



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 14, Folder 2, Catholic-Jewish relations, 1967-1983.



PIUS XII RELIGIOUS EDUCATION CENTER

June 28, 1967

Rabbi Marc H. Tanenbaum  
Director, Interreligious Affairs Department  
The American Jewish Committee  
165 East 56th St.  
New York, N. Y. 10022

Dear Rabbi Tanenbaum:

Please forgive our tardiness in answering your letter of 5/26/67. The opening of an exceptionally large summer session here has interrupted all our regular activities.

We are happy to hear that the lecture series featuring Jewish scholars is to be a reality. Your efforts to bring about this contribution to interreligious collaboration have been long and persevering. We rejoice that you were successful. Your proposed pamphlet series is of great interest to us. It can, we know, contribute a great deal to engage the general public in the dialogue which is now effective on the scholarly level. Your suggestions for contents, source of materials, etc. seem fine to us. There is a strong possibility that we shall have someone on our staff next year who will be very capable of the editorial work involved in such a project.

Our summer activities promise to be brisk. Over 200 students have enrolled in the program. A number of them are from out of state including some from Canada and from South America.

We look forward to hearing from you about the next step in this important project. In the meantime you, your intentions and your family are in our prayers.

Sincerely yours,

*Sister M. Johnice*  
*Sister M. Elizabeth*  
Sister M. Johnice and  
Sister M. Elizabeth, Directors

emb

2340 CALVERT AVENUE • DETROIT, MICHIGAN 48206 • 858-7283

CONSULTANTS: REVEREND BERNARD COOKE, S.J., CHAIRMAN, THEOLOGY DEPARTMENT,  
MARQUETTE UNIVERSITY, MILWAUKEE • RABBI MARC TANENBAUM,  
DIRECTOR, INTERRELIGIOUS AFFAIRS DEPARTMENT, AMERICAN JEWISH COMMITTEE, NEW YORK  
ALICE L. GODDARD, EXECUTIVE DIRECTOR, DEPARTMENT OF CURRICULUM DEVELOPMENT,  
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST, NEW YORK  
ASSOCIATE OF LUMEN VITAE, BRUSSELS

only 1 left

ST. MEINRAD SCHOOL OF THEOLOGY - AMERICAN JEWISH COMMITTEE  
INSTITUTE ON RELIGION AND THE MODERN WORLD  
March 25-28, 1968

Remarks by Rabbi Marc H. Tanenbaum, Director of Interreligious  
Affairs of the American Jewish Committee, at Opening Session

The dialogue between a leading Catholic and a Jewish scholar devoted to a searching examination of the relationship of Christianity and Judaism to the modern world has meaning beyond the inherent value of their intellectual probings. It demonstrates that both Judaism and Christianity, confronted by common challenges of secular modernity, have profound insights to contribute out of their respective and differing histories and traditions which are mutually complementary as well as mutually corrective.

That eminent Catholic, Protestant, and Jewish scholars and religious leaders have come together to uncover a pluralist vision of the people of God, and that takes seriously the claims to truth and value of the major historic religions of mankind, may well become another critical step forward in reconciling one of the major contradictions that is currently at work in certain tendencies of Christian ecumenism. While growing centers of Catholic and Protestant thinkers are seeking to recover the origins of Christianity in the sitz im leben of Judaism, almost simultaneously some Christian ecumenists on an institutional level appear to be moving in an opposite direction. On university campuses, some Catholic and Protestant youth movements are joining forces in Christian unity movements as though Jewish youth are

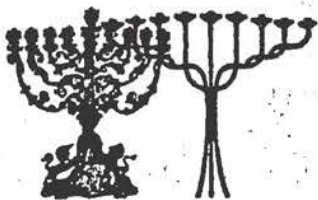


marginal to university life. Joint Catholic and Protestant social action bodies on national and international levels are being created at a mounting pace, as though Jews and others are irrelevant to planning for society's social and economic reconstruction. Joint Christian mass media bodies are being created at a proliferating rate, as though Jews have no substantive contribution to make in a religious message through the media.

Let me not be misunderstood. I am not charging Christian ecumenists with anti-Semitism. On the contrary, harmonious relationships between Christians could well become an effective antidote to anti-Semitism, since conflict between Christians in the past often led to the scapegoating of Jews who were caught between the milestones of inter-Christian rivalry. Jews also have a great stake in the securing of peace and justice in the social order and to the degree that Christians join forces to advance such social stability Jews assuredly must welcome such efforts. Jews also recognize that ecumenism as a Christological phenomenon obviously have every right to work out its destiny and its ecclesiastical problems without the interference of any who do not share the presuppositions of the Christian participants.

But is there not a question to be raised about such strong centripetal tendencies toward what can only be seen from the outside as pan-Christian exclusivism, replacing a former Roman Catholic or Protestant denominational exclusivism that prevailed for so long and represented such a serious challenge to pluralism? Should not serious people, committed to democratic values and the vision of an open society, begin to ponder on the consequences of a galloping ecumenism which may lead to a global tribalism, which excludes millions of human beings who are non-Christians, rather than include them in a community of solidarity and mutual interdependence while each holds to the revelation which is his own?





# JEWISH RECONSTRUCTIONIST FOUNDATION

15 WEST 86TH STREET, NEW YORK, N. Y. 10024 • TRAFALGAR 7-3595

December 6, 1968

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Mr. Saul Abrams  
5005 Collins Ave., apt. 109  
Miami Beach, Fla. 33140

Dear Saul:

Thanks indeed for your recent letter. Are you vacationing in Florida or are you now permanently resident there? You will note that I am no longer on the staff of the Anti-Defamation League of B'nai B'rith. We had a parting of the ways. Thus instead of increasing their staff, as you proposed, they decreased the number of men in this field.

On the other hand, there is significant work still going on in the revision of Catholic textbooks. You will be hard-pressed to find any textbooks now in use in a Catholic parochial school that repeats the crucifixion story in the old way. There are many other objections we have in the Catholic approach to the Jews and Judaism but the charge of deicide and the alleged accursedness of the Jews are no longer the problem.

Enclosed is a flyer on my book, THE VATICAN COUNCIL AND THE JEWS. I hope that you will want to order it for your library and will read it. I shall welcome your own personal comments and criticisms.

Yours very sincerely,

*Arthur Gilbert*  
Rabbi Arthur Gilbert

AG:bls  
Enc.

(signed in Rabbi Gilbert's absence)

*Confidential to Rabbi Tanenbaum*  
*I wrote Rabbi Gilbert that Paragraph 2 of above letter*  
*was the best news I have had in years on that subject*  
*→ Then I requested him to order out for me one sample text-book*  
*which had actually been re-written - but so far, I have*  
*not received it.*  
*I did buy his book and congratulated him on it. It was*  
*very well written.*



# Secretariat for Catholic-Jewish Relations

SETON HALL UNIVERSITY  
SOUTH ORANGE, NEW JERSEY 07079

REV. EDWARD H. FLANNERY  
EXECUTIVE SECRETARY

February 11, 1969

(201) 762-9000  
762-8850

Dear Mr. Abrams:

Thank you for your letter and the photostat from the Visitor. It was very kind of you to send them.

I might tell you that we are working with the various dioceses to see that the crucifixion story is told properly in our schools and pulpits. Some dioceses have undertaken an examination of their textbooks, and the American Jewish Committee has also taken an interest in this problem and has been of great assistance. I hope that before long there will be no more problems in this area.

Thank you for your kind invitation to come to Florida, one I painfully have to pass up due to the pressure of my work. Please extend my good wishes to Mrs. Abrams.

Cordially,

*Edward H. Flannery*

Mr. Saul Abrams  
5005 Collins Avenue, Apt. 109  
Miami Beach, Fla. 33140

*Dear Rabbi Tanenbaum*

*4/15/69*

*Please note that Father Flannery merely HOPES for coming text book revisions - whereas Rabbi Gilbert <sup>implies</sup> that many now in use have already been corrected.*

*So who is right? Flannery or Gilbert?*

*Cordially Saul Abrams 4/15/69*



*Handwritten:* Please return

**THE AMERICAN JEWISH COMMITTEE**

Institute of Human Relations • 165 East 56 Street, New York, N. Y. 10022 • PLaza 1-4000 • Cable Wishcom, New York

February 1, 1971

His Eminence John Cardinal Deardon  
1880 Wellsley Drive  
Detroit, Michigan 48208

*Handwritten:* PERSONAL

My dear Cardinal Deardon:

For some time I have been wanting to write to you to express my concern over what I take to be a developing and, in my judgment, unnecessary polarization between the Catholic and Jewish communities in this country relative to the pressing problem of a quality of education for children attending private religious schools.

I deliberately formulate the issue in terms of "quality of education" for American children because I believe that that is the central question that needs to be discussed for, in my opinion, all Americans including Jews and Protestants, have a profound stake in assuring excellence in education for all our children. I hope you will not regard it as a presumption when I suggest that both the Catholic and Jewish communities have done a bad job in formulating both the concepts as well as the rhetoric in which this vital issue has thus far by and large been mishandled. (Since I have some responsibility for Jewish leadership, let me begin with a confession of how badly we have allowed this issue to be represented to the Catholic community by some Jewish bodies. I do not believe that any responsible Jewish spokesman can in conscience yield on his adherence to the fundamental importance of the separation of church and state as the constitutive principle of the American democratic experiment as well as for the preservation of religious liberty. At the same time, for the Jewish community to have allowed the question of aid to private education to be considered solely in those legal and constitutional terms is to have allowed the basic character of the Jewish commitment to education and to good human relationships to have suffered a terrible reductionist fallacy.

*Handwritten:* not responsible

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His Eminence John  
Cardinal Deardon

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February 1, 1971

As I have stated publicly in several addresses, ~~it is a distortion of the Jewish position not to allow a deep sentiment which exists among many Jews to have become more publicly articulated; namely, that~~ large masses of the Jewish people do care and are deeply concerned about assuring the highest quality of education for the more than five million American children who are Catholic, as well as for the hundreds of thousands of Jewish children who attend Jewish parochial and all-day schools. Our most liberal and progressive spokesmen have been in the forefront of the struggle, and legitimately so, for providing the best possible education for every other minority group in the United States - black, brown, red, and poor white migrant worker's children. Our liberal leadership has participated in the turning of our public school system in many communities upside down and inside out in order to help realize these objectives. Many Jews have supported decentralization of the public school system, community control and even the serious modification of the merit system which in some cases is questionable policy even from the point of view of long term interests of ~~community~~ <sup>minority</sup> groups themselves.

