

CD-1061 Transcription

The Vatican and the Jews, a dialogue with Father John T.

Pawlikowski and Rabbi Marc Tanenbaum [2]. 1991.

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Side Two, JBI Lecture Series, Fall 1991. The Vatican and the Jews, a dialogue with Father John T. Pawlikowski and Rabbi Marc Tanenbaum.

Tom Byrd:

Rabbi Marc Tanenbaum is one of the courageous and important figures in the American rabbinate. I say quite deliberately "courageous," because you well understand the very human reflex that says in response to someone like Father John Pawlikowski, "Who needs them? We'll do our thing, they'll do theirs. We don't need their approval." Marc Tanenbaum has understood that our island home, this shrinking, endangered planet in which we survive, [01:00] is too small for any of us to ignore any of the others. And the more so is this true when one group has a history of derisive, negative, hostile, systemic view of another. You do not deal with a ticking bomb with benign neglect.

I have personally always appreciated *Newsweek's* characterization of Marc Tanenbaum as "the American Jewish community's foremost apostle to the Gentiles." One can only affirm *New York Magazine's* citation of him in a cover story as "one of the foremost ecumenical leaders in the world today." As the only rabbi invited to Vatican II, Dr. Tanenbaum was himself [02:00] quite palpably a father of the council, a maker; a very authentic participant in and contributor to the deliberations and the decisions of the Second Vatican Council, not only to the very clear benefit of Jews everywhere, but arguably to the entire human family.

I will not recite the litany of honorary doctorates which adorn his career like milestones. I will underline that his scholarship, his addresses, and his powerful writings have been among the most important of any single person in affecting the historic change of position by the institutional Catholic Church towards the Jewish people that Dr. Pawlikowski has outlined for us. I will tell you further that Marc Tanenbaum has spent a lifetime building bridges of understanding [03:00] between peoples of all religions. He has devoted himself year-in and year-out to aiding refugees and victims of floods, disasters, and catastrophes in the most practical, hands-on ways. He has exercised decisive religious leadership on the national scene in

the struggle for social justice and charity. Rabbi Marc Tanenbaum has devoted his talents and his energies lifelong to uplifting the dignity of men and women at home and around the world. It is a very personal privilege for me to welcome in your name my good friend Rabbi Dr. Marc Tanenbaum. (applause)

**Marc Tanenbaum:**

What a wonderful and embarrassing introduction. (laughter) I usually start off by saying that when someone reads the normal introductory notes that are handed to them that I'm consoled by that, because he read the introduction just the way I wrote it. What's special this evening is that that's Tom Byrd's own creation, and I like it so much that I think I'm going to can it.

It's really a warm and wonderful privilege to be back here at Queens College and to take part in the public symposia. When the history of Jewish-Christian relations will be written, the history of the twentieth century, two of the stalwart figures who have been in the forefront of the Catholic community at a time when it was not so popular to be involved in trying to shape new attitudes [05:00] on the part of the Catholic Church to the Jewish people are here with you this evening. Father John Pawlikowski has in fact been one of my great inspirations from

the beginning of the days of Vatican Council II, when there weren't many Catholic priests to talk to, even about what happened in Rome. And Dr. Tom Byrd, who has been, if I may use the term, my own private theological [paretis?], my expert, because whenever I want to know something about what is going on in the Eastern Orthodox world, the Russian Orthodox world, the Ukrainians, he's my private expert. And here in front of me is one of the great inspirations of my life and role model, Rabbi Israel Mowshowitz, (applause) who I hope will be with us for many more dialogues in the years ahead. He and his wife Libby are among the most delightful and authentic Jews I know, and it's a privilege to be here in their presence. And I'm certainly grateful to the [Andermans?] from the [Danzig?] endowment for making this possible this evening.

