman of the governors (Mr Roland Franklin) an assurance that the most sympathetic consideration will be given to parents who have difficulty in meeting the increased fees," Mr Prashker stated.

He ended his letter by urging parents not to withdraw their children from Carmel. "I think it is my duty to tell you that from my present information a substantial withdrawal of pupils could have a serious effect on the finances of the college."

"Accordingly, I hope that for the sake of Carmel, as well as for our children, most of us will feel that despite the very considerable difficulties with which we are all faced this year we will be able to continue with our children's education at Carmel."

AT—

THE AMERICAN JEWISH COMMITTEE

Date 1/21/75

TO: Marc Tanenbaum

FROM: Luzie Hatch

Here is the promised article,
marked in red.

Please return Aufbau to me.

*Luzie!
Dante!
Marc
Could you send me of
a photograph
of the story!
Marc*

*Marc - the woman is
Marcin Befehl! Luzie*

P.S. When you have a chance, please give me (over)

Papst Paul stimmt zu

Kongresses

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Papst Paul VI. empfing vorige Woche in der Vatikansbibliothek eine jüdische Delegation und richtete eine Ansprache an sie, um den heute von der römisch-katholischen Kirche begünstigten jüdisch-christlichen "Dialog" einzuleiten. Die neuen "Richtlinien und Vorschläge" des Vatikans zur Förderung eines Religionsgesprächs zwischen beiden Konfessionen, über die vorige Woche im "Aufbau" ausführlich berichtet wurde, haben damit ihre ersten Früchte getragen: schneller als vielfach erwartet.

Der Papst unterstrich die Verurteilung des Antisemitismus in jeder Form, die bereits in den "Richtlinien" enthalten war, und zählte Beispiele aus der Geschichte auf, die "ganz anders als Konfrontationen", fruchtbare intellektuelle Zusammenarbeit zwischen Theologen beider Bekenntnisse gebracht hatten. Er erwähnte besonders den Einfluss von Philo von Alexandria auf das katholische Denken und die engen intellektuellen Verbindungen zwischen Maimonides und Thomas von Aquino. Er rief alle gläubigen Katholiken auf, vom Judentum "zu lernen, was in der eigenen jüdischen Definition die wichtigsten Elemente ihrer eigenen religiösen Erfahrung" sind.

Zum Schluss wandte sich der Papst individuell an die einzelnen anwesenden Mitglieder des "Internationalen Jüdischen Komitees über interreligiöse Beziehungen", dessen Vorsitzender, Rabbiner Joseph Lookstein, vom Synagoge Council of America, die Delegation anführte. Die einzelnen Mitglieder dieses Komitees wurden dem Papst von Kardinal Willebrands, Vorsitzendem der Vatikanskommision über Beziehungen zum Judentum, der Reihe nach vorgestellt. Im Namen der jüdischen Teilnehmer an der Audienz antwortete Dr. Gerhard Riegner, Generalsekretär des Jüdischen Weltkongresses in Genf, dem Papst.

Während sich der Papst sorgsam jeder Erwähnung des Staates Israel enthielt — eine prinzipielle Politik des Vatikans, die von jüdischer Seite oft bemängelt worden ist —, erwähnte Dr. Riegner — gebürtiger Berliner, Angehöriger einer angesehenen alten Berliner jüdischen Familie und Absolvent der Berliner Universität — in seiner französischen Ansprache die Bindungen des Judentums an den Staat Israel im Zusammenhang mit den grausamen Erfahrungen des Holocausts. Er erwiderte die "besten Grüsse und Wünsche an das gesamte jüdische Volk", mit denen der Papst geschlossen hatte, seinerseits mit den gleichen Wünschen für alle Katholiken der Welt.

Trotz der bedauerlichen Zurückhaltung der Kirche in Bezug auf Israel sieht man überwiegend in jüdischen wie in katholischen Kreisen in dieser neuen Methode des "Dialogs" einen wichtigen Fortschritt auf dem Gebiet interreligiöser Harmonie. Der "gegenseitige Respekt", den der Papst wie Dr. Riegner unterstrichen, sollte als wertvolles und positives neues Element anerkannt werden.

memorandum

THE AMERICAN JEWISH COMMITTEE

date January 23, 1975

to Marc Tanenbaum

from M. Bernard Resnikoff

subject

I thought you would like to see how the religious press treated the Vatican consultations. I attach an article that appeared in the January 19th issue of Hamodiya. Normally, I would do you the courtesy of having it translated, but we are pressed here and I am sure you can manage.

Regards.

MBR/eb
cc: Morris Fine
encl.



MBR

פרצופו האמתי של המסמך האקוני

האנטישמיות הכנסייתית מסתתרת תחת ערפל מליצות

87/11
19.1.75

— מאת ל. בן-דב —

כנות שוליים פרימיטיביות
ביותר, כפי שיוצרים המיסיונרים
נטיבם.

למסיון יש סיכויים של הצלחה דו-קא בקרב שכבות חילוניות-אינטלקטואליות. דוקא אצל אנשים שחיונותם הרחוקים מן היהדות והשניאה עליהם. הם חשים עצמם מרוקנים ומחפשים להם תחליף. עתידו של המסיון טמון בצוהם חוגי מדיניות (חשיבה) דור-אלוג פילוסופי עליהם ממליך המסמך, שראשיתם התכנסות לשם דיון בנושאי המסמך מוקדם לא את מסגרת העלב ולא את האניקויריטי, לא את עלילות הדם, ולא אלפי ריבוא העלילות, ה"גזרות וההצוות האנטישמיים של יוה"ד"ם במדינת הודו, שבוצעו תחת המסמך הניסיוני של "הובמ" לכ"ס, סק, הוא רק אומדן במלים יפות ככל האפשר כי לפרצות מעין אלו אין יותר מקום. עתה הגיעה זמנה של ה"גזרות לאמץ לה שיטות חדשות, ו"מקו"?

אלו סמכות בכמה משפטים הפוררים לאורך המסמך ומחויבים להדליק אור אדום אצל ראשי קהילות במערב, בארצות בהן מרובה ההתבוללות ובמיוחד אצל ראשי מדינתו שערך לא הציאו את המסיון אל מחוץ ל"חוק. המסמך פורש את כוונות הכנ"סיה בפשטות מדעית. הוא מודיע כי תפקידה של הכנסייה בתורקיה "שליחות" להפיץ את, תורדת" בעולם, דהיינו, "ממזות המשיח" דידן שרירה וקיימת. אלא שתוא מדגיש, "על מנת למנוע ששליחות זו תראה בעיני ה"יהודים כמעשה תקיפתם הקהילתי" דאנו לחיות ולבשר את אמונתם תוך כיבוד קפדני ביותר של חופש הדת... עליהם להשתדל להבין את קשרי ה"גש" היהודית" ועד, "בנסיבות בקו" יתאפשר הדבר, ואם זה רצוי באופן הדדי, אפשר יהיה לקדם פגישה מ"שוחפת לפני אלוהים בתפילה ובמ"ד"טציה שקטה... מומלץ על כך ב"מיוחד להגל מטרות בעלות כמ"ה צדק והשלום... הנה כי כן, לא מ"הסכה באנטישמיות יש לנו כאן, אלא מהפכה בשיטות הפעולה המיסיונריות.

הכנסייה לא ויתרה אף לא כוהא זה על תפקידה הראשוני להעביר את ה"יהודים לצרפת! אלא שהיא יודעת היטב שהמרת הדת איננה נעשה ה"יום בשל הסכמים ההיסטוריים ש"הביאו לה בדרות הקדומים. היהודי, השואף לקידום חקירה שלו, המכלילת או התבוללת בעולם הנוכרי, איננו גורק והיום להמיר דתו כדי שינתן לו לבוא בשערי העמדות הנבונות ב"י ויהר. בעולמו האתיאיסטי ר"ד ב"ת" בוללת מהלכות, ואיש לא יתבע מ"מנו את אקס"ה הורמלי של המרת דתו. די אם גזכיר את שמוותיהם של קיסטנר וקרייסקי ונזכור עוד רבים רבים שהלכו בדרך זו והגיעו למשרות השלטון והכלכלית הרמות ביותר. המרת דת בגלל לחצים כלכליים גם היא איננה נפוצה, לנציא אצל ש"ב"ציות.

המסמך האקוני שהיו כאלה א"ד שר ציפו כבר במליון-שנים לפני ש"ד — מה יש בו כדי שיציק את התקוות שנישאו לתלות בו? האם ב"ד שר באמת את המרת הגרשנקא ה"כנסייתית-רשמית מן האנטישמיות, או ש"הוא הוא בכל המסמך ישרי ו"קפרי ליתפס של הנצרות ליהדות טאו והמבשר תור ש"יני צורה ההולם את הקידו המודרני, ומתחת לערפל המליצות מסתתרת אותה הנברת ב"י שינוי הארתי?

גם אלה שקיחו, משום מה, ל"בשר לה חדשה", אי אפשר להם להיחלף בתהליבות כלשהי לאחר שכבר פורסם המסמך, קל-יחומר לאלה, כמותו של הישג! את עצמם מלכתחילה. אנו זוכרים היטב את משחק א"ד שווי הפשקל הניסיוני בין צור ו"ד רשלים, העולם את יחסה של הכנ"סיה ליהדות בכל הדורות, כנאמר, "לא נתמלאה צד אלא מחורבנה של י"ד רשלים". לא יתכן שדוקא האנטישמי הנוכחי התלס לפתע פתאום להכות על חסא. הוא שנטל חלק פעיל ב"הסכה ביותר של הכנסייה בעידן ה"מודרני, בפיצו שבשתיקה ואפילו ב"עידוד ממש למסע השמדת העם ה"הדי שצטת מברלין, לא יתכן שכ"סיה זו שצתנה ידה למשימה גוראה כל כך של הנאצים האנטי-גזרתיים, תחליף את צורה ותוהיה מרצה לגברת מעודנת. צדד הכמרים שבעלו את ש"צרי המבזרים והכנסיות לפני פליטים יהודים אלא אם ימירו דתם (להנציח יחיד סגולה ספורים שהתנגדו למ"דינות רשמיות זו של הכנסייה) יעשו לפתע ידיהם בחיבוק אוחב וימלמלו בעצמיהם דמעות: "וכרתי לך חסד בערירי אהבת כללותיך" — אנו זו כרים את השפעתה הראשונה המב"רשה של היהדות על הנצרות ועל כן ראינו לגנון לגנות את האנטיש"מיות.

