Box 109, Folder 12, Miscellaneous speaking engagements. 1966-1968.
Weekly Bulletin

THE HOUR OF THE CRUCIFIED

PASSIONIST FATHERS
RADIO PROGRAM

CHRIST OF THE AIRWAVES

FEBRUARY 20, 1966 - "VATICAN TWO AND THE JEWS"
Our Guest Speaker

Rabbi Marc Tanenbaum, of Elmhurst, New York, has been active in diverse areas of American life.

He has held many positions as officer, director, and consultant in government and voluntary agencies. He has been consultant to the Children's Welfare Bureau of the U.S. Department of Health, Education and Welfare, and Vice-Chairman of the Religious Leaders Advisory Council of the President's Committee on Government Contracts.

Rabbi Tanenbaum, who is Director of Inter-Religious Affairs of the American Jewish Committee, was an invited guest of Lawrence Cardinal Shehan, of Baltimore, Maryland, at the final session of the Vatican Council.

In this interview the distinguished Rabbi, Marc Tanenbaum, talks with Father Rice about the impact of the Second Vatican Council on Jews and Judaism.

SERIES OF UNUSUAL INTERVIEWS

"The Hour of the Crucified" is presenting during February a series of unusual interviews with religious leaders of various faiths. These dialogues explore the accomplishments of the Second Vatican Ecumenical Council, the fourth and final session of which brought the historic assembly to a close early last December. Our guests discuss the results of the Council as it appears to differing points of view.

The first interview, February 6th, features the Right Rev. Robert McConnell Hatch, Bishop of the Episcopal See of Western Massachusetts, in discussing the reactions of the Christian Community at large.

The second interview, February 13th, features Miss Margaret Mealey, Executive Director of the National Council of Catholic Women, Washington, D.C., and looks to the Council's impact on the Laity, especially women.

The third interview, February 20th, features Rabbi Marc Tanenbaum, Director of Inter-Religious Affairs of the American Jewish Committee, New York, and address Christian-Jewish relations in view of the Council.


THE HOUR
OF THE CRUCIFIED
radio program

OPENING PRAYER: Hear our prayers, we beg you, O Lord. Free us from the slavery of our sins, and protect us against all adversity. Through Christ, Our Lord. Amen.

HYMN: In Mary's psalm of praise, "The Magnificat", Christians find a bridge linking Old and New Testaments. It was voiced by Mary BEFORE the birth of Jesus, on the occasion of her visit with her cousin Elizabeth, and it is the expression of a rich Jewish heritage. Yet it was cast in the anticipation of Christ's redemptive coming and embraced the hopes of the Messianic era. Mary's song in a setting by Camile Saint-Saens, was sung by the Pontifical Men and Boys' Choir of St. Louis Cathedral, St. Louis, Missouri, directed by Dr. Mario Salvador. "My Soul Doth Magnify the Lord".

HYMN: Christians have rightly been called "Spiritual Semites", for they honor as part of Salvation History the Jewish heritage of the Old Testament. One element common in this long heritage is the special association of the title, "Holy", with God. The angelic choirs were reported in the prophetic vision of Isaiah repeating that word three times, as if to embrace the very perfection of holiness. It is still repeated every day by Catholics throughout the world in Mass. "Holy, Holy, Holy!"

HYMN: "Now Thank We All Our God!"

CLOSING PRAYER: Almighty God, in You we place our confidence, not trusting in our own strength. Look down benignly on the Pastors of Your Church. May the light of Your supernatural grace aid them in making decisions, and in implementing the decisions made by the Vatican Council. And graciously hear the prayers which we pour forth to you in oneness of faith, of voice, and of mind. Amen.

INTERNATIONAL RADIO PROGRAM PRODUCED BY THE PASSIONIST FATHERS
OUR MOTHER OF SORROWS MONASTERY, WEST SPRINGFIELD, MASS.
FATHER FIDELIS: Rabbi Tanenbaum, it's about four years ago since we had the pleasure of presenting you on this program.

At that time the Vatican Council was still something of the future. It was planned — it had been announced — it had been convoked, but no one knew exactly what the results would be. And I remember that we discussed at some length on that broadcast what our hopes of the Council were.