Some of you may wonder -- what was the structure, what was the nature of the decision-making process that led to this evening being so constructed that the first presentation was made by President Pawlikowski, an eminent Roman Catholic priest and a very great Roman Catholic scholar, and then Rabbi Tanenbaum coming in as the caboose in the discussion. Well, there is an anecdote -- I think it's true, but it could well be apocryphal, because so many stories began to develop in Rome during the course of Vatican Council II -- there was an account given of

how Pope John XXIII, before he became the pope, was the apostolic delegate to France at one point. He had early been an apostolic delegate in the Balkans -- I want to come back to that in a moment -- in Istanbul. And the story is that he had been present for a banquet that General Charles de Gaulle, then President de Gaulle, had invited some of the most prominent people in France and the diplomatic community to come to. And among them were the apostolic delegate, Monsignor Roncalli, as he was then called, and the Chief Rabbi of France, Rabbi Jacob Kaplan. And according to this account, Chief Rabbi and Monsignor Roncalli were engaged in an active conversation, and somebody banged the gong for everybody to come into the banquet hall to sit down and have dinner together. And Monsignor Roncalli came to the door, the Chief Rabbi at his side, and the Chief Rabbi turns to Monsignor Roncalli and he says, "Monsignor, Your Excellency, after you. You go first." Monsignor Roncalli, in his very human, earthy way, turns to the Chief Rabbi and he says, "No, Your Eminence, Chief Rabbi, after you. You go first." And this goes back and forth for like five minutes or so: "you first," "you first," "you first," "you first." And finally, Monsignor Roncalli, in his great, large, Italian-peasant hand, grabs a hold of the arm of the Chief Rabbi, shoves him through the door, and he says, "The Old Testament before the New Testament." So tonight we decided for fairness we would ask

Father Pawlikowski to begin the discussion. And I must say he has done us all a very great service, because he has in fact, in his analytic, systematic way, laid out the fundamental issues that have been outstanding between the Catholic Church and the Jewish people over the greater part of the past 1900 years. And therefore, it really would be redundant for me to review much of the same terrain, although I want to refer to some of the basic issues that he referred to.

I have the sense -- I've been traveling round the country now for 30 years, and continue to travel these days, even (inaudible) my retirement from the American Jewish Committee last October. I'm still actively engaged in Jewish-Christian dialogues in many parts of the country and overseas as well, and I must say that one of the great hazards of the Catholic-Jewish dialogue and Christian-Jewish dialogue generally today is that it runs the risk of becoming the province of a specialized group of people. The image I use is that of a group of generals come together periodically to talk about their common concerns. They understand each other, become very good friends; they signal to each other their new understandings of one another and how they are prepared to go forward, and out there in both communities, including the Protestant community and parts of the evangelical community, there are these vast infantry [10:00] troops of

Christians and Jews, and then when the generals blow the horn and say "Let's march off in this direction," they turn around and march in the opposite direction. That is a gap which nobody of ideas -- that is to say, no major historic movement -- can allow to go on indefinitely. Because what changes are taking place will not become fundamental and transforming unless they move from the body of specialists into the broader arena of people who live their lives with each other as Christians and Jews every day. And that's why what Queens College has been doing now year after year after year is of such -- not contingent importance, but in many ways enjoying importance for the future.

Lest you think that what Father Pawlikowski has presented this evening is essentially a matter of academic reflection without any real consequence in the real world, in the lives which most of us [11:00] live day by day, let me begin to tell you in an autobiographical way what has emerged during the past 25, 30 years in Catholic-Jewish relations has meant to me. I probably, from my childhood on, should have been the last person in the world who should have committed his life to trying to improve understanding between the Catholic Church and the Jewish people, or Christians and Jews generally.

I've told this story before; some of you have heard it -- it bears repetition tonight. When I was a child of three to four years old, living with my parents who were Orthodox Jews who came to the United States in the early 1900s from the Ukraine, who came to this country from the poverty and the pogroms of Ukraine, it was a commonplace practice in our family that on a Shabbos afternoon, after we came back from *shul*, we would sit in the living room, and our parents would begin to muse, reflect about the [*alte Haim?*], the old country. I'm sure many of you had gone through that experience: your parents would talk about the [*bluttas?*], the big [*mud?*], and the problems of living and making a living in that kind of world. On this particular Erev Pesach, on the eve of Passover, which happened to have been a Good Friday, suddenly my father turns to my brother, sister, and myself as if seized by an account which he could not manage, which managed him, and told us this true story.