כוונת המסמך ארסית יותר, דוקא מאחורי המליצות היפות, ואין תוא א"ד לא התאמת האנטישמיות ההיסטורית של הכנסייה לצרכי זמננו. בעולמנו אין עוד כמעט מקום לשנאת היהודים בלבד. שהיה מקובל עליה מדורי דור. רות. אין מקום לכומר המסורתי לה"גיד לכנסייתו ביום ראשון או בכל יום אחר מימי אדם לשלח את בני ק"הילתו לפרש ביהודים רוצחי, אותו האיש" ואחר כך לשפשוף ידיו בנות רוח בראותו אותם פורעים והורגים במ. פולין הקתולית המושבעת במצאת תחת השלטון הקומוניסטי האנטי-גז"צרי, היהודיה שולחו אל כבשני הש"כשיטת אנטישמיות מודרנית-מפונת, ואירופה המערבית זו שנותנה קחו"לית היא מעודת, מתקדמת" מדי מ"כדי שתאזן להכלים ידית המטופחות ברצה גם של יהודים. על כן אפשר לו ל"כס הקדוש" להכריז בארשת ה"תחשדות: אין טעם לתלות ביהודים אשמת רצח קולקטיבי והורשלות של האיש ההוא". האשמה שכל תכליתה היתה לשלח את רוחות המאמינים

Editorial

Unity is internal

The current observance of prayer for Christian Unity is particularly appropriate in this Holy Year of reconciliation and renewal because the reconciliation of men into a single family of God is the very purpose of our redemption by Christ and the renewal of the Church is an essential part of the movement toward Christian Unity.

All unifying efforts are important in this alienated age. People are alienated from God, from one another and within themselves. God has been pushed to the periphery of personal life. Appearance has been mistaken for reality; the trivial has been mistaken for the vital.

In many families there is a generation chasm; many homes are broken; divorce continues to increase. In our society racism remains; unemployment grows; poverty deepens. Internationally, the arms race continues, and the threat of nuclear holocaust hovers in the Middle East.

Individual lives are splintered, fragmented and composed of contradictory elements. Our personal behavior does not match our expressed beliefs. Our way of life does not conform to our aspirations. Our ideals are different from the realities. We do not always practice what we preach. We proclaim peace, self-sacrifice and community but, all too often, we practice violence, selfishness and separatism.

And so it is necessary for Christian theologians to work toward Christian Unity; it is indispensable that the cloistered pray unceasingly because the Christian Church must be One; but nothing will happen if individual Christians do not try to love one another.

There is a widespread desire for unity, greater mutual understanding and a deepening of faith

among Christians. This desire is combined with a recognized indifference to religion. This combination compels us to work for the reunion of all who believe in Jesus Christ.

The struggle for Christian Unity must begin with ourselves. The individual must be open enough to try to understand everything about every other person with whom he or she comes in contact. Each person is made in the image and likeness of God. Each person is, at times, anxious, searching, struggling, suffering, praying.

When we think of the other person as different, not like ourselves, we become estranged and alienated one from another. What must prevail in our hearts is openness, understanding and trust. It must be a trust nourished by love which is a willingness, an eagerness, to do for the other person without thinking of oneself.

Therefore, we must pray and act. Our prayer must be humble, confident and persevering: "That All May be One." We must work to sanctify ourselves and others so that the People of God will attract souls who are searching for sanctity.

We are striving to create a world without injustice, without oppression, without hatred, without war. This effort begins with the individual and spreads to the family, the neighborhood, the City, the State, the Nation, the World. "Be reconciled first with your brother and then bring your gift to the altar."

The basic attitude necessary to achieve Christian Unity is the attitude of the Gospel, an attitude which proceeds from confident faith, nourishes a comprehending charity and, therefore, enkindles hope.

638 priests ordained in Poland in 1974

VATICAN CITY (NC) — Vatican Radio reported from Warsaw Jan. 16 that 638 priests had been ordained last year in Poland, the largest number of ordinations there in the past six years.

Citing statistics published by the press office of the Polish Episcopal Conference, Vatican Radio said 486 of the new priests were diocesan and



Joseph A. Brei Dialog

I think I understand why some Jewish leaders reacted negatively to the "silences" in the new Vatican guidelines which call for increased Catholic-Jewish dialog, for joint prayer, and for joint social action for the common good.

Those Jewish leaders complained that the Vatican document did not speak on Jewish peoplehood, religion, and religious attachment to the Promised Land.



In my tour of Israel I became profoundly conscious of those factors

On Jewish peoplehood: Words only faintly suggest the sense of peoplehood which moved the Israelis welcome into their struggling

AMERICAN JEWISH COMMITTEE
GREATER BOSTON CHAPTER-N.E.REGION
72 Franklin St., Boston, Suite 403

Date 1/27 Phone: 426-7415

To Marc Tannenbaum

From Phillip S.

☒ For your information

☐ Please handle

☐ For your signature

☐ Read and return

☐ Returned as requested

☐ Read and forward to

☐ For approval

☐ Your comments, please

Vatican rejects anti-semitism; asks deeper ties with all Jews

WASHINGTON (NC) — The Vatican has issued a far-reaching call for deeper understanding and closer relationships in dialogue, prayer and action between Catholics and Jews.

THE NEW DOCUMENT, which condemns "all forms of anti-Semitism and discrimination" as "opposed to the very spirit of Christianity," is entitled "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate' (no. 4).

"Nostra Aetate" ("In Our Age") is the Second Vatican Council's Declaration on the Relationship of the Church to Non-Christian Religions. Number 4 of the declaration deals with the Church's relationship with the Jews.

The new document came from the Vatican's newly formed Commission for Religious Relations with the Jews and was signed by Cardinal Jan Willebrands, president of the new commission. The document was dated Dec. 1 but not released publicly until Jan. 3. It was released in English in the United States by the National Catholic Office for Information in Washington, D. C.

THE NEW STATEMENT is intended primarily to set practical guidelines for Christian-Jewish relations. It calls for:

- Dialogue and shared prayer between Christians and Jews, both at the grassroots level and in the scholarly community;

- "Careful attention in the liturgy to the common elements of Christian and Jewish liturgy, to unprejudiced and sensitive interpretation of biblical passages that have been interpreted in the past as unfavorable to the Jews and to careful translation of liturgical 'phrases and passages which Christians, if not well informed, might misunderstand because of prejudice;'

- The elimination of anti-Judaic or anti-Semitic tones in Christian religious and historical education and in the mass media and the establishment of "chairs of Jewish studies" wherever possible in Catholic institutions of higher learning and research; — "Collaboration between Christians and Jews 'in seeking social justice and peace at every level — local, national and international.'"

- "The establishment by bishops of 'some suitable commissions or secretariats on a national or regional level' to foster relations between Catholics and Jews."

AN INTRODUCTORY note released by the Vatican explained that the document "does not propose a theology of Judaism. Such a theology certainly has an interest for specialist research and reflection, but it still needs considerable study. The new Commission for Religious Relations with the Jews should be able to play a part in the gradual fruition of this endeavor."

Observers have noted, however, that some of the theological content of an earlier working document has been omitted from the official statement.

The working document — made public in 1969 by Cardinal Lawrence Shehan of Baltimore — included explicit references to the part Christians played in 2,000 years of persecution of the Jews and to the place of the land of Israel in the Jewish faith.

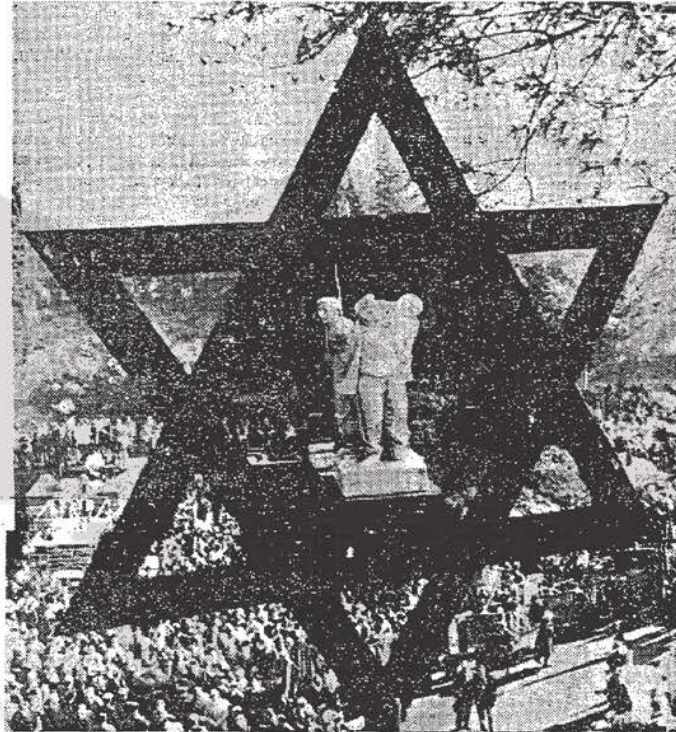
The working document also explicitly

denied any intent to proselytize (make converts) in opening up dialogue.

IN THE FINAL document Christian responsibility for the persecution of Jews is implied only indirectly and there is no mention of the religious significance of

the promised land for the Jews.

