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Series G: Speaking Engagements. 1975-1992

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

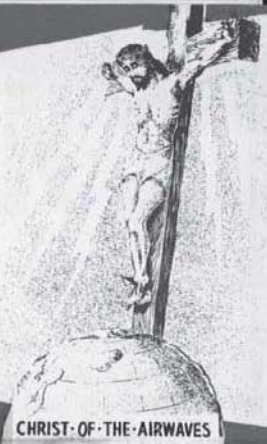


Weekly Bulletin

THE HOUR OF THE CRUCIFIED



PASSIONIST FATHERS
RADIO PROGRAM



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 Mc Connell 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 fourth interview, February 27th, features the Most Rev. John Krol, Archbishop of Philadelphia, Pennsylvania, and analyzes the repercussions of the Council within the Catholic Church itself.



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BULLETIN



THE HOUR OF THE CRUCIFIED radio program

This Bulletin is published each week as a service to our listeners. It is available on a regular basis on request. There is no subscription charge. Its production costs are met by the voluntary offerings of our listeners and friends.

ADDRESS

"The Hour of the Crucified" Program

West Springfield,
Massachusetts.

Second class Mail
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Springfield, Mass.

February 20, 1966
Volume XL I
Number 8

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 Camille 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 Isaias 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.

VATICAN TWO



THIS THIRD DIALOGUE IN THE SERIES ANALYZING THE EFFECTS OF THE RECENTLY COMPLETED VATICAN COUNCIL FEATURES: The Reverend Fidelis Rice, C. P., Director of the Passionist Fathers of the Radio/Television Apostolate. Rabbi Marc Tanenbaum, Director of Inter-Religious Affairs of the American Jewish Committee.

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

AND THE

men of good will throughout the world. I would judge its impact — as contrasted with Vatican Council 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

JEW'S

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



"HEADLINES REDUCED THIS QUESTION TO BRIEF STATEMENTS—'COUNCIL EXONERATES JEWS'. THE NORMAL HUMAN REACTION OF JEWS IS THAT WE DON'T FEEL WE HAVE BEEN EXONERATED OR STOOD IN NEED OF EXONERATION! AND, IN FACT, THE COUNCIL DID NOT USE ANY OF THESE WORDS."

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 re-

putation 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 studies 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 contrition 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 Elchinger of Strasbourg, declaring that the Church looked 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 series 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 express any other thought before we bring this program to a close?

RABBI TANENBAUM: Father, I think that one of the most significant aspects of this whole effort of the Vatican Council is the fact that prior to the promulgation of the declaration of condemning anti-Semitism, repudiating anti-Semitism and calling for better relations between ourselves, that the American Hierarchy appointed an official Commission on Catholic-Jewish relationships, headed by Bishop Francis P. Leipzig, of Oregon and Monsignor George Higgins of Washington, D.C.

That commission has already begun to work at the problem of

overcoming the misunderstandings of the past and laying the foundation for a new future of relationships of mutual esteem and mutual understanding. And to me, that represents the earnestness of faith of the commitment of the American Catholic Hierarchy not to allow this document to become a piece of paper but to see it become a living reality in the lives of all the members of the Catholic Church. And, I am confident that the Jewish Community 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 greater Springfield — which is rather limited in relationship to the worldwide 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 happening around the world — here we have such cordial and friendly relations 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 brotherhood, that we will echo the wonderful 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 privilege to be with you, Father. Thank you.



Dear Father, Would you please send me the sermon on Marriage which was given on January 9th. I listen to your program over station 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 sermon had many good points. Although 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 program for the first time while waiting 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.

C.B. -Southbridge, Massachusetts

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 Mealey and Father Rice. God bless all of you. I enjoy the choirs very much.

J.H.K. -Nashville, Tennessee

Dear Father, Just a short note to let you know how much I enjoyed your sending me the bulletin "The Hour of the Crucified." I listen to your program every Sunday evening over station WEEL, Boston, Mass. I would appreciate it very much if you would put my name on your weekly mailing list. I would enjoy getting a copy every week as I teach a C.C.D. class and I know they will help me a great deal. I am looking forward to receiving the bulletins. Thank you.

R.M.G. -Arlington, Massachusetts

Dear Father, I listened to your last Sundays 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