My parents -- my father had lived in a small village in the Ukraine called [*Emidufke?*], and on this Good Friday, visiting with his family -- his father was called a [*starister?*] -- Rabbi Akiva, his name was. He was the de facto mayor of the Jewish village in Emidufke, and on this Good Friday, while they were sitting together preparing for Passover, suddenly they hear a noise, a tumult, coming up the road. And they look out the



window and they see the Russian Orthodox priest of the Russian Orthodox church down the road, leading a mob of people out of the Russian Orthodox church. As he's walking up in the sun with his pectoral cross glinting on his chest, carrying his staff before him, they came to my grandfather's house. He banged on the door with his staff, insisted the entire family came out, and then he pointed his staff, after they had some words, at my uncle Aaron, who was a poet who had been visiting his family from [Odessa?] for Passover. And the Russian Orthodox priest declared that they wanted my uncle Aaron, and they seized him. They took him across the road, down to the edge of a lake on which the village was constructed. And that congregation, which had become a howling mob, forced all 300 to 400 Jews in that village of Emidufke to come to the edge of the lake. And then the priest, holding up his staff, screaming out "[*Evreska morda?*]" -- "godforsaken Jew" -- forced my uncle Aaron to walk into the water in the presence of all of the Jews in that village on Good Friday. And as he walked into the water, he sunk before the entire Jewish community: "We offer up this Jew as a ransom for the murder of our Lord and Savior Jesus Christ." That was my first introduction to Christians and Christianity. I need not tell you how traumatic that experience was for me as a child.

I was later to learn, as many of us have learned, that many Christians in the early pre-Vatican tradition thought of the Jews as a deicide people, a Christ-killing people. I didn't have the words for it then, but in my childhood [kishkes?], a perception began to emerge that I thought of all Christians as being a homicide people against the Jews. We were deicides; they were homicidal. When we used to walk to *shul* every Shabbat and *yontif* -- a [15:00] very long walk to the *shul* in South Baltimore -- whenever we would come past any church, especially if the door was open, my father, almost trembling, would grab the hands of his children and walk across the street because the church had become a place of threat, became [gehagetsverd?] And those were the early images that I had to contend with as a Jewish child. And I know as I talk to Jews who had similar experiences in Europe, this became profound psychological basis of Jewish attitudes towards Christians and Christianity for decades and decades and decades.

When I had the privilege of being invited by Cardinal Lawrence Sheehan, a wonderful priest and wonderful bishop in Baltimore who was the first chairman of the Catholic Bishops' Commission on Humanism and Interreligious Relations, Jewish-Christian dialogue, to come to Rome as his guest to be present at parts of [16:00] the Vatican Council, at first I hesitated. I kept thinking, "What would my father and mother say to me?"

'What's a nice Jewish boy doing at a Vatican Council of 2,500 Catholics and bishops?'" And actually, some Orthodox Jewish friends said that to me: "That's a Christian [simcha?]. What's a rabbi and a Jewish boy doing there?"

It was that encounter in my childhood -- and subsequently when I came to the Jewish Theological Seminary after finishing at Yeshiva University, at the Jewish Theological Seminary, my life began to change in terms of its attitudes toward Christians and Christianity. I was studying for my Master's degree in History under Professor Alexander Marx -- I began studying the early relationship between Jews and Christians, Judaism and Christianity. One of the first books that Professor Marx gave to me was a study by an Anglican bishop, James Parks, who wrote one of the earliest studies on the conflict between the Church and the synagogue. And James Parks, with whom I became dear friends -- subsequently became [17:00] a cherished friend -- literally transformed my understanding and feeling about the possibilities of change in relationships between Jews and Christians. In that study, unflinchingly, he went through the whole of the New Testament, all of the early church father writings, to indicate the sources in certain traditions of Christian teaching which fed the image of the deicide charge, of the Jews are the wandering people -- all of the charges that Father Pawlikowski

so candidly, forthrightly set forth. And it became clear to me after reading that study that there were really honest Christians in the world who were as agitated by that tradition and what happened to the Jews as a result of that tradition and who wanted to do something fundamental to bring about change -- for the sake of the Church, not just a matter of being nice to the Jews.