The denial of any intent to proselytize is not included. In its place is a declaration of the Church's mission to evangelize, modified only by an affirmation of religious liberty. The final document says:



suffering together

The star of David frames a statue commemorating a union of suffering between Christians and Jews in Rome. The statue marks the site of a World War II massacre of 355 Jewish and Christian Romans at the Ardeatine caves. Hundreds of Italians visit the place every year. A new call for Catholic-Jewish understanding has been issued by the Vatican.

'Not political'

Document called 'Invitation'

By James C. O'Neill

VATICAN CITY (NC) — The Vatican's new guidelines and suggestions on Catholic-Jewish relations were drawn up for Roman Catholics and do not presume to interpret Jewish thinking or how "Jews view themselves."

THAT WAS AN essential point made at a Vatican press conference given Jan. 3 by several members of the commission that drafted the guidelines. Taking part in the conference were Italian Jesuit Father Carlo Martini, rector of the Pontifical Biblical Institute in Rome, Msgr. Charles Moeller, secretary of the Vatican's Secretariat for Christian Unity, and Dominican Father Pierre-Marie de Contenson, secretary of the Commission for Catholic-Jewish Relations, which was established by Pope Paul VI in October.

At the outset of the press conference it was made clear that the newly published document was "not a political document," nor did it intend to deal with

theological problems as such.

Father Martini stressed that the document was "almost exclusively of a practical nature."

He noted that it "does not propose a Christian theology of Judaism," and suggested that the new commission of relations with the Jews may in the future contribute special research and reflection on this theological aspect.

ASKED WHY THE question of the Church's mission to evangelize was explicitly mentioned in speaking of the need for dialogue with the Jews, Father de Contenson rejected the assertion of some that a "missionary intent" is implicit in the document.

"It seems to me that the first part of the document, dealing with dialogue, stresses respect, respect for religious convictions. In dialogue each side must express its point of view but this does not imply proselytism, because proselytism implies in itself the imposing of one's own point of view at the expense of dialogue," said Father de Contenson.

"In virtue of her divine mission, and her very nature, the Church must preach Jesus Christ to the world. Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty."

The Vatican's introductory explanation to the new document, calling for more research and dialogue on theological questions, suggests that the Vatican did not think these areas are sufficiently resolved to make an official statement on them.

Nevertheless the document marks a significant practical advance in Catholic-Jewish relations by giving official approval and impetus to developments that have been taking place at a lower level in various parts of the world.

Israeli minister displeased

JERUSALEM (NC) — The Israeli minister for religious affairs has criticized the Vatican's guidelines for Catholics in dialogue with Jews on grounds that it omits two important issues.

"There is no remorse over the bloody persecutions by the Christians," Yitzhak Raphael observed.

His second criticism was that the Vatican document does not mention the state of Israel or the religious link between Jews and the Holy Land.

HE ASSERTED that there can be no reconciliation unless Catholics recognize the state of Israel.

The Vatican's "Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate (No. 4)" was published Jan. 3 by a newly formed Commission for Religious Relations with the Jews. "Nostra Aetate" was the Second Vatican's Council's document on the Church's relations with non-Christian religions, and section four dealt with relations with Jews.

The Vatican document is signed by Cardinal Jan Willebrands, president of the commission, and also by the commission's secretary, Father Pierre Marie de Contenson, O.P., who recently visited Jerusalem. During his visit he said his work was for Jews and Christians throughout the world and not merely for Israelis. He also said he wanted to exclude politics, especially as the majority of Jews live outside the state of Israel.

The word "Israel" arises in the document only when it says that it is in pondering her own mystery that the Church "encounters the mystery of Israel."

Father Contenson said during his visit here that this was a necessary safeguard not only for the majority of Jews who live outside Israel but also for many who do not accept the state as a religious expression of Judaism.

THE AMERICAN JEWISH COMMITTEE

date FO-PA-D-M
January 24, 1975

to Rabbi A. James Rudin

from Murray Friedman *M.F.*

subject

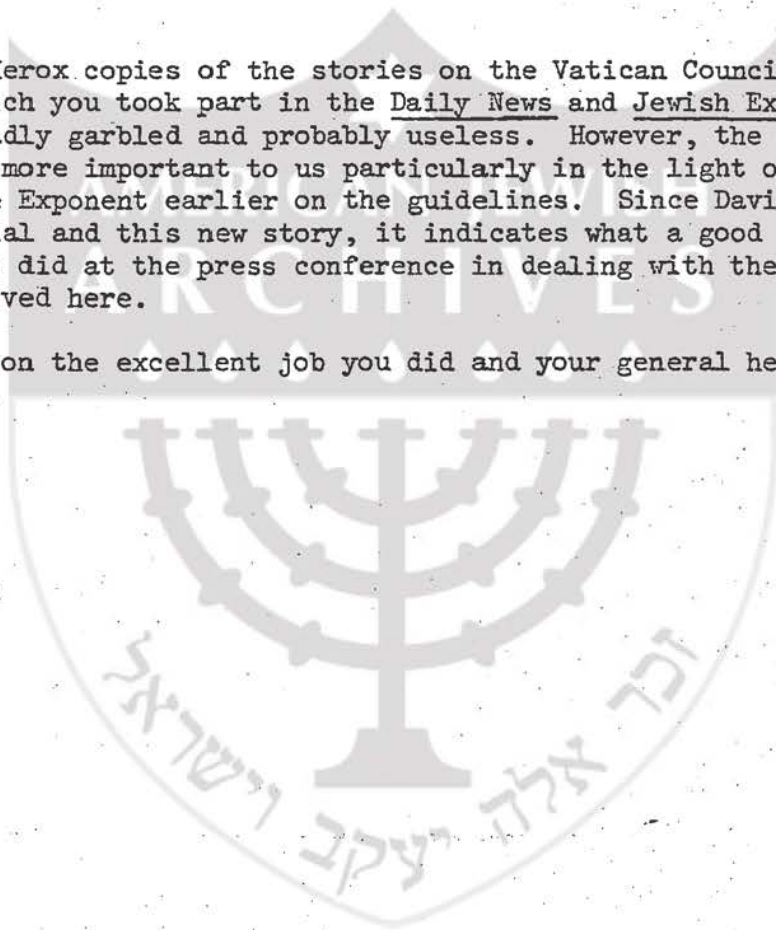
I am enclosing Xerox copies of the stories on the Vatican Council press conference we called in which you took part in the Daily News and Jewish Exponent. The Daily News story is badly garbled and probably useless. However, the Jewish Exponent story is really more important to us particularly in the light of the hostile editorial in the Exponent earlier on the guidelines. Since David Gross wrote both the editorial and this new story, it indicates what a good job you and our Catholic friends did at the press conference in dealing with the complexities of the issues involved here.

Congratulations on the excellent job you did and your general helpfulness to us in Philadelphia.

ME:r

Enclosures

cc: Mort Yarmon



The New Vatican Guidelines

By DAVID GROSS

JEWISH EXPONENT Staff Writer

The Vatican's recent promulgation of a set of guidelines advising the worldwide Catholic community on how to implement the statement on "Relations to the Jews" of the Second Vatican Council of 1965 has once again brought the subject of Catholic-Jewish relations into the headlines.

DESPITE THE FACT THAT ALL of the major Jewish community relations organizations view the guidelines in a positive light, the media, including this newspaper, initially reacted to their negative aspects.

In order to better explain the Vatican guidelines to the community, the American Jewish Committee brought together Rabbi James Rudin, its assistant national director of interreligious affairs; Father Charles Devlin, executive director of the Cardinal's Commission on

Human Relations; and Sister Gloria Coleman, coordinator of interfaith and ecumenical affairs for the Cardinal's Commission, for a meeting with the local media moderated by Murray Friedman, AJCommittee regional director.

The regional office of the Anti-Defamation League of B'nai B'rith also made available an analysis of the Vatican guidelines prepared by Rabbi Leon Klenicki, its national director of intercultural affairs.

SINCE THE publication of the Vatican guidelines will hopefully herald a new era of understanding and cooperation between Catholics and Jews, greater awareness of their actual content is needed in both the Jewish and Catholic communities.

Rabbis Rudin and Klenicki both point out that the main objection raised to the Vatican guidelines in the Jewish community is their lack of reference to the Land

The Jewish community, however, does not consider Israel to be merely a "political" issue. The existence of the State of Israel since 1948, and especially since 1967, has become of tremendous religious significance to world Jewry.

The Vatican guidelines also state that Catholics "must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience." Rabbi Rudin observed that this passage implies that Catholics are now prepared to accept the religious overtones Judaism confers on the Land of Israel.

Moreover, the National Conference of Catholic Bishops, which at the time was chaired by John Cardinal Krol, of Philadelphia, formally declared in November, 1973, that any political solution to the Middle East situation involves the "recognition of the right of Israel to exist as a sovereign state with secure boundaries," as Father Devlin pointed out.

THE GUIDELINES emphatically "condemn as opposed to the before its promulgation, the document issued by the Vatican was forms of anti-Semitism and dis-reviewed by Jews (including an crimination." The use of the word official of the Israeli government). "condemns" is much stronger in They recognized the deficiencies the language of Catholic theology, in the guidelines, but accepted than the word "decries" which them nevertheless.

THE VATICAN'S reasoning for excluding reference to Israel, Rabbi Klenicki believes, is based on the assumption that the guidelines are a religious document, and that Israel is a political issue.

was used in the Vatican II Declaration "Nostra Aetate" of 1965.

The Vatican guidelines also recognize the importance of the Holocaust to the Jewish mind; indeed they state that the Holocaust has also deeply affected Catholic thinking. The guidelines find their "historical setting and circumstances deeply affected by the memory of the persecution and the massacre of Jews."

IN A MOVING statement, Sister Gloria described how hearing a survivor of the voyage of the ill-fated ship St. Louis (whose Jewish passengers, fleeing Nazi Germany, could find no country to give them refuge) brought home to her the effects of the Holocaust on its survivors.