*am convinced*  
It is my thesis that many in the Jewish community are prepared to extend that deep feeling of compassion and concern that has been expressed for these minority groups for the quality of education ~~for~~ <sup>to</sup> other American children in our private religious schools. The discontinuities in both these positions, I believe, are becoming increasingly apparent and I ~~believe~~ that as they are faced in the Jewish community we will find that there will be a resolution of a constructive and sympathetic kind in terms of finding imaginative and innovative ways of meeting these education needs without violating the separation of church-state principle or contributing to its erosion.

For your information, a number of months ago I began raising this question with the leadership of the New York Board of Rabbis and their response to the formulation of the question in these terms has been most encouraging. I enclose a copy of the statement by the president of the New York Board of Rabbis last week which appeared on the front pages of The New York Times and has received wide coverage elsewhere. I plan to continue to develop this rationale and I am hopeful that in time there will develop ~~a shift toward a more~~ constructive and sympathetic understanding of this question within the Jewish community. <sup>9</sup> But for this to take place on the basis of genuine conviction, I presume to suggest that the Catholic community will have to do a far better job in interpreting its views in terms that are far less formalistic than has been the case in the past. Failing to win an understanding in the



His Eminence John  
Cardinal Deardon

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February 1, 1971

general society of the issue as being <sup>one</sup> ~~was~~ genuinely of quality education in which the entire American people and this advanced technological culture has a profound stake has led to the reaction that this is essentially an internal Catholic religious problem in which the survival of the Catholic religion is the issue and, therefore, why should others be called upon to support it. As in every community, there is this particular <sup>is</sup> aspect of the question but at the same time the universal aspect is just as real, ~~and~~ <sup>It</sup> is my contention that the universal implications of private education for society at large have not been adequately interpreted.

I have recently discussed this concern with Mr. George Tobin, who heads the committee of the Catholic Bishops of New York State in this area, as well as with Msgr. Molloy, Superintendent of Catholic education for the Brooklyn Diocese, and I believe it is fair to say that they share something of my views. To help deal constructively with this national concern, I should like to propose that a national citizens consultation be organized as early as possible around the theme, "The American Stake in the Quality of Education in the Public and Private Sector." My thought is that Catholics, Protestants, and Jews of national stature should bring together a number of concerned and openminded persons to explore the common stake that all of us have in strengthening the entire educational enterprise systems, both public and private, in American life. In addition to shifting the focus to this question, which should be the grounds on which the issue of aid to education can be most creatively examined, it should provide an opportunity for considering the whole range of proposals for aid which are now available or which need to be developed within the framework of preserving the church-state ~~ideal~~ <sup>Concept</sup>.

It is not possible or wise to try to spell out this entire proposal in this letter. If the concept makes sense to you, I would be prepared to come to Detroit or to Washington to meet with you and Bishop Bernardin to discuss the most effective way of bringing such a consultation into being. Frankly, I would prefer to do it earlier rather than later because the longer we wait the greater will develop the polarization in both our communities which, I believe, will make it more difficult to bring about the kind of reasonable and civilized discussion of this question which all of us so badly need.

Please forgive the length of this letter but I hope you will receive it in the positive spirit in which I send it to you.

His Eminence John  
Cardinal Deardon

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February 1, 1971

Since I refer to Bishop Bernardin by name, I take the liberty of sharing a copy of this with him.

With warmest personal good wishes, I am

Sincerely yours,

Rabbi Marc H. Tanenbaum  
National Director of  
Interreligious Affairs

MHT:MSB

CC: Bishop Joseph Bernardin





Vatican II: Ten Years Later . . . A Conference

Co-Sponsored by the Archdiocesan Unity Commission and the  
American Jewish Committee  
in cooperation with the Cathedral of Christ the King and The Temple

Keynote Address . . . Most Reverend Thomas A. Donnellan,  
Archbishop of Atlanta  
at The Temple . . . . . October 22, 1975

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TEN YEARS HAVE PASSED SINCE THE SECOND VATICAN  
COUNCIL PROMULGATED ITS STATEMENT ON THE JEWISH PEOPLE  
(NOSTRA AETATE). Vatican Documents: titled from opening words,  
"In Our Age". THIS DECADE HAS BEEN A PERIOD UNIQUE  
IN CATHOLIC-JEWISH RELATIONS. THE VANTAGE POINT OF TEN  
YEARS LATER PROVIDES A TIMELY OPPORTUNITY FOR THE CATHOLIC  
CHURCH IN THE UNITED STATES OF AMERICA TO RECALL, REAFFIRM  
AND REFLECT ON THE PRINCIPLES AND TEACHINGS OF THE CONCILIAR  
DOCUMENT, AND TO EVALUATE THEIR IMPLEMENTATION IN OUR  
COUNTRY.

TO ASSIST IN THIS TASK WE HAVE THE NEW "GUIDELINES  
AND SUGGESTIONS FOR IMPLEMENTING NOSTRA AETATE).  
ISSUED IN JANUARY OF THIS YEAR BY THE COMMISSION FOR RELIGIOUS  
RELATIONS WITH THE JEWS RECENTLY ESTABLISHED BY THE HOLY

SEE. AND WE ARE REMINDED OF THE

PROGRAMS RECOMMENDED

BY THE "GUIDELINES

FOR CATHOLIC-JEWISH RELATIONS", WHICH OUR NATIONAL CONFERENCE

OF CATHOLIC BISHOPS ISSUED IN 1967.

THESE TWO DOCUMENTS, THEMSELVES FRUITS OF NOSTRA

AETATE, ELUCIDATE THE CONCILIAR DECLARATION, CONSIDERABLY

EXTEND ITS PERSPECTIVES AND BROADEN THE PATHS IT OPENED.

BOTH ARE ELOQUENT TESTIMONIES TO THE NEW HORIZONS THE

SECOND VATICAN COUNCIL SUCCEEDED IN BRINGING INTO CATHOLIC

VIEW.

OUR DIALOGUE IN ATLANTA HAS ACCELERATED IN RECENT

MONTHS BECAUSE OF THE UNTIRING EFFORTS OF THE AMERICAN

JEWISH COMMITTEE AND OF THE ARCHDIOCESAN UNITY COMMISSION.

TO INAUGURATE OUR COMMEMORATION, I HAVE BEEN ASKED TO

SPEAK TO YOU ON THE BACKGROUND OF THE VATICAN DOCUMENT —

NOSTRA AETATE, AND ON ITS SIGNIFICANCE. I AM HAPPY TO HAVE

THE OPPORTUNITY SINCE IT AFFORDS AN OCCASION TO GO BACK

OVER MY FIRST YEARS AS A BISHOP AND MY OWN PARTICIPATION  
IN THE SECOND VATICAN COUNCIL.

THE DECLARATION ON THE RELATIONSHIP OF THE CHURCH  
TO NON-CHRISTIAN RELIGIONS HAS ITS ORIGIN IN THE UNIQUE  
PERSONALITY OF POPE JOHN XXIII.

ON ONE OCCASION, POPE JOHN ADDRESSED THE  
LEADERS OF THE B'NAI B'RITH:

"YOU OF THE OLD TESTAMENT AND WE OF THE NEW  
MUST COME CLOSER AND CLOSER, AS BROTHERS  
UNDER GOD, TO WORK FOR PEACE THROUGHOUT  
THE WORLD."

DURING THE PREPARATORY PHASE OF THE COUNCIL,  
THE JEWISH HISTORIAN JULES ISAAC HAD AN AUDIENCE WITH POPE  
JOHN. HE EXPRESSED THE HOPE OF THE JEWISH PEOPLE THAT THE  
COUNCIL WOULD PLACE ON ITS AGENDA A DISCUSSION OF THE  
CHRISTIAN'S RELATIONSHIP TO THE JEWS.



ON NOVEMBER 8, 1963, THE ORIGINAL TEXT OF THIS DECLARATION WAS DISTRIBUTED TO THE COUNCIL FATHERS. AT THAT TIME IT WAS A TEXT OF 339 WORDS AND ENTITLED CHAPTER FOUR OF THE SCHEMA ON ECUMENISM. ITS TITLE WAS "THE RELATION OF CATHOLICS TO NON-CHRISTIANS AND ESPECIALLY THE JEWS." THE THIRD VERSION, DISTRIBUTED DURING THE CLOSING DAYS OF THE THIRD SESSION— AND THE ONE ACTUALLY DISCUSSED ON THE FLOOR OF THE COUNCIL— WAS SIMPLY A "DECLARATION" AND ENTITLED "THE RELATIONSHIP OF THE CHURCH TO NON-CHRISTIAN RELIGIONS". THIS SAME TITLE SURVIVED IN THE FOURTH VERSION WHICH WAS VOTED UPON DURING THE FOURTH SESSION.

SPEAKING AT THE UNITED STATES BISHOPS' PRESS PANEL ON THE AFTERNOON OF OCTOBER 14, 1965, FATHER STRANSKY MADE THE FOLLOWING OBSERVATION:

"MOST OF US FORGET THAT THE SUBJECT OF JEWISH-CATHOLIC RELATIONS IS ONLY ONE CHAPTER OF THE DOCUMENT BECAUSE OF THE SPECIFIC PROBLEMS WITH

THE JEWS IN OUR TRADITION. WE TEND TO FORGET IN  
OUR NARROW, WESTERN WAY THAT TWO-THIRDS OF  
THE WORLD IS NEITHER JEW NOR CHRISTIAN. PERHAPS  
FUTURE HISTORIANS WILL HAIL THIS DOCUMENT NOT SO  
MUCH FOR THE CHAPTER ON THE JEWS, BUT FOR WHAT  
THE ENTIRE DOCUMENT SAYS ABOUT ALL RELIGIONS.

THE DESIRE OF THE JEWISH COMMUNITY FOR  
SUCH A TEXT WAS EXPRESSED BY TWO REPRESENTATIVES OF  
JEWISH GROUPS WHO SPENT A GREAT DEAL OF TIME IN ROME  
DURING THE COUNCIL. THEY WERE DR. JOSEPH L. LICHTEN OF  
THE ANTI-DEFAMATION LEAGUE AND DR. ZACARIAH SCHUSTER,  
EUROPEAN DIRECTOR OF THE AMERICAN JEWISH COMMITTEE.