So subsequently, after I came to the seminary and read that study, and I began working in Jewish-Christian relations, which was almost nonexistent in the 1950s, I began to find that there were people like [18:00] Professor Reinhold Niebuhr, Paul Tillich, John Bennett, a whole group of Christian leaders at the National Council of Churches, the late Roswell Barnes, Kenneth Neigh, the Presbyterians, among others... And I suddenly realized that the perceptions, the stereotypes that I had in many ways that all Christians were like that Russian Orthodox priest, had to be fundamentally modified in the face of a whole new set of realities. So Vatican Council II is an interesting experience for me as a former [yeshiva bocher?], Cardinal Sheehan and then with some assistance from Cardinal Bea had invited me to attend sessions that I was especially interested in at the Council. The day -- on a particular Thursday when the Jewish schema, the Declaration on Catholic-Jewish Relations, *Nostra Aetate*, was to be introduced, Cardinal Sheehan sent over

a monsignor who was associated with him. They had run out of cars -- there was very tight security. [19:00] Couldn't get into St. Peter's Basilica without having a security card. So the monsignor called me early in the morning and says, "I'm embarrassed by this. We've run out of these cards of invitation, but the cardinal has arranged for you to get a special invitation to come into the session of the Council" at which the introduction of *Nostra Aetate* was to take place. I came down to the Hotel Mediterraneo, and there in the mailbox was a card. It said in Italian: "il Rabbino Marco Tanenbaum -- Rabbi Marc Tanenbaum has been invited to come celebrate Mass in St. Peter's Basilica on this morning." (laughter) Did I get through the entrance. The [schvimm?].

But what was significant is that standing in the [ala?] of St. Peter's Basilica, 2,500 council fathers from all over the world -- every major cardinal, archbishop, bishop, theological pareti, theological experts -- it was the greatest seminar in Catholic-Jewish relations [20:00] in 2,000 years. And to listen to the text of *Nostra Aetate* with all the struggle that went on, and I went through all of that with my colleague Zachariah Schuster and Rabbi Abraham Joshua Heschel, who was very close to us throughout the Council. But to hear the Pope of the Roman Catholic Church, Pope Paul VI, read that declaration of *Nostra*

*Aetate*, this sacred synod which searches the mystery of the Church and then speaks of the profound patrimonial relationship between the Jewish people and the Church, the indebtedness of the Church to Jews and Judaism which was implied in much of that language -- rejecting anti-Semitism in this language by anyone, any time, at any place, and then called for a whole new culture of fraternal dialogue and mutual respect between the Catholics and the Jews throughout the world, I would be less than candid if I didn't tell you that I stood there and cried like a baby. I was persuaded that had such a declaration, [21:00] with whatever ambiguities it had, its central message was clear: this is the end of an era. It is a new beginning in relationships, a whole new set of attitudes. And had that been adopted 500 years ago, my Uncle Aaron of Odessa, whom I was never to meet, would have been alive today. And more than likely, had that tradition been established hundreds of years ago with those perceptions, I have no question that several millions of Jews who were massacred during the Nazi Holocaust would be among the living today. This is not to say that the Catholic Church was directly responsible for the Nazi Holocaust, but it is to make the point that Father Pawlikowski has pointed to, what I believe needs to be made clear with great insight and great power: in order to understand the magnitude of the historic transformation [22:00] that has taken place in our lifetime, this is not simply a matter of

changing of textbooks, which has happened, thank God. As Father Pawlikowski said, and I know from our own experience in the committee when we were working with six Catholic publishing houses, there is not a single Catholic textbook used in Catholic parochial schools today that has the old deicide charge, the Christ-killer charge, against the Jews, or the Wandering Jews imagery.