It must be remembered, as the Vatican guidelines stress, that the Catholic-Jewish relationship is to be a dialogue—a relationship between equals which "supposes the desire for mutual knowledge." Since Jews feel that better Catholic understanding of our religion will lead to improved mutual relations, it is equally our obligation to seek a better understanding of Catholicism.

One of the best sections of the Vatican guidelines emphasizes the more practical aspects of Catholic-Jewish relations. It notes the immense importance of education at all levels, and recommends that all Catholic educational materials be scrutinized with respect to their handling of this area.

Both Friedman and Sister

Gloria pointed out that Catholic-Jewish relations in Philadelphia are further advanced than the guidelines. They noted a wide variety of interfaith activities designed to promote better understanding, and showed examples of how Catholic school textbooks were being changed in the direction recommended.

THE UNITED PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA

Unit on Church and Society
Room 1244K - (212) 870-2917
Cable: INCULCATE, New York



The Program Agency

475 Riverside Drive, New York, N.Y. 10027

January 22, 1975

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Jim:

Thank you for your note of January 15th to Dean with a copy to me. I, too, very much appreciated the chance to talk with you about your recent visit to the Middle East.

While Dean and I can not promise to deliver the liberal Protestant churches on any issue, I personally feel that it is a mistake to perceive liberal Protestantism as being against Israel at this time. There does exist a concern that the Palestinian issue will be addressed forthrightly, but at the same time, there is a commitment to the right of Israel to exist as a nation.

I do sense that some Jewish voices, and I am not referring to yours, interpret such concern for the Palestinian people and their plight as a negation of Israel and an attempt to imply that one can not be for both sides in this case. As an example of the latter, I would refer your attention to the statement made by some religious NGO's (I being one) concerning the recent U.N. General Assembly and the reaction in the New York Times by B'nai B'rith to the statement. I have enclosed the full statement and copies of the New York Times articles, which you may have seen. You will note that in the later edition of the Times was inserted an important paragraph, which they omitted in the earlier editions. This partially answers Mr. Blumberg's blast as representatives of two Jewish organizations were in on the preparation of the statement.

I do hope we can keep in touch as you have suggested and look with hope toward a constructive peaceful solution to the pressing problems in the Middle East.

Yours sincerely,

Donald J. Wilson
Associate for
International Affairs

DJW:jks
Enclosures

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14 in Religious Groups Defend U.N. Assembly From Criticism

By KATHLEEN TELTSCH

Special to The New York Times

UNITED NATIONS, N.Y., Jan. 8—Fourteen representatives of prominent religious organizations today upheld the "positive" accomplishments of the recent General Assembly.

The 14, acting as individuals, issued a joint statement taking issue with the criticism by the United States that the 29th Assembly was dominated by third-world nations that used their numerical strength to exercise a "tyranny of the majority."

This referred to an Assembly speech here on Dec. 6 by John A. Scali, the United States delegate, in which he warned that support for the United Nations was waning because of a trend toward adopting unrealistic resolutions and making "self-centered" decisions on the Middle East and South Africa.

Without specifically mentioning Mr. Scali's speech, the joint statement said: "We are concerned by the provocative criticism of certain actions of the 29th U. N. General Assembly, especially at a time when the world organization is becoming both universal and relevant to many vital problems in the world today."

The 14 said that the "bitter attacks" on the United Nations were prompted by two considerations — that the affluent Western countries can no longer dominate the Assembly since the admission of many Asian and African members and the fear that with the new majority

The 14 also criticized the Assembly decision restricting Israel's right to speak on the Palestine question and deplored the recent decision by the United Nations Educational, Scientific and Cultural Organization withholding assistance from Israel and denying her participation in UNESCO's regional groupings.

The 14 signers of the statement were:

Dr. Margaret M. Bedard, International Catholic Child Bureau; Dr. Robert W. C. Brown, Unitarian Universalist Association; Dr. Ralph B. Uultjens, British Consul in New York; the Rev. Mel Hawthorne, Southern Baptist Convention; Dr. Homer A. Jack, World Conference on Religion and Peace; Clifford H. Johnson, Evangelical Covenant Church of America; Edna McCallion, Church Board of Church and Society; Ruth Neuendorfer, International Association for Religious Freedom; Eleanor Schmitt, American Baptist Churches, National Ministries World Affairs Committee; Donald Wilson, United Presbyterian Church in the U.S.A., and Alba Zizzamia, World Union of Catholic Women's Organizations.

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No representative from Jewish organizations signed the joint statement although several attended meetings at which it was discussed.

N.Y. Times/1-10-75

B'NAI B'RITH ASSAILS STATEMENT ON U.N.

Special to The New York Times

UNITED NATIONS, N.Y., Jan. 9—The president of B'nai B'rith today attacked a statement by 14 representatives of religious groups who had appraised the record of the recent General Assembly and found "much that was positive."

The president, David Blumberg, declared in a statement: "It required moral obtuseness to see positive values emerging from this General Assembly."

He added: "Not only did it fail to take action for the third straight year against international terrorism, but the session glorified its leading exponent, the gun-toting Yasser Arafat, head of the Palestine Liberation Organization."

Mr. Blumberg acknowledged that the 14 representatives had criticized some actions but he charged that they had "failed to recognize the depths of moral squalor into which the Assembly has been plunged."

B'nai B'rith, a Jewish service organization, has an observer accredited by the United Nations but was not invited to participate in the appraisal of the recent Assembly that was endorsed by 14 other observers mainly from Catholic and Protestant groups.

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RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

-19-

WEDNESDAY, JANUARY 29, 1975

In another action, the Good News board voted to publish confirmation membership study materials "in the Wesleyan tradition of Scriptural Christianity."

This action was taken after learning that the denomination's Confirmation Resources Committee had declined to act on a Good News proposal for preparing an alternative junior high confirmation study book "faithful to the standards of historic Methodism," according to the Rev. Riley Case, chairman of the Good News Task Force on Christian Nurture and pastor of Wesley United Methodist Church, Union City, Ind.

Commenting on the official United Methodist study materials, Mr. Case said, "the great evangelical truth that Christ died for our sins that we might be reconciled to the Father -- this good news, the Gospel, is just not there. Not only is it not spelled out, it is not even mentioned in passing."

Dr. Paul A. Mickey, associate professor of pastoral theology at Duke Divinity School, Durham, N.C., and first vice-chairman of the Good News Board, presented the preliminary draft of a statement on the "core principles of Scriptural Christianity," which will be presented in final form at the Good News Convocation in July.

"The 1972 General Conference encouraged all United Methodists to 'do theology,'" Dr. Mickey said. "This is our intent. We think it is important to stimulate theological reflection and learning across the Church. Many people want to know more about what the Bible teaches concerning the Christian faith and life."

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Country 'Central' To Judaism's Theology

RABBINICAL COUNCIL LEADER URGES
VATICAN RECOGNITION OF ISRAEL

By Religious News Service (1-29-75)

WASHINGTON, D.C. (RNS) -- Rabbi Fabian Schonfeld, president of the Rabbinical Council of America, an Orthodox body, has called on the Vatican to enter into diplomatic relations with Israel.

In an address before a religious convocation of Orthodox leaders, Rabbi Schonfeld expressed regret that the recent Vatican guidelines on relations with Jews did not mention the role of Israel.

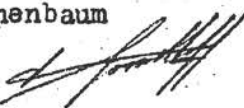
"The land of Israel is central in the theology of Judaism," he said.

"The failure of the Church to recognize this and the fact that it does not enter into diplomatic relations with Israel while it has relations with the least important countries of the world, is not something that can be viewed as an oversight."

(more)

PAGE -19-

THE AMERICAN JEWISH COMMITTEE

date Buenos Aires, January 29, 1975
to Rabbi Marc H. Tanenbaum
from Jacobo Kovadloff 
subject

Thank you very much for letting me have copies of your memos regarding the Vatican Guidelines.

I am sure you will be interested to know that the local press has been dealing with this subject extensively. A good example of this is the daily La Opinión which, in its literary supplement of January 26, reproduces the text of the mentioned Guidelines including, besides, two articles commenting on them. The authors are Father Jorge Mejía -as I understand, very well known by you- and Rabbi Roberto Graetz, head of the local Reformist Congregation "Emanu-El". I am consequently enclosing herewith a summary of both articles translated into English as well as the Spanish originals.

Best regards.

JK/sl

cc: M.Fine
 D.Geller

Encl.

BEHIND THE HEADLINES**2 SOVIET COINS IN THE TRADE FOUNTAIN**

By Joseph Polakoff

WASHINGTON, Jan. 28 (JTA)--There is a growing feeling here in some circles that the Soviet repudiation of the 1972 trade agreement was intended to accomplish two things among, perhaps, others. The first was to destroy Sen. Henry M. Jackson (D.Wash.) as a potential presidential candidate. The second was to advance President Ford and Secretary of State Henry A. Kissinger by putting the blame on Jackson and "internal affairs" and not saying anything about Kissinger's assurances in his Oct. 18 letter to Jackson which Ford also approved.

Some here go so far as to say that the Soviet attack on Jackson was designed with the help of some Americans knowledgeable in the high politics of the presidential campaign that is emerging. Similarly, it is being said that Soviet Communist Party Secretary Leonid I. Brezhnev's cancellation of his visit to Egypt, Syria and Iraq is a charade also done with the foreknowledge of Washington to accomplish the objective of pressuring Israel.

Charade For Psychological Purposes

The "break" in Egyptian-Soviet relations would appear as the big opportunity for Israel to withdraw and for Egypt, Jordan and Syria to advance into the areas held by the Israelis. This is supported by the circumstances that Soviet advisors are still in Egypt, and the great feat by Egyptian President Anwar Sadat in "chasing" the Russians out of Egypt two years ago found the Russians supplying Egypt with materiel for the Yom Kippur War.

It is further believed that Sadat is engaging in a charade for psychological purposes in saying that he is for step-by-step negotiations and peace with Israel. Why, it is being asked, was the interview in Le Monde of Paris not published in full in the Arabic press in the Middle East? Also, why was the interview begun by an aide whispering in Sadat's ear and Sadat exclaiming fiercely that he had enough of the fedayeen and terrorists?