DR. SCHUSTER HAILED THE DISTRIBUTION OF THIS SCHEMA

AS "ONE OF THE GREATEST MOMENTS IN JEWISH HISTORY. JEWS  
OF THIS GENERATION," HE CONTINUED, "WILL FEEL FORTUNATE  
TO HAVE WITNESSED THIS HISTORIC STEP ON THE PART OF THE  
CHURCH." DURING THE SAME PRESS CONFERENCE, JOHN COGLEY

A PRESS CORRESPONDENT, EXPRESSED

HIS OWN FEELINGS ABOUT THE ORIGINAL TEXT OF THIS

SCHEMA. HE SAID:

"I AM AN AMERICAN AND I WAS BROUGHT UP ON THE  
DOCTRINE OF THE BROTHERHOOD OF MAN, AND MY  
TEACHERS AND MY FAMILY INSTILLED IN ME, EARLY,  
LESSON OF TOLERANCE. BUT THE AWFULNESS OF THE  
HITLERIAN PERSECUTION AND THE UGLY DOCTRINES  
PUT FORTH THERE DEMANDED MORE THAN GOODWILL  
SLOGANS IN THE LANGUAGE OF TOLERANCE THAT I  
WAS USED TO. IT WAS THEN THAT I REALIZED, I  
THINK FOR THE FIRST TIME, THAT THERE WAS A  
RELIGIOUS, A THEOLOGICAL DIMENSION TO THE  
JEWISH-CATHOLIC RELATIONSHIP. IT WAS THEN  
I REALIZED FOR THE FIRST TIME THAT THERE WAS  
A SENSE, SOME SENSE AT LEAST, IN WHICH EVERY  
CATHOLIC IS ALSO A JEW BECAUSE WE SHARE SO



MUCH OF THE SAME RELIGIOUS HERITAGE.

WE CALL THE OLD TESTAMENT OUR OWN.

WE SPEAK OF OUR FATHER ABRAHAM. THE JEWISH PROPHETS

AND THE LAWGIVERS ARE OUR PROPHETS AND OUR

LAWGIVERS. OUR LORD AND HIS DISCIPLES AND

HIS FIRST CHRISTIANS WERE ALL JEWS. OUR LITURGY

HAS ITS ROOTS IN THE SYNAGOGUE. WE ARE, IN FACT,

FROM MORNING TILL NIGHT DRENCHED IN JUDAISM.

WITHOUT THE JEWS WE WOULD BE NOTHING. EVERYTHING

OF WHICH WE ARE PROUD, FOR WHICH WE ARE GRATEFUL,

HAS ITS SOURCE IN THE PEOPLE OF GOD, THE PEOPLE

GOD CHOSE LONG AGO AS HIS OWN. WHAT HE HAS PLANNED

FOR THEM IN THE FUTURE WE DON'T PRETEND TO KNOW....

NOW, WHEN A CATHOLIC MEDITATES ON THESE QUESTIONS,

HIS REVERENCE FOR THE JEWISH TRADITION EXTENDS

FAR BEYOND OUR TOLERANCE OR SECULAR BROTHERHOOD.

ANTI-SEMITISM BECOMES AN ABOMINATION, UNSPEAKABLE  
ABOMINATION. . . . IT SEEMS TO ME THAT THE IMPORTANCE  
OF THIS STATEMENT RELEASED BY THE VATICAN STRIKES  
AN HISTORIC NOTE BECAUSE AT LONG LAST IT IS  
FOCUSED CORRECTLY ON THE THEOLOGICAL  
RELATIONSHIP BETWEEN CATHOLIC AND JEW. IT  
STRIKES DEEP AT THE CHRISTIAN CONSCIENCE. IT  
IS NOT MERELY A WARNING AGAINST BIGOTRY OR  
HATRED, BUT A POSITIVE AFFIRMATION OF THE  
BROTHERHOOD, A BROTHERHOOD THAT EXTENDS  
EVEN ABOVE AND BEYOND THE UNITY THAT JOINS  
US WITH ALL OTHER MEN. THE THEOLOGY IS NOT  
NEW, BUT THE EMPHASIS GIVEN TO IT IS NEW."

DR. LICHTEN, WRITING IN THE CATHOLIC WORLD STATED  
WHAT HE FELT THE JEWISH PEOPLE DESIRED TO SEE THE COUNCIL  
PROPOSE. HE WENT FURTHER AND GAVE REASONS WHY THIS DESIRE  
WAS SO URGENT AT THAT TIME.



"FIRST: WE ARE PERSUADED THAT ANTI-SEMITISM  
IS PARTLY ROOTED IN CHRISTIAN TRADITIONS. PLEASE  
NOTE THAT I SAY TRADITIONS, FOR THOSE OF US WHO  
HAVE EXAMINED THE BASIC TEACHINGS OF CHRISTIANITY  
KNOW FULL WELL THAT THEY CONTAIN NO JUSTIFICATION  
FOR ANTI-SEMITISM.

"SECOND: WE KNOW THAT OUR SUFFERINGS ARE TOO  
OFTEN, EVEN TODAY, AS GOD'S RIGHTEOUS PUNISHMENT  
FOR THE ALLEGED GUILT OF THE JEWISH PEOPLE FOR  
THE DEATH OF CHRIST.

"THIRD: WE SEE OUR BELIEFS AND OUR SOLIDARITY  
AS A PEOPLE USED AGAINST US, PERSISTENTLY AND  
HARMFULLY, TO EXCLUDE US NOT ONLY FROM THE  
RESPECT OF OTHER RELIGIOUS GROUPS, BUT ALSO  
FROM CIVIC AND SOCIAL BENEFITS."

DURING THE THIRD SESSION DR. LICHTEN PRESENTED A PRELIMINARY

REPORT ON A RESEARCH PROJECT:

"IN SUM, IT SEEMS REASONABLY CLEAR THAT A  
MAJORITY OF ROMAN CHATHOLICS INTERPRET THE  
CRUCIFIXION STORY IN WAYS WHICH ARE NOT PREJUDICIAL  
TO THEIR CONCEPTIONS AND RELATIONS WITH THEIR JEWISH  
NEIGHBORS. GIVEN THE CHURCH'S CONCERN TO FOSTER  
BROTHERHOOD AMONG PEOPLES, IT CAN TAKE JUSTIFIABLE  
PRIDE IN THIS EVIDENCE OF THE CONSIDERABLE PROGRESS  
WHICH HAS BEEN MADE. NEVERTHELESS, THERE REMAINS  
A SIGNIFICANT MINORITY OF AMERICAN CATHOLICS WHO  
REVEAL ANTI-SEMITIC PREJUDICE. NOT ALL OF THIS  
PREJUDICE CAN BE ATTRIBUTABLE TO THESE CATHOLICS'  
UNDERSTANDING OF THE CRUCIFIXION STORY."

FROM THIS DISTANCE IN TIME, IT IS HARD TO RECAPTURE  
THE STRONG FEELINGS CONNECTED WITH THE PREPARATION,  
DISCUSSION AND VOTING ON THIS DOCUMENT. BISHOPS FROM ARAB



COUNTRIES EXPRESSED CONCERN THAT IT WOULD BE INTERPRETED POLITICALLY; THAT IT WOULD CAUSE TROUBLE FOR CATHOLICS OF THE NEAR EAST BECAUSE OF THE HOSTILITY OF THE ARAB WORLD TO SUCH A STATEMENT.

THROUGHOUT THE PERIOD BETWEEN SESSIONS, FEARS WERE EXPRESSED CONCERNING THE FATE OF THE DECLARATION.

CARDINAL SPELLMAN, A MEMBER OF THE CENTRAL COORDINATING COMMISSION AND ONE OF THE PRESIDENTS OF THE COUNCIL, WAS AWARE OF THESE FEARS. HE ACKNOWLEDGED RECEIPT OF THE TEXT ON JUNE 13, 1964. HE WROTE TO CARDINAL CICOGNANI, PAPAL SECRETARY OF STATE: "THE DECLARATION WILL NOT BE DISCUSSED FOR THE NEXT MEETING OF THE COMMITTEE FOR THE COORDINATION OF THE WORKS OF THE COUNCIL (JUNE 26), ... HOW MANY PEOPLE HAVE ACCEPTED THE RUMORS OF NEWSPAPERS AND OTHER MEANS OF COMMUNICATIONS WHICH STATE THIS DECLARATION

HAS BEEN WEAKENED IN MUCH OF ITS SIGNIFICANCE AND THAT IT  
DISTINCTLY HAS LEFT OUT ANY STATEMENT FREEING THE JEWS  
FROM THE GUILT OF DEICIDE." THE ARCHBISHOP OF NEW YORK  
THEN CONTINUED:

"HAVING CONSIDERED THE PUBLICITY AND THE OPINIONS  
OF THE MEN OF THIS NATION, IT BEFITS ME, YOUR EMINENCE,  
TO INFORM YOU OF THE CONSEQUENCES WHICH WILL MOST  
CERTAINLY FOLLOW IF THE TEXT OF THE DEFINITION WILL  
NOT CLEARLY PROCLAIM THAT THE JEWISH PEOPLE THEM-  
SELVES ARE NOT TO BE HELD GUILTY FOR THE  
CRUCIFIXION OF THE LORD. FROM THE VERY  
BEGINNING, VERY MANY IN THE JEWISH COMMUNITY  
HELD THAT THE PUBLIC PROFESSION OF THE CHURCH  
ABOUT THIS INNOCENCE OF THE JEWS WAS AN ESSENTIAL  
ASPECT OF THE WHOLE DECLARATION ON THE JEWS.  
THEY NECESSARILY BELIEVE THAT THE OMISSION HAS



BEEN CALAMITOUS AND THAT IT IS VERY IMPORTANT

THAT IT BE RESTORED. I INCLUDE AN ACCOUNT IN

YESTERDAY'S NEW YORK TIMES (JUNE 12), WHICH SPEAKS

OF A 'WIDESPREAD BUT TRUSTWORTHY' ROMAN SOURCE,

THAT EXPRESSES THIS SAME INTERPRETATION IN DESCRIBING

THE AMENDED DECLARATION AS "MUTED". I ALSO SEND A

COPY OF A STATEMENT I RECENTLY GAVE BEFORE THE

AMERICAN JEWISH COMMITTEE IN ORDER TO ILLUSTRATE

THAT IT SEEMS TO US THAT THE JEWISH PEOPLE OUGHT

TO HEAR FROM US IF TRUE HARMONY IS TO BE SUSTAINED

AND STRENGTHENED." ...

"IT IS DESIRABLE THAT THE

WORDS 'OR OF DEICIDE' IN THE LAST PARAGRAPH OF THIS SECTION

OF THE SCHEMA BE REINSERTED. I ALSO HOPE THAT THIS REINSERTION

CAN BE SO SUBMITTED AS TO COMPENSATE FOR THE ADVERSE TENCENCY

OF THE PUBLISHED ACCOUNTS OF ITS SUPPRESSION."