But when you consider the magnitude of the problem we are dealing with, this is *nicht [kein?] Kleinigkeit*, a minor issue of brotherhood and goodwill we are dealing with. Anyone who has studied the history of the relationship of the Jewish people to the Catholic Church and then to the Christian Church generally after Martin Luther must know that the greatest tragedy that befell Western civilization, at least from a Jewish perspective, was that Western Christendom and Western Christian civilization became seized in the first four centuries by a tradition of demonology of the Jews. If you read the history of the early Church fathers, [23:00], of St. John Chrysostom's four sermons attacking the Jews in Aleppo, Syria, and Antioch, of how the synagogue's referred to as "the synagogue of Satan," that the synagogue's a place of prostitution, a place for pigs, the Jews should be packed into their synagogues and burned -- and to find later on that Martin Luther, in his book of 1523, *The Jews and*

*Their Lives*, was to repeat St. John Chrysostom almost verbatim as a profound infection in the Protestant Reformation tradition, which later Adolph Hitler was to appropriate. When some of the generals asked him, "What is this campaign of the extermination of the Jews?", he said, "What is all of this criticism about? All I'm trying to do is to carry out what the Christian churches have been teaching about the Jews for the past 1,300 years."

It began with that tradition of demonizing the Jews. The Jews were the enemies of God. They were enemies of mankind. They were rejected by God. They are the wandering people. They wear a permanent stigma, the mark of Cain, throughout the centuries, and every century [24:00] from the first four centuries literally down to our own lifetime became another level of accretion of that demonizing of the Jews. Passion plays, ritual blood libels, icons and iconography. The church in Strasbourg still has the imagery of the church standing proud and triumphant and the Jews as a broken staff. [Re?] Blumenkrantz's study of art and iconography throughout much of Western medieval civilization, where Jews are portrayed as in league with Satan, long noses, beards, tails of Satan -- all of that imagery, which made the Jews suspect, untrustworthy, objects of contempt, the dehumanization, the systematic dehumanization of the Jewish



people. And it continues, even with the great achievements that have taken place, even to this day.

I don't want to overdramatize the point, [25:00] but in Poland, where remarkable things have been happening in recent months, where the Polish Catholic bishops have adopted a magnificent statement under the leadership of Bishop Mushyński, who's Chairman of the Polish Bishops' Council on Catholic-Jewish Relations, the Episcopal Commission, a magnificent statement of repentance of the anti-Semitism that took place (inaudible) -- but in the last election campaign, even though there are no more than perhaps seven to ten thousand Jews, and it's a [*moishev zaikenem?*], it's an old-age home in Poland... There are Jews who remain there because they don't have the strength and the endurance to go to Israel or America or elsewhere. They're living off their Social Security. There and in the middle of political campaigns -- during the course of the controversy over the Auschwitz convent, again, the anti-Semitism began to assert itself. I don't buy the notion that all Poles are anti-Semites. But what is clear is what a noted Jewish psychiatrist whose book you ought to read, Dr. Theodore Isaac Ruben, who's recently published a study called *Anti-Semitism: [26:00] A Non-Organic Mental Disease*, has written: that anti-Semitism in itself and as a paradigm of all forms of bigotry is a form of [symbol

sickness?]. The hatred for the Jews at one point became separated from the reality of the Jews as a living people -- became transformed to the symbol of the Jews, the demagoguery of the Jews, the demonization of the Jews, so that you don't need living Jews in order to hate them. You can hate even the symbol of Jews, even though they're not living at present, as in parts of Poland and other parts of Europe today. What Vatican Council II undertook -- and I believe it is an act of Providence God sent Pope John XXIII to this world after the Nazi Holocaust; it was out of his own great heart as an Italian-Catholic priest, but also when he was apostolic delegate in the Balkans, he had his own traumatic experience [27:00] when he was the apostolic delegate and he went around to every one of the countries in the Balkans, he was traumatized when he saw good Catholics going to church on Monday morning, coming out and putting on Nazi uniforms or wearing the iron cross with a broken arrow in Hungary, Rumania, and elsewhere, and then would go off as they did in Hungary and gather up three to four thousand Jewish children and prepare to pack them into cattle cars to send them off to Auschwitz.