Now that the Council is a fact of history, I wonder if you would like to give us your observations on what you think the impact of the Council has been, first of all, on the world at large?

RABBI TANENBAUM: Well, it seems to me, Father Rice, that any definitive judgement will have to wait a period of time. But clearly, already the signs are evident that the Council has made a formidable impact not only on the Catholic community but, I think, on all men of good will throughout the world. I would judge its impact — as contrasted with Vatican Counci I — as having constituted a revolution, in that the Catholic Church has conceived its relationship to the whole human family as being part of the people of God and that the Catholic Church is concerned not only about its own communicants but about all men — the poor, the destitute, the ill.

As Pope Paul VI said in his United Nations speech, "The Catholic Church is seeking to engage in a dialogue with all men of good will everywhere." And certainly all men of good will must respond to that with good faith, and with an open hand.

FATHER FIDELIS: Rabbi, when you mentioned the fact of a contrast between Vatican I and Vatican II, I couldn't help but think that there are a lot of people who never knew that there was a Vatican I until Vatican II was announced! That impact was — is still — not being felt in any way near the proportions even within certain areas
of the Catholic world! But, as you say, Vatican II has had a world wide impact.

RABBI TENANBAUM: The contrast is not an incidental one. I had noticed that Pope Paul VI sent a letter early in November to Cardinal Tisserant in which he indicated that Vatican Council II was to close on December 8th, the very date on which Vatican Council I opened in 1869.

And then the Pope went on to say that Vatican Council II is a worthy counterpart of Vatican Council I. But, in point of fact, I think history indicates that while it may have complimented some features of the positions taken at Vatican Council I, the sixteen declarations that were adopted at this Council stand in radical contrast. Because Vatican Council I, as the Church Historian Rudolph Sohm has written, became a "Maginal line" of defense against the modern world, due to the impact which modernism had made on the Church at that time.

Vatican Council II represents an effort not only to defend the church against the world but to enter into the world with a feeling of profound commitment for the welfare of the whole human family. So I think the contrast is of great significance for the whole of mankind.

FATHER FIDELIS: If I might hark back just a moment to the last time you were on this program — not that we want to be living over the past, but on that occasion, we interviewed you in your office in New York. And now four years later you are here in our studio in Massachusetts.

But it seems to me there is a much more significant contrast than that; for, at that first interview, neither you nor I dreamed that you would be an observer at the Council.

RABBI TANENBAUM: Well I was not an official observer, Father.

I had the good fortune to be invited by Cardinal Sheehan of Baltimore to attend some of the sessions at the fourth session of the Council. At the time, he was chairman of the American Bishops Commission on Ecumenism.

And, no, not in my wildest dreams did I ever think that one day I'd be standing at the altar of St. Peter's Basilica looking out at twenty-three or twenty-four hundred Council Fathers discussing declarations dealing with Catholic-Jewish relationships, religious freedom and other questions that are of great moment at this time.

FATHER FIDELIS: On our way here to our studio from the airport, Rabbi, you mentioned that your presence in St. Peter's on that occasion was a tremendous experience.

RABBI TENANBAUM: It was very moving, Father.

First of all there's a piece of history involved. Six hundred years ago Jews came into St. Peter's Basilica and were subjected to forms of abasement because that was the spirit of the times — the middle age attitude — toward the Jewish people. And here six hundred years later I came as the honored guest of a great Cardinal of the American Church. To me that was an act of great symbolism.

And then to be present and to recall the positions taken by the Vatican Council on the question of the relation of the Catholic Church to the Jewish people: the explicit repudiation of anti-semitism by the highest level of teaching authority of the Church, the call for an end to the teaching that the Jews were collectively guilty for the death of Jesus, that the Jews today cannot be held responsible for that, and an appeal for fraternal dialogue and common undertakings together leading to mutual knowledge and mutual respect.

In the perspective of nineteen hundred years, that's an incredible achievement!

And I feel it was a great privilege to be part of this process and...
to have been witness to this moment which represents a major contribution not only to the improvement of understanding between Christians and Jews, but Church in relations generally.