THE TEXT FINALLY CAME UP FOR DISCUSSION DURING THE  
EIGHTY-NINTH SESSION ON SEPTEMBER 28, 1964. IT WAS  
DISCUSSED THROUGHOUT THREE SESSIONS WITH THIRTY-TWO  
BISHOPS SPEAKING ON THE TOPIC.

THE FEARS OF THE NEAR EAST BISHOPS WERE  
EXPRESSED BY PATRIARCH MAXIMOS IV SAIGH OF  
ANTIOCH. THE RESERVATIONS OF THE CONSERVATIVE THEOLOGIANS  
WERE VOICED BY SUCH SPOKESMEN AS ERNESTO CARDINAL RUFFINI OF  
PALERMO AND BISHOP LUIGI CARLI OF SEGNI. ATTITUDES FAVORING  
THE STATEMENT WERE VOICED BY CARDINALS SPELLMAN, MEYER,  
RITTER, CUSHING, O'BOYLE, AND BY BISHOPS HELMSING AND LEVEN.

Cushing

"IN THIS DECLARATION IN CLEAR AND EVIDENT WORDS WE  
MUST DENY THAT THE JEWS ARE GUILTY OF THE DEATH OF OUR  
SAVIOR, EXCEPT INsofar AS ALL MEN HAVE SINNED AND ON THAT  
ACCOUNT CRUCIFIED HIM AND, INDEED, STILL CRUCIFY HIM, AND  
ESPECIALLY WE MUST CONDEMN ANY WHO WOULD ATTEMPT TO



JUSTIFY INEQUITIES, HATRED, OR EVEN PERSECUTION OF THE JEWS  
AS CHRISTIAN ACTIONS.

ALL OF US HAVE SEEN THE EVIL FRUIT OF THIS KIND OF FALSE  
REASONING. IN THIS AUGUST ASSEMBLY, IN THIS SOLEMN MOMENT,  
WE MUST CRY OUT. THERE IS NO CHRISTIAN RATIONALE—NEITHER  
THEOLOGICAL NOR HISTORICAL—FOR ANY INEQUITY, HATRED, OR  
PERSECUTION OF OUR JEWISH BROTHERS."

AS FAITHFUL TO CHRIST, IN THEIR RELATIONS WITH THEIR  
JEWISH BROTHERS."

Meyer

"IT IS NOT SUFFICIENT, IN MY JUDGMENT, TO SAY THAT THE  
CHURCH DECRIES AND CONDEMNS HATRED AND PERSECUTION OF THE  
JEWS FOR THE SIMPLE REASON THAT "IT SEVERELY REPUDIATES WRONGS  
DONE TO MEN WHEREVER THEY APPEAR." JUSTICE DEMANDS THAT WE  
GIVE EXPLICIT ATTENTION TO THE ENORMOUS IMPACT OF THE WRONGS  
DONE THROUGH THE CENTURIES TO THE JEWS. THE PARTICULAR  
AFFLICTIONS WHICH THE JEWISH PEOPLE HAVE UNDERGONE MAKE

IT IMPERATIVE THAT WE ADD A SPECIAL CONDEMNATION OF EVERY  
FORM OF ANTI-SEMITISM, AS WAS DONE IN THE EARLIER TEXT WHEN  
IT STATED: "THUS IT ALL THE MORE DECRIES TAND CONDEMNS WITH  
MATERNAL SENTIMENTS THE HATRED AND PERSECUTIONS INFLICTED  
ON THE JEWS, WHETHER OF OLD OR IN OUR OWN TIMES."

DURING THE SAME SESSION CARDINAL RITTER  
OF SAINT LOUIS SAID THAT HE EAGERLY AWAITED "THIS DECLARATION  
WHICH BOTH DIRECTLY AND APTLY RESPONDS TO A MODERN NEED."  
HE FELT THE DECLARATION MADE "A GOOD BEGINNING", BUT  
COULD BE IMPROVED.

ON THE FOLLOWING DAY, AUXILIARY BISHOP STEPHEN LEVEN  
OF SAN ANTONIO ADDRESSED THE COUNCIL. HE LIKEWISE  
OBJECTED TO THE OMISSION OF THE WORD "DEICIDE" FROM THE  
TEXT:

Leven

"SOME SAY THIS STATEMENT WAS SUPPRESSED BECAUSE THE  
WORD "DEICIDE" IS PHILOSOPHICALLY AND THEOLOGICALLY ABSURD,



PER SE CONTRADICTION, AND THEREFORE NOT WORTHY OF A  
CONCILIAR DOCUMENT....

"WE ARE NOT DEALING HERE WITH SOME PHILOSOPHICAL ENTITY,  
BUT WITH A WORD OF INFAMY AND EXECRATION WHICH WAS INVENTED  
BY CHRISTIANS AND USED TO BLAME AND PERSECUTE THE JEWS. FOR  
SO MANY CENTURIES, AND EVEN IN OUR OWN, CHRISTIANS HAVE HURLED  
THIS WORD AGAINST JEWS, AND BECAUSE OF IT THEY HAVE JUSTIFIED  
EVERY KIND OF HORRIBLE EXCESS AND EVEN THEIR SLAUGHTER AND  
DESTRUCTION. IT IS NOT UP TO US TO MAKE A DECLARATION ABOUT  
SOMETHING PHILOSOPHICAL, BUT TO REPROBATE AND DAMN A WORD  
WHICH HAS FURNISHED SO MANY OCCASIONS OF PERSECUTION THROUGH  
THE CENTURIES. WE MUST TEAR THIS WORD OUT OF THE CHRISTIAN  
VOCABULARY SO THAT IT MAY NEVER AGAIN BE USED AGAINST THE  
JEWS.

ARCHBISHOP PATRICK O'BOYLE OF WASHINGTON, D.C., ALSO  
SPOKE DURING THIS NINTIETH CONGREGATION. AMONG HIS REMARKS  
WERE THE FOLLOWING:

"CERTAIN AMENDMENTS ARE CALLED FOR LEST THE  
AIMS OF THE DECLARATION BE MISINTERPRETED BY JEWS.  
THE SPIRIT OF THE TEXT IS ECUMENICAL, AND THE DECLARATION  
WILL BE CAREFULLY STUDIED BY JEWS. HENCE WE MUST SPEAK  
IN A MANNER INTELLIGIBLE TO THEM. OUR MOTIVE IS NOT  
FALSE IRENICISM, BUT ONLY THE DESIRE TO BE PRECISE  
AND EXACT AND TO BE INSPIRED BY WISDOM AND CHARITY.  
EVERY JEW WILL INTERPRET OUR WORDS IN THE CONTEXT  
OF HISTORY, AND OUR TEXT DOES NOT SHOW SUFFICIENT  
RESPECT FOR THE SENSIBILITIES OF THE JEWISH PEOPLE.  
ANY EVEN REMOTE SUGGESTION OF "CONVERSION" WILL  
RECALL THE SUFFERINGS OF THE PAST AND THE FORCED  
CONVERSIONS WHICH WERE IMPOSED ON THE JEWS. CERTAINLY  
CONVERSION IS AN OBJECT OF THE CHURCH, BUT THIS AIM  
SHOULD BE STATED IN A WAY THAT DOES NOT OFFEND. THERE  
SHOULD BE NO HINT OF PRESSURE OR OTHER MEANS THAT WOULD

DISRUPT FRUITFUL DIALOGUE BETWEEN THE CHURCH AND THE  
JEWISH PEOPLE. RIGHTLY.

THEY WANT NO PART OF ANY SIMILAR PROSELYTISM. THE

TEXT SHOULD BE CHANGED IN THE PART DEALING WITH THE

RESPONSIBILITY OF JEWS FOR THE DEATH OF CHRIST. IT SHOULD  
INCLUDE JEWS BOTH TODAY AND AT THE TIME OF CHRIST. WE  
MUST GIVE THE WHOLE TRUTH, IN KEEPING WITH THE TRADITIONA  
TEACHING OF THE CHURCH AGAINST OPPROBRIUM HEAPED UPON  
THE JEWISH PEOPLE IN THE PAST. THE CHARITY OF CHRIST  
URGES US."

BETWEEN THE THIRD AND FOURTH SESSIONS THE SECRETARIAT  
FOR UNITY SET TO WORK AGAIN REVISING AND AMENDING THE TEXT  
OF THE DECLARATION ACCORDING TO THE SUGGESTIONS OFFERED  
BY THE COUNCIL FATHERS. ONCE AGAIN THE WORLD PRESS VOICED  
ITS DOUBTS ABOUT THE SAFETY OF THE DOCUMENT. THE SECRETARIAT  
FOR UNITY WAS BESIEGED FROM ALL QUARTERS CONCERNING THE



STATUS OF THE DECLARATION. IT WAS REPORTED THAT  
EMISSARIES FROM THE ARAB COUNTRIES WERE BUSILY AT WORK IN  
EXERTING THEIR PRESSURES ON VATICAN OFFICES. ONE  
DOCUMENTED COMMUNICATION WAS SUBMITTED  
BY THE CARDINAL ARCHBISHOP OF NEW YORK. WRITING TO THE  
CENTRAL COORDINATING COMMISSION DURING THIS TIME, CARDINAL  
SPELLMAN MADE THE FOLLOWING STATEMENT:

"SINCE WE ARE AWARE OF THE PUBLICITY AND CONCERN  
THIS MATTER HAS AROUSED, WE MUST SEE TO IT THAT THE  
GREATEST CARE BE TAKEN LEST THE COUNCIL APPEAR TO  
CONSIDER THE QUESTION ON THE JEWS OF LITTLE IMPORTANCE.  
BECAUSE THE DELIBERATIONS UNDER TAKEN IN THE COUNCIL'S  
SECOND SESSION HAVE BECOME PUBLIC KNOWLEDGE, MANY  
PEOPLE HAVE AWAITED FIRM AND CERTAIN TESTIMONY OF  
THE COUNCIL, STATING THAT THE JEWS OF OUR TIME ARE  
NOT PERSONALLY RESPONSIBLE FOR THE DEATH OF

OUR LORD. WITHOUT DOUBT, THEREFORE, ANY WEAKENING  
OR CHANGE WHATSOEVER OF THE PRESENT TEXT WILL LEND  
ITSELF TO THE WORST POSSIBLE INTERPRETATION."