This exclamation started the interview that Le Monde actually published, and it fit well into the fact that Sadat will visit France this week and France is irritated with the Palestinians because of the two terrorist incidents at Orly Airport. Thus, the theatricalisms of both the Brezhnev cancellation and the Sadat interview are seen as elements woven together as part of a psychological campaign to mislead Israeli officialdom and public opinion and, of course, Western opinion that will accept the words and actions as being sincere.

UAHC URGES REFORM JEWS TO IMPLEMENT VATICAN GUIDELINES

NEW YORK, Jan. 28 (JTA)--The Union of American Hebrew Congregations announced today it was distributing to its 715 Reform synagogues an action summary calling on its 1.1 million congregants to implement the recently issued Vatican guidelines on Catholic-Jewish cooperation. Announcement of the distribution was accompanied by a statement by Rabbi Balfour Brickner, director of the UAHC Interreligious Affairs Department, declaring that the failure of the guidelines to mention Israel, while "unfortunate and regrettable," did not necessarily represent an anti-Israel posture by the Vatican.

The UAHC urged Reform congregations to implement the guidelines by activating joint programs with local Catholic churches, such as study seminars, and to engage in joint social action efforts in such areas as housing, integration, revenue sharing and national health insurance legislation. Rabbi Brickner also said that the failure to mention Israel was "understandable" in the context of the existence of Catholic churches in Moslem countries and criticized Yitzhak Rafael, Israel's Religious Affairs Minister, for his severe condemnation of the guidelines.

Rabbi Brickner contended it would be "most unfortunate" if criticism of the guidelines, which emphasized only the absence of a specific reference to Israel, created a "negative atmosphere which could prohibit Jews and Catholics in America from working together." He said "those who help to shape public opinion ought not to use this omission in the guidelines as a pretext to avoid seeing the positive values and opportunities that the guidelines offered to open new doors to greater Catholic-Jewish contacts in our society."

In calling the omission understandable, Rabbi Brickner said that "de jure recognition" of Israel by the Catholic church "might jeopardize the life of churches and Catholics in those countries" in the Middle East and in "Third World" countries "at war with or hostile to Israel." He said Jewish critics of the guidelines "ought to be sensitive" to such political problems and "not expect more than is realistically possible at the present time."

Vatican Extended Hand Of Friendship

Rabbi Brickner said he disagreed with Rafael's statement that the guidelines proved that "the church is still far from recognizing the religious and historical connections between the people of Israel, the land of Israel and their right to live in it." He also rejected Rafael's assertion there is "no extended hand to the Jews" in the guidelines.

The Reform leader said the issuance of the guidelines, the creation of the Vatican Commission on Relations with Jews, and the remark by Pope Paul in receiving a Jewish delegation in connection with issuance of the guidelines that he hoped "a true dialogue may be established between Judaism and Christianity," demonstrated an "extended hand of friendship."

Rabbi Brickner also contended that the statement in the guidelines about the need for Christians "to learn by what essential traits the Jews define themselves in the light of their own religious experience" indicated that the Vatican "perhaps too subtly for some," acknowledged "by implication the place Israel plays in the Jewish self-definition."

LONDON (JTA)--A strike by slaughterers employed by the Jewish Ecclesiastical Authority here is causing a severe shortage of kosher meat. They have been on strike since last Tuesday in support of a wage demand for a basic 100 Sterling a week salary. At present Jewish slaughterers earn a basic 53 Pounds Sterling a week. Kashrut supervisors are also on strike demanding 85 Pounds Sterling a week. At present they receive 37 Sterling a week.

BONN (JTA)--The Arab oil sheikhs are now moving into West German real estate buying among other things some of Germany's romantic castles on the Rhine and Moselle Rivers. Brokers in Cologne, Dortmund and Koblenz have approached the German Castles Association on behalf of rich Arab clients. Already the centuries-old castle overlooking the Rhine at Trechtinghausen has gone for several millions. Another tempting purchase is the 11th Century castle at Cochen.

JERUSALEM POST
January 30, 1975

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KEY CATHOLIC PRIEST TO ATTEND WORLD JEWISH CONGRESS

Vatican guidelines are 'first step'

By LISA BILLIG
Special to Jerusalem Post

ROME.—Father Pierre de Contenson, a French Dominican priest, is a key figure in the Vatican's Commission for the "new" Catholic Jewish dialogue and was responsible for completing the Guidelines for implementing the "Nostra Aetate" declaration drawn up by the late Cardinal Bea.

He will attend next week's sessions of the World Jewish Congress in Jerusalem as an invited observer and will be the only Catholic present. In view of his forthcoming visit, he granted me an exclusive interview in his office a few blocks away from St. Peter's.

Father de Contenson said he considered all the Jewish criticism of the Guidelines as extremely important and tried to understand them. It showed what difficulties there could be for Catholic-Jewish dialogue and "how much we must be attuned to each other's sensibilities."

Unilateral document

He felt that it might help if he made some general remarks.

"Firstly, the document should not be interpreted as a joint declaration. It is unilateral and aimed at Catholics. In the present state of our dialogue, we wouldn't ask Jews to describe Catholicism in a way that would be acceptable to us, and so we do not wish Jews to request a Catholic description of Judaism. The only solution is to avoid description as far as possible and limit oneself to suggestions for concrete steps to be taken, which is what the document tried to do.

This is one reason for our failure to mention Judaism's tie to "peoplehood and land." After all, the Guidelines contain no references to other essential aspects of the Jewish religion or way of life, such as the Sabbath, circumcision, Halachah, Kashruth, etc. We hardly even mentioned the basic concept of God's unity, so why should we have singled out "land and peoplehood?"

"We tried to emphasize the essentials of what we have in common rather than our distinguishing characteristics.

"Our purpose is to offer concrete, practical ideas for working together and encouraging local initiative — in other words, the real implementation of "nostra Aetate."

"True, in some countries, like the U.S. or France, inter-religious relations have progressed far beyond what is envisioned in this document, which may seem poor in comparison. But on a worldwide scale, some countries are still lagging far behind and have done nothing to foster Catholic-Jewish relations. Jews must understand that progress has to take place slowly simply because of the non-homogeneity of the Catholic world, which differs from country to country, and because we must of course work towards Catholic Unity. However, if the document as it is were implemented in all countries, this would already be a big step forward.

"With regard to 'common prayer' this was a misunderstanding, since this expression was not used. Ours was a suggestion, not an imposition, a permission for Catholics to join Jews 'under mutually acceptable circumstances' in 'silent meditation and prayer.'"

"Some Jews reacted as if we were inviting them to partake of the Eucharist celebration. This is not true, and going beyond what is 'mutually acceptable' could pose problems for Catholics as well, not only for Jews.

"We must find a way to dialogue in mutual respect, but by accepting the other as he is. Difficulties in this document prove that we still have points that need to be clarified for mutual understanding.

"Jews sometimes react to the Christian concept of mission as if it implied aggression — reciprocally, Jews must understand or know that on the Catholic side it is very difficult to understand the link between politics and religion as it seems to be proposed in some Jewish statements.

"I understand that there are always political implications to religious problems, but it is my duty to abstain from political matters. This is difficult, but I must try to do it, and if true contacts are established on a religious level, they can bring fruit on other levels also. Joint social action for me, is action on a religious level. Some Italian leftist newsmen attacked us by saying that social action is equivalent to politics, but I feel that social action can also be understood as a concrete implementation of religious concerns.

I will admit that the Guidelines are not perfect, but hope my Jewish partners will understand that even if there is some awkwardness in them, they are a first step.

Jerusalem

When I asked Father de Contenson how he felt about going to Jerusalem, he said he was delighted to be going back.

"I was in Jerusalem for the first time in my life in November last year, when I met various Jewish authorities. To have contacts with Israeli Judaism is important because I have had contacts with Jews from all other parts of the world. When I returned from my last trip, I came back bewitched by the country, the people, the landscape.

"Jerusalem ought to be a place of reconciliation. I don't think there is any intrinsic conflict between the Jews considering Jerusalem as their centre, and others considering it as their religious centre as well. I hope the day will come when instead of being a point of confrontation, the city will become a point of meeting and mutual understanding.

"I think some solution acceptable by all — sought with love and attention — could easily be found for Jerusalem and the Holy land," concluded Father de Contenson.

PAPERBACKS

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February 18, 1975

TO: NJCRAC Membership

FROM: Joel Ollander

SUBJECT: Vatican Guidelines on Relations with the Jews

Guidelines designed for the purpose of implementing improved Catholic-Jewish relationships pursuant to the Second Vatican Council's 1965 "Declaration on the Jews," released on January 3, 1975 by the Vatican were reviewed by a subcommittee of the Commission on Church-State and Interreligious Relationships on January 21, 1975.

The Subcommittee agreed unanimously that the Guidelines, in the context of present Catholic-Jewish relationships and the position of Jews throughout the world, is a useful and constructive document which could have positive influences on the further development of Catholic-Jewish relations.

Portions of the Guidelines deemed particularly helpful were their condemnation of all forms of anti-Semitism, and their call for increased interfaith dialogue and joint social action.

On the other hand, the Guidelines were assessed as falling short in several important areas; most seriously in failing to take any recognition of the State of Israel and its crucial role in Judaism and the life of the Jewish people and in continuing to call for Christians to "witness for Jesus" without explicitly excluding Jews as objects of such "witnessing."

The Subcommittee recommended that the foregoing assessment be disseminated to the NJCRAC membership together with:

1. The texts of the Vatican Guidelines and the responses by the International Jewish Committee on Interreligious Consultations, as they appeared in The New York Times of January 3, 1975.
2. Excerpts from Pope Paul's address to the Liaison Committee and the response by Dr. Gerhard Riegner, its spokesman at the meeting with the Pope, as they appeared in The New York Times of January 11, 1975.
3. A recommendation that every national agency and local community:
 - a. Study the Guidelines and the Jewish responses carefully and make their membership fully acquainted with them.