FATHER FIDELIS: Rabbi, in your position and from your office in New York you have some insight into the reactions of Judaism at large, at least in the United States, to the Council. You've already expressed some of your own personal reactions. Do you feel that these are also a reflection of the feelings of Judaism?

RABBI TANENBAUM: Well, I would say that the question is the reaction of the "Jewish people" rather than "Judaism" in the sense a monolithic tradition.

The reaction has been varied. And part of the problem has been the spectrum which has ranged from critical perhaps even negative reaction regarding the document or the activity surrounding the document to an attitude, at the other end of the spectrum, of welcoming this in the terms as I've said before. This grows out of the fact that many people, I think — Jews as well as perhaps Protestants and even some Catholics — were reacting to newspaper headlines in connection with this declaration. For want of easy terms, newspaper headlines reduced this whole complicated question to brief statements — "Vatican Council Absolves the Jews" or "Vatican Council Exonerates the Jews."

Well, of course, the normal human reaction of Jews is that we don't feel that we have been exonerated or stood in NEED of exoneration! But in fact, the Vatican Council, in the document that was finally promulgated on October 28th, did not use any of these words. The whole conception of it was not one of exonerating the Jews. On the contrary, I think it was in many ways, an act of correction on the part of the Church for the injustices of the past which grew out of this tradition. This was an effort of self-cleansing, self-purification, of setting doctrine in its correct form. And to my mind I think that this not only should not be questioned, but I think it should be warmly welcomed by everyone who studies the document.

FATHER FIDELIS: You told me also on the way from the airport here that you had found that there is a considerable amount of surprise in the part of both Catholics and Jews, when you were able to explain some of the background which the newspapers had not featured in the headlines.

RABBI TANENBAUM: Well, I think the full story about the greatness of the turning point that has taken place has not become explicit as yet.

For example, the interventions that were made by thirty-one Cardinals from twenty two countries — Cardinals and Bishops — statements by people like Cardinal Ritter that we are not "absolving" the Jews, that it is rather "we who are asking for absolution for the collective injustices suffered by the Jews across the centuries"; statements by Cardinal Cushing to the effect that if the Church has remained at times silent in the past, it must remain so no longer; an appeal by Cardinal Heenan of England who said that the word "deicide" must be ripped out of the Catholic community; Archbishop Eichinger of Strasbourg, declaring that the Church looked up upon the Jews far too long as old Testament exotica... The Jews are a living community today and we must enter into a living dialogue with the living people of Israel today who keep alive the traditions of the holiness of the Sabbath and other traditions of the Bible.

Words like that have never been heard before and those words have not come forward in the public press which has so condensed these stories. These were deep genuine sentiments which emerged out of the hearts of the leaders of Catholicism on its highest level. And, when that becomes known, as the documents become published, I think we will find that the response of Jews, as well as all men of goodwill, will be an increasing heartening one.

FATHER FIDELIS: Well, it is our fervent hope and earnest prayer certainly that by means of programs such as this, which reach a great many people in many parts of the world, we will be able to extend some of the tremendous truths of this decree and the other decrees of the Council to reach a great many, many more people who presently perhaps are not totally ignorant but in large measure are ignorant of the full significance of this decree.

RABBI TANENBAUM: Father, may I say that I believe deeply that this very conversation itself is an act of implementation of the spirit and the letter of the Vatican Council declaration.

FATHER FIDELIS: Well, this is our hope and our prayer certainly. I can recall in our last interview, Rabbi, that when I mentioned that it might seem incongruous, in the light of the bitterness that has prevailed in some areas previously, that we should ask a Rabbi to appear on "The Hour of the Crucified" program, because of the unpleasant implications which we feel have been washed away now officially by Vatican Council Two. But I remember always your very gracious reply at that time in telling me that it was realized that the bitterness and bigotry that prevailed was on the part of relatively few and that our communities at large had outgrown the smallness, the provincialism and the bigotry and that both of us together and this Apos-
tolate of the Radio and Television
could do wonders to remove even
more, whatever might remain.

RABBI TANENBAUM: There’s no
question about that, Father, and
for that reason I’m deeply grateful
to you for this invitation. I share
your sentiments completely.