EXPLANATION OF VOTING PROCESS:

DURING THE 149th AND 150th CONGREGATIONS, THE COUNCIL  
FATHERS WERE PRESENTED EIGHT VOTES ON THE DECLARATION,  
ALL OF THEM PASSED OVERWHELMINGLY. THE NINTH VOTE, ON THE  
DECLARATION AS A WHOLE, PASSED BY A VOTE OF 1,856 TO 243.

THIS SAME AFTERNOON, BISHOP FRANCIS P. LEIPZIG OF  
BAKER, OREGON, APPEARED AT THE UNITED STATES BISHOPS'  
PRESS PANEL AS CHAIRMAN OF THE SUBCOMMISSION ON CATHOLIC-  
JEWISH RELATIONS OF THE UNITED STATES BISHOPS' COMMISSION ON  
ECUMENISM. DURING THIS SAME PRESS PANEL BISHOP LEIPZIG MADE  
THE FOLLOWING STATEMENT:

"I AM DELIGHTED AT THE APPROVAL OF THE DECLARATION  
ON NON-CHRISTIAN RELIGIONS BY THE COUNCIL. THE WHOLE

DECLARATION IS OF GREAT SIGNIFICANCE. TO ME, OF COURSE,  
THE SECTION ON THE JEWS IS MOST IMPORTANT. I AM SURE IT  
WILL USHER IN A NEW ERA OF FRIENDSHIP AND COOPERATION  
WITH OUR JEWISH BRETHREN, FOR THE BENEFIT OF ALL MEN.

"IT IS TRUE THE DECLARATION HAS A FEW—IN MY OPINION,  
MINOR—IMPERFECTIONS. BUT SO HAVE SOME OTHER DOCUMENTS  
ISSUED OR TO BE ISSUED BY THIS COUNCIL.

... "THIS SPIRIT IS ONE OF KINSHIP, REVERENCE AND  
DETERMINATION. THE FATHERS OF THE COUNCIL ARE CON-  
SCIOUS, LOVINGLY CONSCIOUS, OF THE HERITAGE THE  
CHURCH SHARES WITH THE JEWS. THEY ARE FILLED WITH  
REVERENCE FOR THE PEOPLE OF GOD SELECTED FOR THIS  
SPECIAL PURPOSE. THEY REJECT THE NOTION THAT THE JEWISH  
PEOPLE IS COLLECTIVELY GUILTY OF THE DEATH OF JESUS OR  
THAT IT IS EXCLUDED FROM THE GRACE OF GOD. ON THE  
CONTRARY, THE COUNCIL FATHERS HONOR THE JEWS AS A



PEOPLE HE HOLDS MOST DEAR. THE BISHOPS ARE DETERMINED  
THAT, AS FAR AS THEY ARE CONCERNED, ALL MANIFESTATIONS  
OF ANTI-SEMITISM—LIKE ALL HATRED, ALL PERSECUTIONS,  
ALL DISCRIMINATION OF WHATEVER KIND—MUST DISAPPEAR  
FROM THE FACE OF THE EARTH. "

SUMMING UP THE DECLARATION FROM ANOTHER VIEWPOINT,  
RABBI MARC H. TANENBAUM, WHO WAS INVITED TO THE COUNCIL  
BY CARDINAL LAWRENCE SHEHAN, A MEMBER OF THE SECRETARIAT  
FOR UNITY, SAID:

"THE INTENT IS CLEAR. IT IS AN UNAMBIGUOUS  
MANDATE TO THE CATHOLIC PEOPLE TO REMOVE THE  
ROOTS OF ANTI-SEMITISM FROM THE WHOLE CULTURE,  
BOTH RELIGIOUS AND SECULAR. "

TEN YEARS AFTER, I MIGHT REPEAT THE CONCERNS I  
EXPRESSED RECENTLY TO A JEWISH AUDIENCE AT THE STANDARD  
CLUB. IF I WERE TO FOCUS ON SEVERAL ISSUES THAT I BELIEVE

CHRISTIANS NEED TO BE MORE SENSITIVE TO, IT WOULD BE:

1) THE SPECIAL RELATIONSHIP AND MEANING OF THE LAND

OF ISRAEL TO EVERY JEW; AND

2) THE SIGNIFICANCE OF THE HOLOCAUST IN JEWISH HISTORY ...

AS NOT JUST A DREADFUL AND REGRETABLE EVENT IN HISTORY ... BUT

A UNIQUE AND EVIL PHENOMENON WHICH IS ALMOST A DIVIDER IN TIME

— THE STARTING OF A NEW RECKONING;

3) THE IMPLICATIONS TO JEWS OF THE CHRISTIAN COMMITMENT

TO EVANGELIZATION, TO SEEKING CONVERTS.

WE HAVE SPOKEN OF THE DOCUMENT NOSTRA AETATE AS MAKING

CLEAR TO CHRISTIANS THAT THERE IS NO SCRIPTURAL OR THEOLOGICAL

BASIS FOR HOSTILITY OR DISCRIMINATION, TOWARD THE JEWISH PEOPLE.

WE ARE SURELY AWARE OF THE NEED TO COME TO A BETTER UNDER-

STANDING OF THE RELIGIOUS BELIEFS OF ONE ANOTHER.

BUT VERY REAL QUESTIONS CAN ARISE REGARDING THE RESPONSIBILITY

OF CHRISTIANS TO TAKE PUBLIC STANDS ON OTHER VERY PRACTICAL

QUESTIONS . . . SOME OF WHICH CAN BE VIEWED AS PURELY INTERNAL,  
OR STRICTLY POLITICAL, OR CALLING FOR AN EXPERTISE ON INTER-  
NATIONAL RELATIONS WHICH THE AVERAGE MAN DOES NOT HAVE. WHAT  
RESPONSIBILITY DO CHRISTIANS HAVE TO SPEAK OUT PUBLICLY ON THE  
ISRAELI/ARAB CONFLICTS, ON SOVIET PERMISSION FOR ITS CITIZENS  
TO EMIGRATE, ON ARAB PRESSURE TO BOYCOTT FIRMS DOING BUSINESS  
WITH THE STATE OF ISRAEL? I THINK THAT AS A GENERAL RULE JEWISH  
ORGANIZATIONS DO AN EXCELLENT JOB OF PRESENTING INFORMATION  
ON THESE ISSUES TO THEIR FELLOW CITIZENS. BUT WE SURELY HAVE  
NEED TO TALK AS FRIENDS ABOUT WHAT YOU HOPE FOR FROM THE  
CHRISTIAN COMMUNITY ON THESE ISSUES; AND WHAT CONCERNS THE  
CHRISTIAN COMMUNITY HAS ABOUT BEING INVOLVED IN THEM.

I WOULD LIKE TO TAKE THIS OCCASION TO GIVE PUBLIC EXPRESSION  
TO MY REGRET AT THE RECENT ACTION OF A UNITED NATIONS FULL MEM-  
BERSHIP COMMITTEE IN RECOMMENDING TO THE GENERAL ASSEMBLY THAT  
IT DETERMINE THAT ZIONISM IS A FORM OF RACISM AND RACIAL DISCRIM-



INATION. SUCH A RECOMMENDATION IS NOT IN ACCORD WITH THE FACTS  
AND IS PRODUCTIVE OF MUCH HARM. I AM PROUD THAT THE UNITED STATES  
DELEGATION DENOUNCED THIS AS AN ANTI-SEMITIC, AND OBSCENE ACT,  
AND WARNED THAT THE RESOLUTION PLACES THE WORK OF THE UNITED  
NATIONS IN JEOPARDY.

ANTI-SEMITISM IS EVIL AND SHOULD BE DENOUNCED AND REPUDIATED  
WHEREVER IT REARS ITS HEAD.



SOUTHEAST AREA OFFICE  
THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

FO-SE  
THE HARTFORD BUILDING  
SUITE 526  
100 EDGEWOOD AVENUE, N. E.  
ATLANTA, GEORGIA 30303  
PHONE: 523-8451

DATE: November 4, 1975

TO: ✓ Marc Tanenbaum

FROM: William A. Gralnick

SUBJECT: Archbishop Donnellan's Address

Enclosed is a copy of Archbishop Donnellan's address. In his cover letter, he made no mention, one way or the other, of our use of it. Your suggestion about some sort of scholarly use was an interesting one. Possibly, after giving some thought to where it would be published, a personal letter from you might do the trick.

I have sent Isaiah Terman a copy as well.

Regards.

WAG:lf

Enc.

cc: Will Katz  
Isaiah Terman

## CONFERENCE

NOVEMBER 10 - 11, 1976  
LOS ANGELES, CALIF.

THEME: THE ENCOUNTER OF JUDAEO-CHRISTIAN SCHOOLS  
OF SPIRITUALITY WITH CLASSICAL SCHOOLS OF  
EASTERN SPIRITUALITIES

A) Breakdown of those attending the conference:

Attendance number was 51 persons attending the two-day conference

Those traditions who were actually present:

- 1) Judaism (rabbis from Orthodox, Conservative and Reform Traditions)
- 2) Protestant (a good cross sectional representation including:  
Lutheran, Methodist, Episcopal, Presbyterian, United Church  
of Christ, Church of the Brethren, etc.)
- 3) Roman Catholic (Latin and Byzantine)
- 4) Islam
- 5) Zoroastrian
- 6) Vedanta
- 7) Buddhist (Soto Zen Sect and Jodo-Shinshu Sect)
- 8) Sikh
- 9) Baha'i

B) Brief reflections on the major presentations:

(1) Dr. John A. Hutchison:

Dr. Hutchison was born in Cedar Grove, New Jersey. His educational background includes a Divinity degree from Union Theological Seminary (1935), a Ph.D. from Columbia University (1941). Dr. Hutchison has taught at Wooster College, Columbia University, and Claremont Graduate School - serving as Chairman of both the Department of Religion and Philosophy. Among numerous books and articles are: "Faith, Reason and Existence", "The Two Cities: A Study of God and Human Politics", "Language and Faith", "Paths of Faith". Presently Dr. Hutchison is preparing a study of mystical experience East and West under the tentative title: "The Logic of Mysticism".

Within this presentation was the broad survey and overview approach. It was from the discipline as religious historian that Dr. Hutchison sketched the theme. This treatment gave a good basis from which to expand, particularly with the eight principles of interreligious dialogue which Hutchison rooted his approach on. Moving through reflections such as: "a faith ignorant of other faiths is doomed", the Buber "I - Thou" consideration, and the Brown-Weigel model of exchange.