- b. Concurrently with the study process or immediately thereafter, seek out appropriate Catholic groups in order to facilitate frank discussions and joint activities on various levels, in line with the 1974-75 Joint Program Plan recommendation "that Jewish community relations agencies reinvigorate their relationship with Christian organizations, churches, clergymen, and others in all appropriate areas."

* * * * *

The deliberations of the Subcommittee were reported to the NJCRAC Executive Committee which met a few days later on January 26, 1975. The Executive Committee approved the dissemination to the membership of the Subcommittee's report and recommendations, together with detailed analyses of the Guidelines prepared by the Anti-Defamation League, American Jewish Committee, and Union of American Hebrew Congregations.

Due to the complex nature of the issues raised by the Guidelines and the lack of time to adequately consider their ramifications, the Executive Committee refrained from adopting a final position on the Guidelines but rather referred the matter for full discussion to the Commission on Church-State and Interreligious Relationships which will be meeting shortly.

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Enclosures (4)

Vatican Seeks 'Fellowship' With Jews

More Dialogue, Focus on Shared Traditions Urged

LATIMES 1/3

NEW YORK (AP)—The Vatican called on Thursday for specific new steps aimed at developing "better mutual understanding and renewed mutual esteem" between Christians and Jews.

Conditions now are in sight for achieving a "new relationship" and "deep fellowship," said the Vatican's newly expanded unity secretariat in a document obtained here offering guidelines for seeking that goal.

Various actions were urged, including increased theological dialogue, greater teaching and preaching attention to shared Scriptural and worship traditions, modified approaches to commonly misconstrued New Tes-

tament passages and joint work for social justice.

The "spiritual bonds and historical links" make closer relationships obligatory, the document says.

However, to the disapproval of some Jewish leaders, it also says in connection with mutual dialogue that the church by nature "must preach Jesus Christ to the world" and adds:

"Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty."

Rabbi March H. Tannenbaum, co-secretary of the International Jewish

Committee for Interreligious Consultations, welcomed the document as generally "constructive and timely" and said implementation of its guidelines would mean a "revolution in esteem between Catholics and Jews everywhere."

But he added that it also "contains regrettably certain formulations that no self-respecting Jewish person can live with in good conscience..."

He said that while Jews acknowledge "the right of Christians to evangelize, the assertion of a conversionary intention within the framework of guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivations of the entire program."

"Presupposed in a conversion approach to the Jewish people is clear assumption that Judaism is adequate as the source of truth, value to the Jewish people, and the election of Israel as a covenantal people has somehow been terminated."

The Vatican guidelines, issued by the church's Christian unity secretariat which last October was expanded to include a special commission on Judaism, seek to implement in practice policies set by the Second Vatican Council.

The Rev. Edward Flannery, director of the U.S. bishops' secretariat for Catholic-Jewish relations, voiced regret at "certain excisions" in the guidelines, but said that nevertheless they "should hopefully give and strong impetus to the process of Catholic-Jewish understanding and cooperation."

La declaración *Nostra Aetate* sobre la relación de la Iglesia Católica con las religiones no cristianas ingresó en la historia del Concilio Ecueménico Vaticano Segundo como el documento sobre los judíos. El tema había sido incluido por expresa voluntad del extinto Papa Juan XXIII. Después de numerosas revisiones, el 28 de octubre de 1965 fue aprobado. En diciembre último, la Comisión para las Relaciones Religiosas con el Judaísmo, sobre la base de *Nostra Aetate*, emitió una declaración especial sobre las relaciones entre judíos y católicos. Es el texto que se publica a continuación, al que se añaden declaraciones del rabino Roberto Graetz y del sacerdote católico Jorge Mejía.

LA Declaración *Nostra Aetate*, de fecha 28 de octubre de 1965, "sobre las relaciones de la Iglesia con las religiones no cristianas" (n. 4), marca un hito importante en la historia de las relaciones entre judíos y católicos.

Por lo demás, la iniciativa conciliar está enmarcada en un contexto profundamente modificado por el recuerdo de las persecuciones y matanzas sufridas por los judíos en Europa inmediatamente antes y durante la segunda guerra mundial.

A pesar de que el cristianismo haya nacido dentro del judaísmo y haya recibido de él algunos elementos esenciales de su fe y de su culto, la fractura se ha hecho cada vez más honda, hasta el punto de llegar casi a una mutua incompreensión.

Al cabo de dos milenios, caracterizados temáticamente a menudo por la ignorancia mutua y frecuentes enfrentamientos, la Declaración *Nostra Aetate* brindaba la ocasión para entablar o proseguir un diálogo con miras a un mejor conocimiento recíproco. Durante los nueve años transcurridos a partir de la promulgación de la Declaración, se han emprendido numerosas iniciativas en distintos países. Estas han consentido desentrañar mejor las condiciones

dentro de las cuales es posible elaborar y fomentar nuevas relaciones entre judíos y cristianos. Parece que ha llegado el momento de proponer, basadas en la experiencia, con la esperanza de que sirvan para tratar de hacer realidad en la vida de la Iglesia los propósitos expuestos en el documento conciliar.

Partiendo de dicho Documento, aquí hay que recordar solamente que los vínculos espirituales y las relaciones históricas que unen a la Iglesia con el judaísmo condenan como contrarias al espíritu mismo del cristianismo todas las formas de antisemitismo y discriminación, cosa que de por sí la dignidad de la persona humana basta para condenar. Con mayor razón estos vínculos y relaciones imponen el deber de una mejor comprensión recíproca y de una renovada estima mutua. De manera positiva es importante, pues, concretamente, que los cristianos procuren entender mejor los elementos fundamentales de la tradición religiosa hebrea y que capten los rasgos esenciales con que los judíos se definen a sí mismos a la luz de su actual realidad religiosa.

De acuerdo con estas consideraciones de principio, proponemos sencillamente algunas primeras aplicaciones prácticas en varios sectores esenciales de la vida de la Iglesia, con miras a iniciar o fomentar de manera sana las relaciones entre los católicos y sus hermanos hebreos.

DIALOGO

EN realidad, hay que reconocer que las relaciones entre hebreos y cristianos, cuando las ha habido, no han superado generalmente el monólogo; lo importante ahora es entablar un verdadero diálogo.

El diálogo presupone un deseo mutuo de conocerse y de ampliar e intensificar este conocimiento. Constituye un medio privilegiado para facilitar un mejor conocimiento mutuo y, concretamente en el caso del diálogo entre judíos y cristianos, para conocer más a fondo las riquezas de la propia tradición. Condición para el diálogo es respetar al interlocutor tal como es y, sobre todo, respetar su fe y sus convicciones religiosas.

cuanto a diálogo, educación y acción social en el mundo católico debe el mismo ser bien acogido.

Entiendo que el documento en cuestión es un documento interno del mundo católico, dirigido a éste por las autoridades eclesásticas que durante casi un decenio se han ocupado con el problema. Es por esto que nosotros, los judíos, lo leemos con expectativa, pero sabiendo que el mismo no está dirigido a nosotros, sino que somos su tema central. En cuanto el documento adquiere carácter público cada uno tiene derecho de expresar su opinión al respecto, pero el problema, no importa en cuanto nos afecta a los judíos directamente, es uno que concierne a la Iglesia y a la conciencia cristiana. Nos agrada, pues sentimos que aquellos que durante dos mil años no reconocieron nuestra autenticidad religiosa, aquellos que trataron con disputas teológicas o por medio de la espada, imponerlos su verdad, procuran hoy entendernos como somos y establecer un diálogo que puede fortalecer la fraternidad humana.

Los elementos más positivos, desde nuestro punto de vista, se encuentran en la tercera y cuarta sección del documento. La tercera, plantea una serie de lineamientos en cuanto a la enseñanza del Judaísmo dentro de la Iglesia y los estudios en común de nuestras fuentes que deben ser emprendidos por católicos y judíos. Es significativa la repetición de una formulación que levanta la acusación de "deicidio" contra el pueblo judío. Ya el Concilio de Trento lo había planteado, pero para erradicar los vestigios de antisemitismo que aún persisten en nuestro tiempo, *Nostra Aetate* y el presente documento declaran la urgencia de enseñar sin tergiversar la historia y eliminando la posibilidad de despertar en los creyentes animosidades raciales y religiosas. Importante también en esta sección, es el reconocimiento que la tradición religiosa judía no termina con el advenimiento del cristianismo, sino que ésta continúa hasta el presente contribuyendo con ricos valores religiosos.

La invitación al mundo católico para que profundice los estudios de la tradición judía, así también como la propuesta para elaborar un plan de acción social común a ambos credos, son las tareas más factibles para continuar el camino del diálogo. Es de desear que en nuestro medio, donde casi medio millón de judíos conviven con una mayoría católica, esta invitación sea aceptada por todos, puesta en práctica donde ella no lo es, e intensificada donde ya en algún grado ella se da. De la misma forma en que globalmente el documento nos parece un logro positivo y que apreciamos especialmente la fidelidad de algunas de sus formulaciones, debemos esclarecer que en partes, sea en formulaciones específicas o en omisiones

Sugerencias de la Comisión para las R

«NOSTRA

II LITURGIA

En virtud de su misión divina, la Iglesia tiene por su naturaleza el deber de proclamar a Jesucristo en el mundo. (Ac. Gentes, 2). Para evitar que este testimonio de Jesucristo pueda parecer a los judíos una agresión, los católicos procurarán vivir y proclamar su fe respetando escrupulosamente la libertad religiosa tal como la ha enseñado el Concilio Vaticano II (Declaración *Dignitatis Humanae*). Deberán esforzarse, asimismo, por comprender las dificultades que el alma hebrea experimenta ante el misterio del Verbo encarnado, dada la noción tan alta y pura que ella tiene de la trascendencia divina.