FATHER FIDELIS: I certainly am
profoundly grateful to you, Rabbi.
It seems that in this particular se­
ries on the Council we had to press
our guests by rushing them from
airport to airport, but I think this
too, is significant of the fact that
those who are participants, and
were participants in the Council are
willing to give the benefit of their
experience, to share it with the
world at large.

Rabbi, would you like to ex­
press any other thought before we
bring this program to a close?

RABBI TANENBAUM: Father, I
think that one of the most signi­
cificant aspects of this whole effort
of the Vatican Council is the fact that
prior to the promulgation of the
declaration of condemning anti-Sem­
itism, repudiating anti-Semitism
and calling for better relations be­
 tween ourselves, that the American
Hierarchy appointed an official
Commission on Catholic-Jewish re­
lationships, headed by Bishop Fran­
cis P. Leipzeg, of Oregon and Mon­
signor George Higgins of Wash­
ton, D.C.

That commission has already
begun to work at the problem of
overcoming the misunderstandings
of the past and laying the founda­
tion for a new future of relation­
ships of mutual esteem and mutual
understanding. And to me, that rep­
resents the earnestness of faith of
the commitment of the American
Catholic Hierarchy not to allow this
document to become a piece of pa­
er, but to see it become a living
reality in the lives of all the mem­
ers of the Catholic Church. And,
I am confident that the Jewish Com­
munity will respond to that spirit in
like measure.

FATHER FIDELIS: We are very
gratified and very happy at the fact
here in our own community of great­
er Springfield — which is rather
limited in relationship to the world­
wide audience to be reached by this
program, but here we have a kind
of a microcosm, a little insert into
the greater picture of what is hap­
pening around the world — here we
have such cordial and friendly re­
lations and it is our prayer also
that, by means of this program and
others that we hope to produce in the
future, we can continue to extend
this wonderful feeling of brother­
hood, that we will echo the won­der­
ful thought of the late John XXIII
— "I am Joseph, your brother."

Thank you, Rabbi Tanenbaum,
it is wonderfully kind of you to be
here.

RABBI TANENBAUM: It’s a privi­
lege to be with you, Father. Thank
you.

Dear Father, Would you please
send me the sermon on Marriage
that was given on January 9th.
I listen to your program over sta­
tion KAIN, Nampa, Idaho. I attend
the Northwest Nazarene College and
I enjoy hearing the talks on your
program. I am planning on getting
married this summer, and the ser­
on had many good points. Al­
though I am a Protestant, I often
enjoy Catholic Church programs.
Thank you, I shall be praying for
your radio work often.

M.J. —Nampa, Idaho

Dear Father, This is a small token
of appreciation. I heard your pro­
gram for the first time while wait­
 ing heart surgery in the hospital. I
enjoyed it very much. I am now
home, and I am looking forward to
next Sunday night. My radio is
tuned to station WNEB, Worcester,
Massachusetts. I would appreciate
any prayers or sermons you might
send my way. You have a great
program. Thank you.

J.H.K. —Nashville, Tennessee

Dear Father, Just a short note to
let you know how much I enjoyed
your program. I enjoyed listening
to the interview between Miss Mea­
ley and Father Rice. God bless all
of you. I enjoy the sto­
ries very much.

Dear Father, I listened to your last
Sunday’s broadcast from our local
station, but my radio went dead!
Please send me a copy of the Feb.
13 talk. Thank you very much.

Dear Father, I am awakened every
Sunday morning a few minutes be­
fore "The Hour of the Crucified" on
station WKDA, Nashville, Tenn.
I find your program very interesting
and informative. I would like a copy
of the interview between Miss Mea­
ley and Father Rice. God bless all
of you. I enjoy the stories very
much.

Thank you.

J. H. K. —Nashville, Tennessee

Dear Father, I listened to your last
Sunday’s broadcast from our local
station, but my radio went dead!
Please send me a copy of the Feb.
13 talk. Thank you very much.

G.H.A. —Honolulu, Hawaii

February 20, 1966
People In Like
On Radio
for...among other reasons....

It's Weekly Bulletin
This printed copy of each program is sent free, and with no obligations, to listeners requesting it. Close to 5,000 are sent weekly. It's a "listener-service" to follow up a broadcast with the printed talks for those who like to read at leisure what they enjoyed hearing.