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PEOPLE IN FORT LAUDERDALE, FLA.
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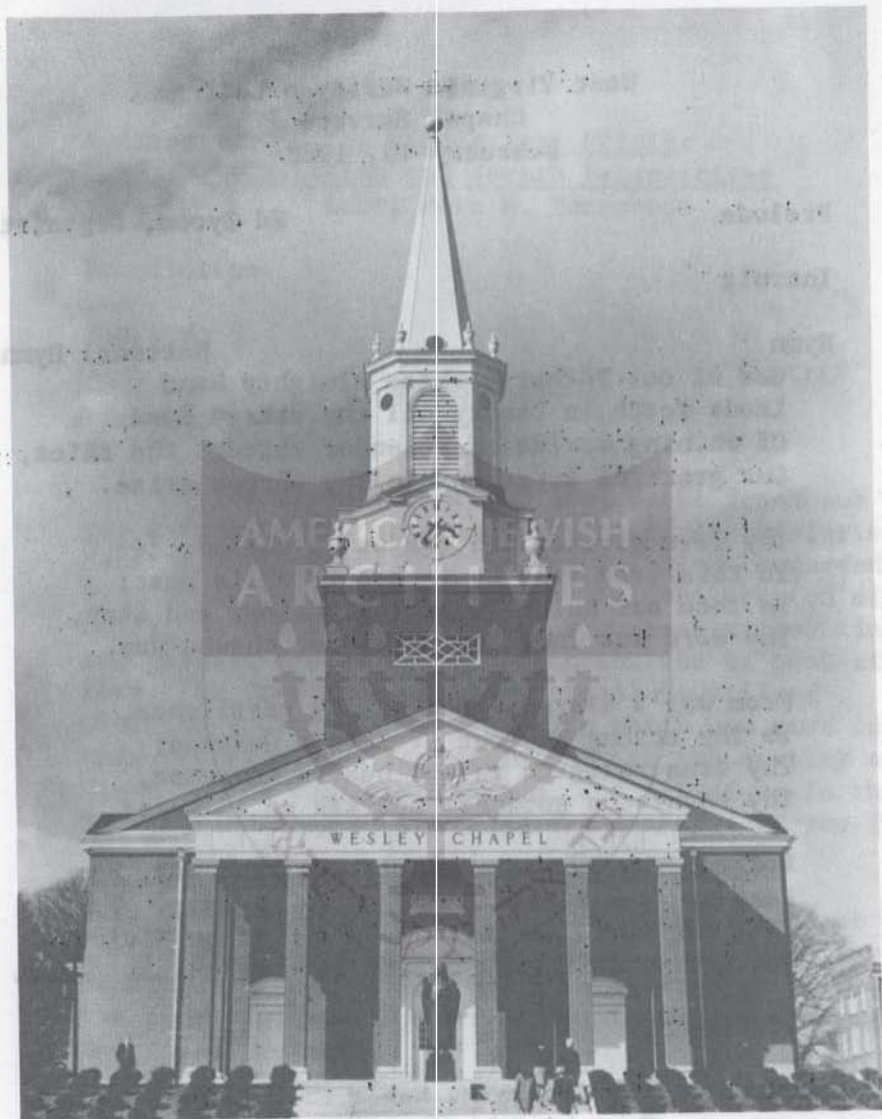
ON RADIO

*for...among other
reasons...*

ITS 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.



*SUNDAY EVENING AT 7:30 (1580 kc on the dial).



Wesley Chapel, N. Y.

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West Virginia Wesleyan College
Chapel Service
February 13, 1968

Address The Middle East Crisis:
Christian and Jewish Perspectives
Rabbi Marc H. Tanenbaum

Prelude Ed Byrom, Organist

Introit

Benediction

Hymn National Hymn

Postlude

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 effort, 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.

Invocation

Anthem I'll Praise My Maker Lloyd Pfautsch
Text by John Wesley

Presentation Bishop Joseph H. Hodges

Acceptance Dean Orlo Strunk, Jr.

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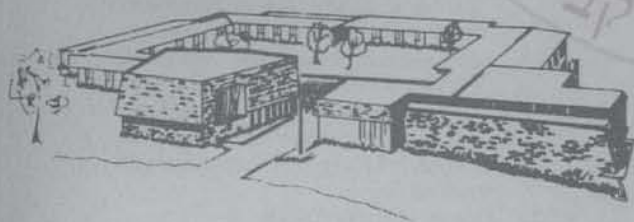
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AMERICAN JEWISH
ARCHIVES

**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

BERGAMO

John XXIII Center for Christian Renewal
4100 Patterson Road, Dayton, Ohio 45430
426-2363 (513)

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

- 8:00 *Breakfast - Dining Room*
- 8:45 *Psalms of Praise - Assembly*
- 9:00 *Dr. Lawrence S. Odom - Meeting Room*
"Communities within communities"
Response - Dr. Smith
- 10:15 *Coffee Break - Dining Room*
- 10:30 *Small Group Discussions*
- 12:00 *Lunch - Dining Room*
- 2:30 *Report from Small Groups - Meeting Room*
- 3:00 *Mr. Mark Gibbs*
"The World Council of Churches and the Servant Function"
Response - Fr. Constantelos
- 4:00 *Coffee Break - Dining Room*
- 4:15 *The Professions Respond - Panel of Laymen from Various Professions*
- 5:15 *Preparation for:*
- 5:30 *The Freedom Meal - Dining Room*
- 6:45 *Transportation*
- 7:45 *Rabbi Marc Tanenbaum*
"Jewish Tradition and Service of the Secular"
Brother Stanley Mathews is host and Principal of Chaminade High School
- 10:45 *Social - Lounge*

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