Si bien es verdad que en este terreno reina todavía un clima de recelo bastante extendido, motivado por un pasado desolador, los cristianos, por su lado, han de saber reconocer su parte de responsabilidad y sacar las consecuencias prácticas para el futuro.

Además de las reuniones fraternas, se estimulará también el encuentro de especialistas, con miras a estudiar los múltiples problemas relacionados con las convicciones fundamentales del judaísmo y del cristianismo. Gran apertura de espíritu, y revocación contra los propios prejuicios, y tales son las cualidades indispensables para no herir, ni siquiera involuntariamente, a los interlocutores.

Si las circunstancias lo permiten y es deseable por ambas partes, podrá facilitarse un encuentro común ante Dios, en la oración y la meditación silenciosa, ya que éste es muy eficaz para ofrecer la humildad y la apertura de espíritu y de corazón, tan necesarias para el conocimiento profundo de sí mismo y de los demás. Las grandes causas, como son las de la justicia y de la paz, podrían ofrecer la ocasión para dar vida a tales encuentros.

DEBERAN recordarse los vínculos existentes entre la liturgia cristiana y la liturgia judía. La comunidad de vida al servicio de Dios y de la humanidad por amor a Dios, tal como se realiza en la liturgia, es una característica tanto de la liturgia judía como de la cristiana. Para las relaciones judeo-cristianas, es necesario conocer los elementos comunes de la vida litúrgica (fórmulas, fiestas, ritos etc.), en los que la Biblia ocupa un lugar esencial.

Deberá hacerse un esfuerzo por comprender mejor lo que, en el Antiguo Testamento, conserva su valor propio y perenne (cfr. *Del Verbum*, 14-15); porque este valor no ha sido anulado por la interpretación posterior del Nuevo Testamento, que, al contrario, le da su significado pleno, recibiendo a su vez luz y explicación (cfr. *ibid.*, 16). La importancia de esto es tanto mayor en cuanto que la reforma litúrgica pone a los cristianos cada vez más en contacto con los textos del Antiguo Testamento.

Al consultar los textos bíblicos, sin minimizar los elementos originales del cristianismo, se pondrá de relieve la continuidad de nuestra fe con relación a la de la antigua Alianza, a la luz de las promesas. Nosotros creemos que éstas se han cumplido con la primera venida de Cristo, pero no es menos cierto que estamos esperando todavía su perfecto cumplimiento, que se realizará cuando él vuelva glorioso al fin de los tiempos.

En cuanto a las lecturas litúrgicas, se deberá darles, en las homilías, una justa interpretación, sobre todo si se trata de pasajes que parecen ofrecer una imagen desfavorable del pueblo judío como tal. Habrá que esforzarse

—que no pueden haberse dado por mero descuido— contradice el espíritu declarado y en nuestra opinión no contribuye a lograr el tan deseado diálogo.

LA MISION DE LA IGLESIA

Si como declara el documento "Condición para el diálogo es respetar al interlocutor tal como es y, sobre todo, respetar su fe y sus convicciones religiosas", entonces la misión de la Iglesia de proclamar a Jesús en el mundo debe ocupar un papel secundario en las relaciones entre el Catolicismo y las otras religiones. No basta con decir que los católicos "deberán esforzarse por comprender las dificultades que el alma hebrea experimenta ante el misterio del Verbo encarnado, dada la noción tan alta y pura que ella (la Iglesia) tiene de la trascendencia divina", pues éste implica que la Iglesia tiene una verdad superior, verdad ésta que el "alma hebrea" difícilmente puede comprender.

Cuando la idea de la "Misión de la Iglesia" se hace tan presente al hablar del diálogo de ésta con la Sinagoga, algunos de nosotros —judíos— tenemos dudas acerca de si estas declaraciones buscar el diálogo por el valor de éste en sí mismo, o simplemente se hacen para remover barreras en el camino de la realización de la misión de la Iglesia entre los judíos. Tenemos concepciones de la trascendencia divina que no son idénticas. Por medio del diálogo debemos procurar comprender nuestras diferencias sin desmerecernos los unos a los otros. Cuando el diálogo parte de la idea que uno de los dialogantes tiene una verdad superior, el diálogo rápidamente se transformará en un nuevo monólogo que en nada puede contribuir a nuestra comprensión mutua y a las cosas que en común podemos lograr.

EL ANTIGUO TESTAMENTO — LA BIBLIA

EL documento declara en su segunda sección que "deberá hacerse un esfuerzo por comprender mejor lo que en el Antiguo Testamento conserva su valor propio y perenne; porque este valor no ha sido anulado por la interpretación posterior del Nuevo Testamento, que, al contrario, le da su significado pleno, recibiendo a su vez luz y explicación". Desde el punto de vista de la Iglesia, esto puede ser buena doctrina católica, pero no se ve cómo contribuye al diálogo. Lo que en el mundo cristiano se llama Antiguo Testamento es para el

PUNTOS DE VISTA

Entre las declaraciones y la realidad suele abrirse una amplia franja de matices, tan variados como son las interpretaciones de los hombres. Esto parecería ser particularmente cierto cuando se tratan asuntos religiosos, una zona donde la afirmación de la trascendencia y de un sistema de valores va unida a la búsqueda y a la conservación de la identidad. Las relaciones judeo-cristianas han llegado finalmente al punto en que puede establecerse un diálogo esperanzado. Así parecen entenderlo, por encima de las diferencias de sus puntos de vista, el rabino Roberto Graetz y el sacerdote Jorge Mejía.



EN un turbulento mundo, regido por el derecho de la fuerza y caracterizado por las dictaduras de minorías sobre mayorías o de éstas sobre las primeras, cualquier documento que surge con nuevas invitaciones al diálogo, a poner fin a históricas discriminaciones y al trabajo mancomunado para lograr los ideales de justicia social y de paz, debe ser recibido positivamente por aquellos a quienes está dirigido. Así, el llamado realizado en este sentido por la Comisión para las Relaciones Religiosas con el Judaísmo, dependiente del Secretariado de Unidad Cristiana, es positivo. En la medida en que da una formulación práctica a las ideas formuladas en *Nostra Aetate* (Nº 4) en cuanto a las relaciones judeo-católicas, y en que este documento logre traducirse en acciones concretas en

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por instruir al pueblo cristiano de manera que llegue a comprender todos los textos en su justo sentido y en su verdadero significado para el creyente de hoy.

Las comisiones encargadas de las traducciones litúrgicas pondrán especial cuidado en la versión de las expresiones y los pasajes que puedan ser entendidos de manera tendenciosa por los cristianos no suficientemente informados. Es evidente que no pueden cambiarse los textos bíblicos, pero si se puede, en las versiones destinadas al uso litúrgico, hacer explícito el significado del texto (1), teniendo en cuenta los estudios de los exegetas.

Las observaciones anteriores hay que aplicarlas también a las introducciones de las lecturas bíblicas, a la Oración de los fieles y a los comentarios incluidos en los misales de los fieles.

III ENSEÑANZA Y EDUCACION

AUNQUE todavía queda mucho trabajo por hacer, se ha llegado en los últimos años a una mejor comprensión del judaísmo y de su relación con el cristianismo, gracias a las enseñanzas de la Iglesia, a los estudios e investigaciones de los especialistas y también al diálogo iniciado. A este respecto merecen recordarse los puntos siguientes:

— El mismo Dios, inspirador y autor de los libros de ambos Testamentos (Del Verbum, 16), es quien habla en la antigua y en la nueva Alianza.

— El judaísmo del tiempo de Cristo y de los Apóstoles era una realidad compleja, que englobaba todo un mundo de tendencias, de valores espirituales, religiosos, sociales y culturales.

— El Antiguo Testamento y la tradición judía en él fundada no deben considerarse opuestos al Nuevo Testamento, como si constituyesen una religión totalmente de justicia, de temor y legalismo, sin referencia al amor de Dios y del prójimo (cfr. Dt. 6, 5; Lv. 19, 18; Mt. 22, 34-40).

— Jesús lo mismo que sus apóstoles y gran parte de sus primeros discípulos, nació del pueblo judío. El mismo, revelándose como Mesías e Hijo de Dios (cfr. Mt. 16, 16), portador de un mensaje nuevo, si del Evangelio se orenó como el cumplimiento y la perfección de la revelación anterior. Y aunque la enseñanza de Jesús tiene un carácter de profunda novedad, no por eso deja de apoyarse, repetidas veces, en la doctrina del Antiguo Testamento. El Nuevo Testamento está profundamente marcado todo él por su relación con el Antiguo. Como ha declarado el Concilio Vaticano II: "Dios, inspirador y autor de los libros de ambos Testamentos, lo hizo sabiamente, de modo que el Antiguo encubriera el Nuevo, y el Nuevo descubriera al Antiguo" (Del Verbum, 16). Además, Jesús emplea métodos de enseñanza similares a los de los rabinos de su tiempo.

— En cuanto al proceso y muerte de Jesús, el Concilio ha recordado que "lo que se perpetró en la Pasión no puede ser imputado ni indistintamente a todos los judíos que vivían entonces, ni a los judíos de hoy" (Nostra Aetate, 4).

— La historia del judaísmo no termina con la destrucción de Jerusalén, sino que ha seguido adelante desarrollando una tradición religiosa, cuyo alicor, si bien asumiendo, a nuestro parecer, un significado profundamente diferente después de Cristo, sigue no obstante siendo rico en valores religiosos.

— Junto con los profetas y el apóstol

tol Pablo "la Iglesia espera el día, que sólo Dios conoce, en que todos los pueblos invocarán al Señor con una sola voz, lo servirán como un solo hombre" (Nostra Aetate, 4).

La información acerca de estas cuestiones debe ser impartida a todos los niveles de enseñanza y educación del cristiano. Entre los medios de información, revisten particular importancia los siguientes:

- manuales de catequesis;
- libros de historia;
- medios de comunicación social (prensa, radio, cine, TV).