Fort Lauderdale, Fla.
The Hour of the Crucified

WWIL
American Jewish Archives

*Sunday Evening at 7:30 (1580 kc on the dial).
God of our Fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past;
In this free land by Thee our lot is cast;
Be Thou our Ruler, Guardian, Guide, and Stay,
Thy Word our law, Thy paths our chosen way.

From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way;
Lead us from night to never-ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine. Amen.

A pioneer in race relations, Rabbi Tanenbaum
was a founder and program chairman of the historic
National Conference on Race and Religion, regarded
by many as the breakthrough in the mobilization of
religious forces in the civil rights struggle. In
recognition of the Rabbi's contribution to that ef­
fort, the President of the National Council of
Churches wrote: "The leadership which you gave on
this occasion made the difference in the quality and
vigor of the whole Conference, and all of us in the
National Council of Churches are grateful to you for
this great service to our society."

He is also a founder and the first President of
the recently established Interfaith Foundation for
Community Organization, which is devoted to helping
the poor organize themselves for their own economic
and social welfare.
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- in association with Guideposts Magazine is sponsoring the Community of Faith Program. Guideposts is represented by the Rev. Leonard D. Peale, Director of Special Programs for Guideposts.

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The Community of Faith in the service of the Community of Mankind

Dayton, Ohio

(Oct. 22-25, 1967) with

Fr. Demetrios Constantelos,
Holy Cross Orthodox Seminary

Mr. Mark Gibbs, President
Audenshaw Foundation

Most Rev. Paul J. Hallinan
Archbishop of Atlanta

Dr. Lawrence S. Odom
Office of Economic Opportunity

Dr. Elwyn Smith, Editor,
Journal of Ecumenical Studies

Rabbi Marc H. Tanenbaum,
American Jewish Committee
SUNDAY, OCTOBER 22, 1967

Arrival and Registration 3-6 P.M.

6:00 Supper, Introductions - Dining Room
7:15 Fr. John Kelley, S.M. - Meeting Room
   “Diakonia: the servant function, a meditation”
8:00 Panel of principal participants - Meeting Room
   a) the community of faith
   b) the servant function
   c) autonomy of the secular
9:30 Psalms of Thanksgiving - Meeting Room
10:00 Social hour - Lounge

MONDAY, OCTOBER 23, 1967

8:00 Breakfast - Dining Room
8:45 Psalms of Praise (Lauds) - Assembly
9:00 Dr. Elwyn Smith - Meeting Room
   “Forms of service of the Christian Community to the community of Man”
   Response - Dr. Lawrence S. Odom
10:00 Small Group Discussions
11:00 Concelebrated Catholic Liturgy - Assembly
   Principal Celebrant: Archbishop Hallinan
12:00 Lunch - Dining Room
2:30 Fr. Demetrios Constantelos - Meeting Room
   “The Social Conscience of Orthodoxy”
   Response - Mr. Mark Gibbs
3:45 Coffee Break - Dining Room
4:00 Small group discussions
5:15 Psalms of Thanksgiving - Assembly
5:30 Supper - Dining Room
6:45 Transportation to Public Sessions
7:45 Archbishop Hallinan
   “Interaction of Liturgy and Community”
   Rabbi Selwyn Ruslander is host and Senior Rabbi at Temple Israel
10:30 Night Prayer (a bible service) - Assembly

TUESDAY, OCTOBER 24, 1967

7:15 Catholic Eucharist - Assembly
   Optional

WEDNESDAY, OCTOBER 25, 1967

7:15 Catholic Eucharist - Assembly Optional
8:00 Breakfast - Dining Room
9:00 Panel - Meeting Room
   Summation of insights on the social order and the Church.
   Within Judaism - Rabbi Tanenbaum
   Within Protestantism - Dr. Smith
   In European Countries - Mr. Gibbs
   On the American Scene - Dr. Odom
   Within Orthodoxy - Fr. Constantelos
   Within Catholicism - Msgr. Asplan
11:00 Interfaith Liturgy of Reconciliation - Meeting Room
12:00 Lunch - Dining Room

Departure