In a most specific area of forms of spirituality there was a reflection on faith as - ultimate concern. A practical warning was raised, that one to one encounter in spiritual forms is more productive than the many to many.

In spiritualities, as a core principle, Hutchison also sketched the tensions of particularity and universality - highlighting that particularity need not lead us to exclusiveness.



The universality of mission and vocation in all religions seemed strangely reflected within Marxism. Also, Hutchison indicated that religious bigotry seemed to be a pathology of religious conviction.

Attempts at lowest common denominator mentality was cautioned in interreligious exchange - with the World Parliament of Religions as an approach to be actively shunned. For many, traditional religions, spirituality and mysticism seem to be untenable in today's world - with the "new religion" based on the tripartite: science, democracy and education.

(2) Rabbi Michael Roth:

Rabbi Roth was born in Hungary. His educational background includes Rabbinic ordination - Rabbinic Seminary of America (1948), B.A. the New School for Social Research (1950), D.H.L. Hebrew Union College (1969). Rabbi Roth has taught at Los Angeles Valley College, Hebrew Union College, California State University (Northridge). Likewise, Rabbi Roth has occupied pulpits in Huntington, N.Y., Van Nuys, Costa Mesa, and Studio City. Presently his lecturing centers around Kabbalistic writings and Hassidism.

It was from the mystical sense that Roth illustrated the Kabbalistic tradition - both in style and content.

Almost immediately we were taken to the Decalogue account at Sinai - we were asked to consider the sound of God.

Roth used the phrase of Buber - the event at Sinai we call revelation. It was a moment of hearing. This led to Roth defining -

- hearing is revelation
- speaking is interpretation

Other areas of importance in Hassidism were:

- (a) ritual clothing
- (b) intense concentration
- (c) emanations

Of rather detailed account was the feminine aspect of the male deity. Ritually the response "Praise be his name whose glorious kingdom is forever and ever" (at the conclusion of the "Hear O Israel") is spoken softly so that negative spirits will not know about the reunion of male and female aspects in the deity.

There was a sketch of the mystic tradition in Judaism being influenced by platonic and neo-platonic concepts - as well as by Brahminism, Zoroastrianism and Chinese religious concepts.

The Kabbal movement, as we know it, originally developed in the 13th century. Within this tradition prayer is seen as a desire for intense union. The purpose of prayer is to restore harmony - to overcome the imbalance and disharmony present in the world.

(3) Fr. Herbert A. DeSouza, S.J.

Born in India, he is a direct descendant of original converts of St. Francis Xavier (c. 1540) in Goa. His educational background includes: Bombay University, B.A.; Columbia University, M.A.; Fordham University, Ph.D.; Pontifical University of Spain, Doctor of Theology. Fr. De Souza was Founder and President of St. Xavier's College, Ahmedabad, India - for 17 years. He has lectured in Eastern philosophies and civilizations at

Sophia College (Tokyo) and Boston College. Presently Fr. De Souza is visiting Professor of Contemporary Religion and Eastern Mysticism at Marymount College, Palos Verdes, California.

If Hutchison developed the historical approach, Roth the experiential approach - De Souza chose the socio-cultural. Initially we were given an insight into the implantation of Western Catholic Christianity in India.

With fact and clarity, the weaknesses of this transmission were raised - but they were seen as the limitations of church and society of that age. There was no breastbeating.

Francis Xavier was treated with skill - a skill of respect, scholarship and sensitivity. One challenge issued by De Souza was the Christian self-question - what sort of witness are we offering? Putting a biting edge on this was the painful comment: "that men have hated each other for the love of God".

Presently the Christian community is attempting to heal the body of Christ of the wounds we have inflicted on it. Also we were reminded, that apart from revelation - the depth of wisdom and insight of Hindu sages has never been reached in Western thought.

C) Eastern Religions Presentation:

We were fortunate to have 3½ hours of small group sessions on Eastern belief and practice. Since attendees were required to choose one of the 5 small groups and remain with that group - there was some amount of depth and continuity possible.

The Buddhist and Islamic groups were the most popular number wise. With a major Buddhist population in the Los Angeles area (with fantastic growth at the present time) and a growing Islamic community this was not an unexpected result.

The five groups each had a practicing believer of that tradition as leader - some, such as the Buddhist, had two traditions present within their leaders. While many participants had been present for the religious ritual of the various traditions before, the depth of explanation and demonstration had not been possible before.

This practicum seemed for many the most significant portion of the conference. Moving away from speaking to acting, a more living sense of the traditions was possible. There was a feeling that the 3½ hour time block had only hinted at the experience possible in this type of exchange.

The 5 groups and resource leaders were:

Islamic - Dr. A. Muhsin El-Biali  
Buddhist - Rev. Masao Kodani  
Sikh - SSS Harbhajan Singh Yogi  
Vedanta - Swami Chetanananda  
Bahai - Lisa Janti



D) Possible results of conference:

- (1) again reminded attendees of the vastness of East-West exchange
- (2) showed the need for developing language for exchange, as the present fixed categories make that almost impossible
- (3) reminded attendees of the danger of simplistic approaches in this area of exchange
- (4) illustrated the false caricature which still veils most religions of the East
- (5) stressed the need for self-definition in this type of exchange
- (6) gave vitality to developing future programs of exchange in this same area of spirituality

E) Future directions in this area:

The evaluation responses which the attendees completed contained this question about future direction. Responses to this were numerous and varied. Within the following listing the main themes and areas raised are contained:

- (1) exploration of religious symbols
- (2) water: as symbol common and/or divergent in various traditions
- (3) concepts of salvation and afterlife
- (4) impact of world religions thought on social structures
- (5) influence of world religions on the moral-ethical questions which confront our nation
- (6) a conference which would center on the points of difference within these world faiths (e.g., the singularity of Christ, the atheism of Buddhism, Jewish communalism vs. Protestant voluntarism).

Two major concerns were:

- (1) How to begin an expansion of this type of dialogue - to interest and influence a greater number active within the faith communities of the Council
- (2) The ability to focus - on an ongoing basis - directly and singularly on each of the 5 world religions outside the Judaeo-Christian traditions. It was felt that the small group experience - while excellent - limited participants to one experience. If developed over a two year period - Council members as well as a wider audience - would have an in-depth experience in each of the world religions.

ALL OF THE ABOVE MATERIAL IS BUT A PERSONAL SUMMARY. IT IS DONE SIMPLY TO CONVEY SOME SENSE OF THIS CONFERENCE EXPERIENCE. THE MAIN SPEAKERS AND RESOURCE PERSONS ARE NOT TO BE JUDGED AND QUOTED FROM THIS - AS IT IS TOTALLY A PERSONAL REFLECTION.

November 16, 1976

(Rev.) Royale M. Vadakin  
President, Interreligious Council of Southern  
California  
Chairman, November 10th - 11th Conference



cc: Rabbi J. Rudin  
Inge Gibel  
Bernice Newman  
Harold Applebaum

**THE AMERICAN JEWISH COMMITTEE**  
**Long Island Chapter**

**date** December 12, 1979

**to** Rabbi Marc Tanenbaum

**from** Adam Simms

**subject** Catholic-Jewish Colloquium on Federici paper

In my capacity as a member of the Catholic-Jewish Relations Committee of the Rockville Centre Diocese, I attended a colloquium on the Federici paper concerning mission and witness, held at Fordham University's Lincoln Center campus on November 29.

The event was billed as a major one because, in the sponsors' words, it represented the first time that the three metropolitan dioceses (New York, Brooklyn, and Rockville Centre) had gotten together with Jewish agencies (ADL and UAHC) to mount a Catholic-Jewish dialogue event. About 75-80 people attended.

The major speakers on the Jewish side were Balfour Brickner and Leon Klinicki; on the Catholic side, Eugene Fisher, Fr. George Graham, and Fr. Michael J. Cantley of Immaculate Conception Seminary in Huntington.

The bottom line on the program was that the Jewish spokesmen welcomed the Federici paper, and the Catholic spokesmen (with the exception of Gene Fisher) had grave reservations as to whether (in Graham's terminology) the paper expressed "authentic Catholic teaching." Fisher's position was a bit difficult, I suspect. His presentation consisted of an outline of the ideas contained in the paper, and as such was perceived by the audience as favoring its contents as a new opportunity for dialogue. Yet he, was followed by a priest (Graham) whose reservations had a chilling effect on further discussion along these lines.

Fr. Graham has shared with me a copy of the paper he presented, and I enclose it for your information. It strikes me that the heart of his comments is contained in pp. 5-6. While I can only assume that his balancing of the assertions of Jews' capability of achieving salvation with Catholic teaching that the Church is necessary for salvation represents authentic Catholic teaching, this presentation nonetheless left a sour taste in many mouths among Jewish auditors. It was as if the mashgiach had pronounced the pantry and the kitchen free of treif, but had hesitated to grant hechsher.

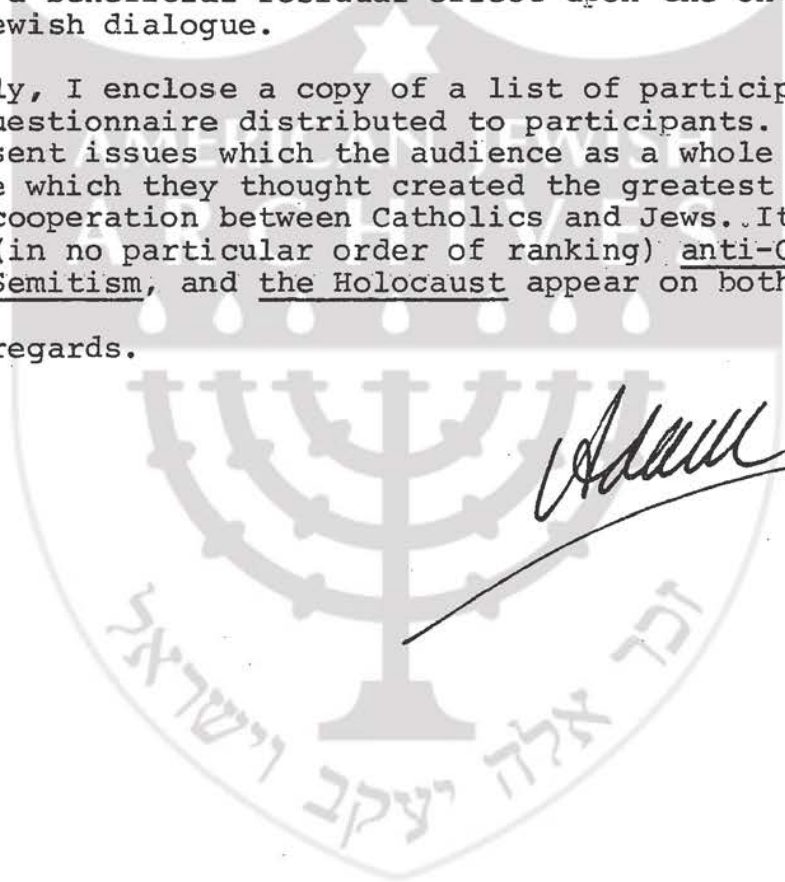
(more)

While Graham and Cantley came down hard on Federici, it strikes me that Catholic lay people in the audience were not nearly as concerned about questions concerning the theological orthodoxy or heterodoxy of the paper. Perhaps this was because that, for most of the audience, Jewish and Catholic, theology and its questions are, to say the least, abstract and abstruse. The overwhelming majority of the lay people were invited because they are active members of dialogue groups, and as such have a commitment to being people of good will and to overcoming barriers. Thus, I would venture to guess that distribution and study of the Federici paper before the event will have, despite the theological beating it took that evening, a beneficial residual effect upon the on-going course of Catholic-Jewish dialogue.