Ira Hirschman, who then represented the American government and Governor Lehman at the time, in sending relief supplies to Europe, told me a story -- he confirmed what I had read in

books. He went to see Monsignor Roncalli when he heard a report that Jewish children were being prepared for this massive massacre by Hungarians in collaboration with the Nazis, and Hirschman said, "Your Excellency, we're at the end of the road. We need something. We need an act of God to save these [28:00] people, these children." And Monsignor Roncalli, according to Ira Hirschman, told me in my own office of the committee: Roncalli without hesitation called in one of his aides and ordered him to make out three to four thousand, as many as were needed, Catholic baptismal certificates -- would be given to each of the Jewish children so they could pass as Catholic children and be saved from Auschwitz. And several thousands of them remained alive thanks to the decency and the goodness and the Christian humanity of this Catholic priest who was to become a pope of the Roman Catholic Church. It is now, thank God, one of the great realities -- I think I was probably among the first to write this and to say this, and I think it has now become a general perception -- in much of the Jewish community, especially those who have been working on Jewish-Christian relations over these past 25, 30 years, greater progress has been made in [29:00] overcoming hostility, suspicion, and misunderstanding and misperceptions between Catholics and Jews and also between many other Christians, including evangelical Christians and Jews with whom we've been working separately with

Billy Graham and many others -- some mainline Protestants as well, Greek Orthodox churches... Greater progress has been made in the past 25, 30 years than had been possible in the past 2,000 years. That's why what Father John Pawlikowski said to us must be taken as not only a factual account of what has been happening but an understanding of the historic importance of what has been happening both for the Catholic church as well as for the Jewish people and for the human community.

I want to make two final points. One is that this work in theological studies, Biblical studies, historical studies, sociological studies is the foundation [30:00] of any serious relationship between Christians and Jews. Unless the body of ideas, which becomes the foundation of whole cultures and whole societies, is purified, is honest and truthful and intact in terms of how we perceive each other and teach about each other, the relationships between us will be jerry-built. Every time there are some small episodes, something will explode, everything will suddenly come apart; there needs to be a framework, and thank God that framework has begun to be established. This is one of two volumes of Christian and Jewish scholars: it is called *Jesus' Jewishness*, and the other book is *On Jews and Christians*, a collection of some of the major scholarship in this whole new world of Christian perception of

Jews and Jewish perception of Christians. This is a study which has just come out by Professor Fritz Rothschild of the Jewish Theological Seminary, *Jewish Perspectives on Christianity*, which is a study [31:00] of the scholarship of Leo Baeck, Martin Buber, Franz Rosenzweig, Will Herberg, and my late blessed teacher Rabbi Heschel on their effort to come to terms with the reality and the truth of Christianity and to develop Jewish ways of perceiving the Church without wanting to distort the differences and distinctions which exist, but to acknowledge the commonalities and, as Rothschild says, the mutualities which exist. Perhaps one of the great promises of the future is not only that this scholarship has begun in-depth with now-increasing numbers of hundreds of Christian and Jewish scholars working on dismantling the demonologies of the past and creating new bodies of perception based on truth and honesty and justice towards one another, but perhaps one of the most significant developments, and it took place after Vatican Council II when I had the privilege of going around the country [32:00] literally for 10 years with Father Edward Flannery, who then was the first secretary of the Catholic Bishops' Commission on Catholic-Jewish Relations, who helped write the first set of guidelines of the American Catholic Bishops, which set the stage for the Vatican Guidelines of 1975. And then with Father Pawlikowski and Dr. Eugene Fischer and many others, one of the great achievements of