El empleo eficaz de estos medios presupone una específica formación, de los profesores y de los educadores en las escuelas, así como en los Seminarios y en las universidades.

Se fomentará la investigación por parte de los especialistas acerca de los problemas que atañen al hebraísmo y las relaciones judío-cristianas, especialmente en el ámbito de la exégesis, de la teología, de la historia y de la sociología. Los institutos católicos superiores de investigación, a ser posible en colaboración con otras instituciones cristianas análogas, así como los especialistas, están invitados a contribuir a la solución de tales problemas. Donde sea posible, se crearán cátedras de estudios judíos, y se estimulará la colaboración con expertos judíos.

IV ACCION SOCIAL Y COMUN

LA tradición judía y cristiana, fundada en la Palabra de Dios, es consciente del valor de la persona humana, imagen de Dios. El amor al mismo Dios debe traducirse en una acción efectiva en favor de los hombres. De acuerdo con el espíritu de los profetas, judíos y cristianos colaborarán juntos para la consecución de la justicia social y de la paz, a nivel local, nacional e internacional.

Esta acción común puede fomentar al mismo tiempo un mayor conocimiento y estima recíproca.

CONCLUSION

EL Concilio Vaticano II ha indicado el camino que hay que seguir para promover una profunda fraternidad entre judíos y cristianos. Pero queda todavía por recorrer mucho camino.

El problema de las relaciones entre judíos y cristianos interesa a la Iglesia como tal, pues es "escrutando su propio misterio" como ella se plantea el misterio de Israel. Un problema que sigue teniendo toda su importancia, aun en las regiones donde no hay ninguna comunidad hebrea. Este problema tiene asimismo un aspecto ecuménico: el retorno de los cristianos a las fuentes y a los orígenes de su fe, insertada en la Antigua Alianza, contribuye a la búsqueda de la unidad en Cristo, piedra angular.

En este sentido, los Obispos sabrán adoptar las medidas pastorales oportunas, dentro del marco de la disciplina general de la Iglesia y de la doctrina comúnmente profesada por su magisterio. Crearán, por ejemplo, a nivel nacional y regional, comisiones o secretariados apropiados, o nombrarán a una persona competente encargada de promover la aplicación de las directrices conciliares y de las sugerencias aquí propuestas.

En el plano de la Iglesia universal, el Santo Padre ha instituido con fecha 22 de octubre de 1974, anexo al Secretariado para la Unión de los Cristianos, una "Comisión especial para las relaciones religiosas con el judaísmo". Creada con miras a promover y estimular las relaciones religiosas entre judíos y católicos, en colaboración eventual con otros cristianos, esta comisión especial, dentro de los límites de su competencia, está a disposición de todos los organismos interesados, para informarlos y ayudarlos a realizar su cometido en conformidad con las directrices de la Santa Sede; ésta desea incrementar dicha colaboración para poner en práctica de manera efectiva y justa las orientaciones del Concilio.

Dado en Roma, el día 19 de diciembre de 1974.

Comisión para las Relaciones Religiosas con el Judaísmo
Juan Cardenal Willebrands
Presidente de la Comisión
P. Pierre-Marie de Contenson, O.P.
Secretario

I Así la fórmula "los judíos", en San Juan, designa a veces, según los contextos, a "los judíos de la tierra" o a "los adversarios de Jesús", expresiones que forman parte del pensamiento del evangelista y evitan que de la impresión de que se acusa al pueblo judío como tal. Otro ejemplo es el empleo de las palabras "fariseo" y "fariseísmo", que han adquirido un matiz prevalentemente peyorativo.

mundo judío la Biblia. En el judaísmo ésta recibe su significado pleno, su luz y explicación a través de las interpretaciones y los comentarios rabínicos dados a través de los siglos. Reconocemos que en el mundo católico la Biblia adquiere su plenitud a través del Nuevo Testamento y de las interpretaciones que la Iglesia da del mismo.

Podemos reconocer mutuamente nuestras raíces en la Biblia, y lo que hay de valor en las interpretaciones posteriores. Desde el punto de vista judío, podríamos decir que el Nuevo Testamento contiene revelación como ella fue entendida por el mundo cristiano, podríamos encontrar en él un tesoro de conocimiento de la naturaleza humana, un camino hacia la salvación, conocido auténticamente pero no la revelación exclusiva o el único camino —exclusivo de todos los otros— que insiste veladamente en focalizar la concepción de una Israel judía y del Pacto Divino, reemplazándolo por un Israel superior y un nuevo Pacto. El camino del diálogo se afianza en cuanto los dialogantes tratan de comprender y respetar sus diferencias y no insistiendo al dialogar que el camino que cada uno elige convencido de su verdad, es uno solo para todos.

LO QUE NO SE DICE

EN las palabras de introducción a las Orientaciones y Sugerencias para la Aplicación de la Declaración Conciliar "Nostra Aetate" (Nº 4), se habla de la importancia que tiene que "los cristianos procuren entender mejor los elementos fundamentales de la tradición religiosa hebrea y que capten los rasgos esenciales con que los judíos se definen a sí mismos a la luz de su actual realidad religiosa". Si ésta es la intención del documento y el prisma a través del cual la Iglesia pide a sus fieles que consideren a los judíos, el documento sufre por una profunda falta. Causa asombro al judío que lee el documento, la falta de mención en forma específica de la relación especial que existe en la tradición religiosa judía, y por ende en su actual realidad religiosa, entre el pueblo judío y la Tierra Prometida.

El asombro se hace aún mayor si consideramos la mención altamente positiva y detallada que a este respecto se incluyó en la declaración de la Comisión Episcopal Francesa para las Relaciones con el Judaísmo, que declara que "más allá de la diversidad legítima de opiniones políticas, la conciencia universal no puede negar al pueblo judío que ha padecido tantas penurias en su historia, el derecho y la posibilidad de una existencia política propia entre las naciones", y que concluye los pá-

rrafos dedicados a Israel con las palabras: "Es una cuestión con la que tropiezan los cristianos y los judíos: saber si la reunión de los dispersos del pueblo judío, que se opera bajo el apremio de persecuciones y por el juego de fuerzas políticas, será finalmente o no, a pesar de tantos dramas, uno de los caminos de la justicia de Dios para el pueblo judío y, al mismo tiempo, para todos los pueblos de la Tierra. ¿Cómo permanecerán indiferentes los cristianos, a lo que se decide actualmente en esta tierra (Israel)?"

Escribí anteriormente que omisiones en este tipo de documentos no se dan por descuido. La falta de mención de la relación especial del pueblo de Israel con la tierra de Israel, se hace más marcada aún, pues sabemos que en el año 1969 recibió amplia publicidad un documento similar a ésta, también redactado por el Secretariado de Unidad Cristiana del Vaticano y que en muchos párrafos era idéntico al que ahora nos preocupa. En ese documento, dado a publicidad por el cardenal Shehan, de Baltimore —quien había colaborado en su redacción— se encontraba un párrafo que decía: "Durante largas generaciones de doloroso exilio, muchas veces agravado por persecuciones y presiones morales, por las cuales los cristianos piden perdón a sus hermanos judíos, los judíos han indicado de mil maneras sus profundos lazos con la Tierra Prometida a sus antepasados desde los días del llamado de Abraham. Nos parece que los cristianos deben sobreponerse a las dificultades y tratar de entender y respetar el significado religioso de este lazo entre el pueblo y su tierra. La existencia del Estado de Israel no puede ser separada de esta perspectiva. lo que no debe implicar, por sí solo, un juicio sobre hechos históricos o decisiones de orden político".

Causa dudas en medios judíos, el hecho que ese documento del año 1969 nunca se oficializó ni promulgó y que hoy, cinco años más tarde, surja uno casi idéntico en contenido, con la marcada ausencia de este párrafo que es de tanta importancia para la comprensión de cómo los "judíos se definen a sí mismos a la luz de su actual realidad religiosa". Es de desear que la Iglesia no permita que el juego político y económico o los vestigios de un antisemitismo que se trata de erradicar, triunfen sobre la causa de la moral, la justicia y en última instancia del diálogo que en un espíritu de hermandad ella misma trata de desarrollar.

Dialoguemos juntos para que podamos entender cómo nos vemos, cada uno a sí mismo y cada uno al otro. Eduquémonos los unos a los otros acerca de qué es lo que valoramos. Acentuemos lo positivo que contiene este documento y juntos corrija-

mos los errores que puedan surgir. También los judíos esperan el gran día de la reconciliación total, pero creemos que éste no necesita llegar con el triunfo de un punto de vista sobre el otro, sino con respeto mutuo y sin sacrificar cada uno su integridad.

Roberto D. Graetz
Rabino

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COMENCEMOS por decir que el hecho mismo de la publicación de este documento es digno de nota. Es sabido que estaba en preparación desde hace un cierto tiempo, o más exactamente: después de un largo trabajo redaccional en el Secretariado para la Unidad Cristiana (donde intervino, en su momento, el autor de las presentes líneas), el borrador pasó a lo que se puede llamar las instancias supremas de la Santa Sede, donde se decide si los documentos preparados por otras instancias se pueden publicar, cuándo y cómo. Es una gran cosa que esas instancias, y en concreto, la Secretaría de Estado de Su Santidad, haya decidido finalmente la publicación. Los observadores atentos recordarán que una etapa anterior del documento, fruto del trabajo del mencionado Secretariado, fue dada a conocer por una equivocación del cardenal Shehan, arzobispo de Baltimore. No faltará quien ahora se dedique a comparar ambas etapas, la intermedia y la final. Yo mismo no dejaré, en esta nota, de marcar alguna de las diferencias.

Un segundo hecho notable acerca de esta publicación es su oportunidad. No se puede pensar que, en tema tan conflictual, el documento haya sido publicado al azar. De cualquier modo, aun cuando no se menciona para nada la realidad política del Estado en el cual ahora se concreta una parte del judaísmo mundial, es claro que el texto aparece en un momento en que el Estado de Israel, indepen-