Finally, I enclose a copy of a list of participants, and a copy of a questionnaire distributed to participants. The items circled represent issues which the audience as a whole indicated as being those which they thought created the greatest areas for problems and cooperation between Catholics and Jews. It is interesting to note that (in no particular order of ranking) anti-Catholicism, racism, anti-Semitism, and the Holocaust appear on both lists.

Best regards.

AS:pmc  
encs.





THE FEDERICI PAPER: SOME RESERVATIONS  
By Reverend George P. Graham, J.C.D.

---

My position is that the paper on the Mission and Witness of the Church by Tommaso Federici<sup>1</sup> is not a helpful contribution to the dialogue among Catholics and Jews. Because of what it omits, it is an inadequate presentation of Catholic teaching. In view of its intended audience, I consider this to be dishonest.

I see the paper not as a theological study of the relationship of the Jewish people to the Catholic Church but as the title indicates -- a study of Mission and Witness. It is written with the assumption that

1. There is a unique spiritual bond between the Church and the Jewish people.
2. There is a need for continuing dialogue between Catholics and Jews. (I've been doing this for the past eleven years.)

I am going to ask you to act as a jury. The precise question I am going to ask you to decide is not

1. Whether you like his paper or position.
2. Whether you like my paper or position.
3. Whether you feel Federici's position is helpful to Jewish-Catholic dialogue.

The precise question I will ask you to decide is this:

Does Federici present his position on Mission and Witness with a sufficient context of relevant Catholic teaching, so that it can be understood, and

-- if the answer is no, then

Is his paper an honest presentation of Catholic teaching?

OR

Does it leave an impression different from authentic Catholic teaching?



(THE DIFFICULTY OF THE QUESTION)

When we talk of mission and witness with respect to the Jews, we are dealing with a difficult question in Catholic theology. No solution to the problem can be considered successful if it is not solidly based on the Word of God, which comes to us through Sacred Scripture and the Tradition of the Church. St. Paul was in anguish over this mystery:

I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit that I have great sorrow and increasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsman by race. (Rom. 1:1-3)

St. Paul knows the elements needed for the solution: covenant, Israel, descent from Abraham, God's mercy, Christ. His interpreters today still find difficulty in putting all the elements of his teaching into a single explanatory pattern.

Their work is made harder in the United States today by two factors. The first is the well known but flawed book by Glock and Stark, Christian Beliefs and Anti-Semitism.<sup>2</sup> When Catholics engaged in dialogue attempt to present the authentic teaching of the Church to American Jews, they speak to persons who have been led to equate orthodoxy and anti-Semitism. The second factor making it difficult to present Catholic doctrine to Jews is the attempt being made by some theologians to develop "new Christologies." Jews can hardly be blamed for being confused when efforts are being made to reinterpret the doctrine of the Incarnation as a mythological or poetic way of speaking about Jesus.

## (II. THE OMITTED TEACHINGS)

Federici's paper is inadequate because it does not present a position on mission and witness in the context of the more fundamental teachings of the Church. What are those teachings? In the first place there is God. St. Paul was conscious of the fact that in becoming a follower of Jesus, he had not exchanged one God for another. He continued to praise the God of Abraham, the God of Isaac, the God of Jacob. The Church today, which expressed its belief in the language of the general councils of the fourth and fifth centuries, is very much aware that the mystery of the Blessed Trinity, of the one God in three divine persons, is that same God proclaimed by the prophets, the same God of Abraham, Isaac, and Jacob. This continuity of belief is important to note, since it serves as the basis for the common efforts of Jews and Christians to stand together in a secularized world. It is also important, moreover, if Jews are ever to appreciate the Catholic teaching on the Incarnation. Jesus, who lived among us as our brother, gradually revealed himself as that same God in whom the Jews believe. Thus the early Church saw its mission as summed up in the proclamation of Jesus: "They did not cease teaching and preaching Jesus as the Christ" (Acts 5:42).

The doctrine of Redemption in Exodus is the description of the means chosen by God to save Israel from slavery (Ex. 6:6). The vocabulary of the New Testament is taken from the Old, and the term "redemption" designates the sacrifice of Christ on Calvary,

the sacrifice by which we are freed from our sins. The mystery of redemption is a mystery of love, which takes us to the heart of the mystery of God, since "God is love" (I Jn. 4:8).

We are brought to a created sharing in the love of God in Christ through the gift of sanctifying Grace, the new life of the soul. By Grace we are brought into so intimate a union with God that we can be compared to the saints who are with God. The Grace of new life for us pilgrims on earth is essentially the same as the glory of those who have, in God's mercy, been given the sight of God which will make them happy for all eternity. It is the possession of this life of charity which is all important for salvation: for Jew or Christian, for Hindu or Buddhist. The Church is the universal means by which the Grace of God is given to men. The Church is therefore the great Sacrament of our encounter with Christ and the sacrament of the unity of all mankind. It is the Church's task to bring all men to full union with Christ. All men are called to this union with Christ, who is the light of the world.

The Church was prepared for in a remarkable way by means of the Old Covenant; a figure of that new and perfect covenant which was ratified in Christ. Christ instituted this new covenant in his blood by calling together a people made up of Jew and Gentile, making them one, not according to the flesh but in the Spirit.



The Church, therefore, according to the teaching of the II Vatican Council, is necessary for salvation. Christ, made present to us in the Church, his mystical body, is the one Mediator between God and man and the unique way of salvation. So true is this that anyone who knows that the Church was made necessary by God through Jesus Christ, and who would refuse to enter the Church, could not be saved. This teaching must be carefully understood, however. A person who belongs to the Church but does not persevere in charity, who is not alive with the new life of grace, cannot be saved. On the other hand, a person who through no personal fault is not fully incorporated into the church but yet sincerely seeks God and, moved by grace, tries to do His will insofar as it is known to him through the dictates of conscience, would be saved. Even a person who has not reached an explicit knowledge of God, but who strives to live a good life, thanks to His grace, would attain salvation. In any case, then, for a Catholic, a Protestant, a Jew, a Moslem, an atheist, the life of grace and charity is the path to heaven. And no one, priest, or bishop or Pope, can be saved without that life of grace and charity. This is why St. Paul encourages his converts to work out their salvation in fear and trembling (Phil. 2:12).

This mystery of grace has been a topic for much theological reflection in recent years. One Catholic theologian who has contributed much to the discussion is Karl Rahner. He makes two points very clearly. First, there are persons who stand outside the social unity of the Church, who have not been reached by the explicitly Christian message, or at any rate not in such a way that their failure to embrace Christianity in any explicit sense signifies any serious personal fault in God's sight. At the same time, these individuals stand in a positive and salvific relationship to God. In other words, they are justified, they are living in the state of grace. Secondly, as Rahner notes, it would be uncontested by any Catholic theologian that the individual who is justified even though he is a non-Christian is justified through the grace of Christ and through a faith, hope and love for God and mankind which are to be qualified as specifically Christian in a special sense, even though this triad, constituting the single way to salvation and possession of salvation is something of which they are not objectively aware in the sense of having consciously explicated their specifically Christian dimension to themselves. Rahner adds a third point which is helpful in the present discussion. Such a theology of the possibility of a true and saving faith in a non-Christian must be so formulated as to avoid obscuring the importance of an explicit Christianity, with its concomitants of gospel and church, and the necessity of the missionary preaching of their Christianity to all nations and all men.<sup>3</sup>

The man who was primarily responsible for the II Vatican Council teaching on the Jews was Cardinal Bea. He recalled that one difficulty he often encountered in contacts with Jews was the fear that our only desire is to "convert" them. He adds, "By 'convert' is understood, if not use of actual force and pressure, at least the intention of seducing men by subtle argument and astute manipulation to betray their own conscience." Cardinal Bea responded honestly, "The Church has nothing to hide. In the conciliar document she explicitly and openly declares that it is both her duty and her desire to preach Christ who is 'the way, the truth, and the life,' in whom God has reconciled all things to himself." Bea then makes five points which help to clarify this teaching.

1. The Council document emphasizes what men have in common in order to help us live together.
2. The Church in no way rejects all that is true and holy in other religious traditions.
3. The Church solemnly declares its teaching on religious liberty; that it is the duty and the right of every person to pursue truth and justice according to the dictates of his own conscience.
4. The Council exhorts Catholics to recognize, preserve, and promote whatever is spiritually, morally, socially, or culturally valuable in other religious traditions.



5. In offering to share our gifts with others, we realize that we are merely passing on what we have received from God through no merit of our own. The motive for missionary activity is the love of God and our neighbor and the desire to share with others the spiritual gifts of this life and the life to come.<sup>4</sup>

Our present Holy Father, Pope John Paul II, met with representatives of the world Jewish community on March 12, 1979. Rabbi Brickner and Rabbi Sobel were members of the group. At that time the Pope said, "We recognize with utmost clarity that the path along which we should proceed with the Jewish religious community is one of fraternal dialogue and fruitful collaboration..... I believe that both sides must continue their strong efforts to overcome the difficulties of the past, so as to fulfill God's commandment of love, and to sustain a truly fruitful and fraternal dialogue that contributes to the good of each of the partners involved and to our better service of humanity." After this strong reaffirmation of the need for dialogue, the Pope shows that dialogue does not do away with the need to bear witness to Christ: "In virtue of her divine mission, and her very nature, the church must preach Jesus Christ to the world." Then he 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 in line with the Second Vatican Council (Declaration on Religious Liberty)." I would

like to add another passage from the speech by Pope

John Paul II:

All of us, Jews and Christians, pray frequently to him the same prayers, taken from the book which we both consider to be the word of God. It is for him to give to both religious communities, so near to each other, that reconciliation and effective love which are at the same time his command and his gift (cf. Leviticus 19:18; Mark 12:30). In this sense, I believe, each time that Jews recite the "shema' Israel," each time that Christians recall the first and second great commandments, we are, by God's grace, brought nearer to each other.<sup>5</sup>

I have tried to present accurately the teaching of the Catholic Church on Mission and Witness. I have used the writings of theologians, the teachings of the II Vatican Council, and the words of the Holy Father. You have also read the Encyclical Redemptor Hominis of Pope John Paul II against which you may measure my presentation.