Vatican Council II is that what is happening here tonight is happening over and over again in every major city in the United States. There are Catholics and Protestants and evangelicals and Greek Orthodox and black churchmen and Hispanic Christians meeting with Jews and ethnic groups to advance forward Catholic-Jewish relations with cardinals and bishops and nuns and priests in almost every city in Western Europe. In Paris, in Madrid, in Rome, in Poland, in Warsaw, and elsewhere. In Central and South America, to walk into San Paulo and have Cardinal [Armes?] walk out [33:00] and greet me with "Brother Marco, my brother" -- a man who committed himself to Catholic-Jewish relations in one of the largest Catholic countries in the world. Who, when a Jewish editor was massacred during one of the revolutions, held a mass in the Cathedral of San Paulo, and 100,000 Catholics and Jews as well turned up to pay tribute to the Jewish editor who staked his life in support of democracy and human rights and justice in Brazil. That reality is part of a new transformation which has taken place, which is the basis of our cultivation for the future.

And finally, Catholic-Jewish relations -- I am persuaded. I stake my life on this conviction. Catholic-Jewish relations, Christian-Jewish relations, genuine mutuality, human solidarity, genuine respect for one another, is not a luxury. It has never

been a luxury [34:00]. In the world in which we live today, it is an ultimate necessity for human survival.

Now, we're sitting here talking about the past 2,000 years: take one minute to look at what is going on in the world today. In Iraq, probably now several million refugees, Kurds, and Shiite Muslims, Arabs killing fellow Arabs, what Saddam Hussein did to Kuwait, Arab solidarity, brotherhood -- destroyed, raped a country, ecological genocide: "ecocide," it's now called. There are 16 million refugees in the world. The largest number of refugees in the world are in Africa, more than six million. Most of the refugees in Africa today are the victims of religious, racial, ethnic, tribal conflict. All of the demonologies, all of the hatreds, all of the stereotypes which we thought [35:00] had been specific for Christians and Jews have their versions in those countries, and they become, in the words of Erich Fromm, a form of group narcissism where a group feels justified in its superiority at destroying the other group because it perceives it as being inferior. It's not enough that there is now such religious, racial, ethnic, tribal conflict in every continent of the world; look at what is going on in Europe or Yugoslavia. Armenians, (inaudible). In Afghanistan, three million refugees - - one of the worst refugee problems in the world; who knows about it? Pakistan. There probably will be something like five million people destroyed unless something is done about the

hunger in Sudan, Ethiopia, and Somalia; that's on the back burner for the professionals. This is a world that is engaged in what appears to be almost acts of self-destruction. And some of the behavior that is going on between religious, racial, and tribal groups who are not committed to the process [36:00] of unpacking this hatred and trying to relate to each other as human beings, fellow creatures created in the image of God, is creating a world filled with criminal behavior.

I think Christians and Jews have their own unique, specific problems, but I have become persuaded that the methodology that we are creating -- if Christians and Jews who have been victimizers and victims, alienated from one another for nearly 1900 years, can now, finally, as the result of the commitment of Catholic leadership and Jewish leadership, Christian and Jewish leadership, create an end to that era of mutual hatred and hostility, create a theology, a sociology, a politics of how to live together in a pluralist society in mutual respect, acknowledging differences as authentic searches of truth on the part of each of us, but that we are still members of God's human family [37:00] and that we have obligations to one another -- if Christians and Jews can create this model of substituting a whole new era of human solidarity and respect and friendship for one another, we may not only be creating a whole new tradition



and culture, please God, for our children and our children's children; we may find that what we have created in this world and in other parts of the world may become the most important export that Christians and Jews have yet to give to Asia and Africa and Latin-America, where the notions of mutual respect and human rights and human solidarity is the greatest urgency of our lifetime. Thank you. (applause)

**M1:**

My friends, this has been a very powerful, moving, and in many ways both painful and hopeful evening. As we return to our homes now to reflect on what we have heard here, I want to underline the wonder of this event, [niskado?], and ask you to celebrate with me the goodwill that has made this frank and honest dialogue possible.

**M:**

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thanks to the anonymous donor who made the production of this  
cassette possible. Shalom. End of Side Two.

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