As the jury, it is now your job to come up with a verdict. Is the paper of Professor Federici on Mission and Witness an honest presentation of Catholic teaching? Or is it written in such a way as to leave an impression different from authentic Catholic teaching?

# # #

N O T E S

<sup>1</sup>Tommaso Federici, "Mission and Witness of The Church", Origins, Vol. 8, No. 18 (Oct. 19, 1978).

<sup>2</sup>Charles Y. Glock & Rodney Stark, Christian Beliefs and Anti-Semitism (New York: Harper & Row, Publishers, 1969).

<sup>3</sup>Karl Rahner, Theological Investigations, Vol. XIV, "Observations on the problem of the 'Anonymous Christian'", pp. 282, 286.

<sup>4</sup>Augustin Cardinal Bea, S.J., The Church and the Jewish People. Translated by Philip Loretz, S.J. (New York: Harper & Row, Publishers, 1966 (pp. 19-21)).

<sup>5</sup>John Paul II, "The Dialogue of Christians and Jews" (March 13, 1979), The Pope Speaks, Vol. 24, No. 3 (1979), p.226.



I. How great a problem do you think the following issues present in Catholic-Jewish Relations?

Great Problem

Little Problem

No Problem

No Opinion

*Greatest problem*

1. Religion in the Public Schools				
2. Housing				
3. Anti-Catholicism				
4. Racism				
5. Aid to Parochial Schools				
6. Boat People				
7. Abortion				
8. Hunger				
9. Anti-Semitism				
10. Energy				
11. Intermarriage				
12. Sexism				
13. Living in a Post-religious age				
14. Sex Education in the Public Schools				
15. Israel				
16. Religious Education About Each Other's Faith				
17. Holocaust				
18. Theological Ideas				

II. How much do you think Catholics and Jews will cooperate with each other on the following issues?

Great Cooperation

Little Cooperation

No Cooperation

No Opinion

*Greatest Cooperation*

1. Religion in the Public Schools				
2. Housing				
3. Anti-Catholicism				
4. Racism				
5. Aid to Parochial Schools				
6. Boat People				
7. Abortion				
8. Hunger				
9. Anti-Semitism				
10. Energy				
11. Intermarriage				
12. Sexism				
13. Living in a Post-religious age				
14. Sex Education in the Public Schools				
15. Israel				
16. Religious Education in the Public Schools				
17. Holocaust				
18. Theological Ideas				

III. What is the most serious problem in Catholic-Jewish Relations today?

The Catholic-Jewish Colloquium: Mission and Witness  
Fordham University - November 29, 1979 - List of Participants

Bernard M. Berke  
ADL - Catholic-Jewish Rel. Com.  
2161-79 Street  
Brooklyn 11214  
838-3352

Mrs. Mildred Crowley  
Catholic Jewish Relations Com.  
215 Garfield Pl.  
Brooklyn 11215  
622-7413

Judith G. Brand  
Temple Beth Torah - UAHC  
60 Eastfield Lane  
Melville 11747  
(516) 549-5663

Ms. Annette Daum  
UAHC  
838 Fifth Ave.  
Manhattan 10021  
249-0100

Rabbi Balfour Brickner  
UAHC  
838 Fifth Avenue  
Manhattan 10021  
249-0100

Rabbi Josiah & Mrs. Bertha Derby  
102-11 68 Ave.  
Forest Hills 11375  
459-5510

✓ Rev. Michael J. Cantley  
Immaculate Conception Seminary  
W. Neck Ave.  
Lloyd Harbor 11743  
(516) 423-0483

Mr. Julius & Mrs. Elsie J. Diamond  
Long Island ADL  
12 Gilbert Rd. W.  
Kings Point 11074  
(516) 829-5851

Rev. Ignatius A. Catanello  
Brooklyn Dioc. Ecumenical Comm.  
75 Greene Ave.  
Brooklyn 11230  
638-5500/738-1616

Rev. John G. Donohue  
Archdio. Catholic-Jewish Rel. Com.  
315 E. 47 St.  
Manhattan 10017  
753-3401

Rabbi Bruce K. Cole  
ADL of B'nai B'rith  
823 United Nations Plaza  
Manhattan 10017  
490-2525 x 362

Rev. Victor Jerome Donovan, C.P.  
Edith Stein Guild  
110 Monastery Ave.  
W. Springfield MA 01089  
(413) 736-0312

\* Rabbi Lawrence M. Colton  
Union Reform Temple  
271 Maryland Ave.  
~~Freeport 11520~~  
(516) 623-1810

Dr. Eugene J. Fisher  
Sec. for Catholic-Jewish Rel.  
1312 Massachusetts Ave. NW  
Wash. D. C. 20005  
(202) 659-6857

Melvin I. Cooperman  
ADL - Regional Director  
2310 Hempstead Tpk.  
East Meadow 11577  
(516) 731-3400

Mrs. Sally Frishberg  
(Teaching Holocaust)  
1175 E. 13 St.  
Brooklyn 11230  
(212)

Mrs. Helga Croner  
Stimulus Foundation  
785 West End Ave.  
Manhattan 10025  
663-8597

✓ Rev. Martin T. Geraghty  
Bklyn Cath-Jewish Rel. Comm.  
Cathedral College  
Douglaston 11362  
631-4600



Janet Gnall  
Rockaway Catholic-Jewish Council  
124 Underhill Ave.  
Brooklyn 11238  
789-0920

Rev. George P. Graham  
Chancery, Rockville Centre Dioc.  
50 No. Park Ave.  
Rockville Centre 11570  
(516) 678-5800

Mr. Walter F. Higgins  
Yorkville Catholic-Jewish Council  
1125 Park Ave.  
Manhattan 10028  
722-0293

Mrs. Marilyn D. Howell  
Rockaway Catholic-Jewish Council  
533 Beach 132 St.  
Belle Harbor 11694  
634-9447

Rev. John J. Kelley, S.M.  
Rockaway Catholic-Jewish Council  
Beach 111 Street  
Rockaway Park 11694  
945-2800

Mr. Kurt & Mrs. Sylvia Kelman  
ADL of B'nai B'rith  
150 Great Neck Rd.  
Great Neck 11021  
(516) 482-3574

Rev. Robert P. Kennedy  
Catholic Charities/Social Action  
191 Joralemon St.  
Brooklyn 11200  
596-5500

Saul J. Kessler  
L.I. Inst. on Judaism for  
Christian Clergy  
17 Arrandale Ave.  
Great Neck 11024

Joan V. Kinnier  
B'klyn Catholic-Jewish Rel. Comm.  
135-20 82 Ave.  
Kew Gardens 11435  
793-3281

Rabbi Leon Klenicki  
ADL of B'nai B'rith  
823 United Nations Plaza  
Manhattan 10017  
490-2525 x418

Harold & Henrietta Kuhl  
ADL  
1822 Yale Rd.  
Merrick 11566  
(516) 623-2224

Michael G. Kurcias  
Temple Beth-El of Great Neck  
8 Robin Hill Rd.  
Great Neck 11024  
(516) 482-6270

Sr. Virginia Lee, O.P.  
Corpus Christi Monastery  
1230 Lafayette Ave.  
Bronx 10474  
328-6996

Rev. Joseph Lynch, S.M.  
St. Agnes Cathedral H.S.  
47 Wanser Ave.  
Inwood 11696  
(516) 239-8275

Manny Malkin  
B'nai B'rith - ADL  
252-05 Shiloh Ave.  
Bellerose 11426  
347-8454

B. Harry Merton  
Cath.-Jewish Rel. Council of Queens  
45-22 194 St.  
Flushing 11365  
357-8104

Mrs. Shirley Miller  
Cath.-Jewish Rel. of Flushing  
192-14 48th Ave.  
Flushing 11365  
357-6660

Rabbi Ronald Millstein  
Temple Israel of Jamaica  
188-15 McLaughlin Ave.  
Jamaica 11423  
776-4400

Charles D. & Natalie Mintz  
Union Temple  
17 Eastern Parkway  
Brooklyn 11238  
638-7600

Rev. Msgr. Nicholas J. Moore  
Edith Stein Guild  
60 William St.  
Manhattan 10005  
422-5535



Mrs. Madeleine Morrissey  
Yorkville Catholic-Jewish Council  
60 East End Ave. - 6A  
New York 10028  
751-3700

Rev. Terrence Mulkerin  
Catholic Relief Services  
142 E. 29 St.  
Manhattan 10016  
838-4700

\* Mrs. Cabiria Nardiello  
Cath. Jewish Rel. Council of Queens  
48-27 211 St.  
Bayside 11364  
229-1603

\* Mr. Leonard Nardiello  
Cath. Jewish Rel. Council of Queens  
48-27 211 St.  
Bayside 11364  
224-1703

Carl M. Pasquale  
Cath. Jewish Rel. Council of Queens  
101-56 126 St.  
Richmond Hill 11419  
847-7063

Jesse & Rose Plutzer  
Rockaway Catholic-Jewish Council  
314 Beach 148 St.  
Neponsit 11694  
634-1739

Lee J. Price  
NCCJ  
43 W. 57th St.  
Manhattan 10019  
MU8-7530

Miriam Rand  
B'nai B'rith  
252-05 Shiloh Ave.  
Bellerose 11426  
347-8454

Michael P. Regan  
NCCJ  
43 W. 57th St.  
Manhattan 10019  
MU8-7530

Mr. Thomas Reynolds  
Rockaway Catholic-Jewish Council  
519 Beach 125 St.  
Belle Harbor 11694  
634-0901

Rev. Michael J. Salamone  
B'klyn Catholic-Jewish Rel. Comm.  
104-04 49th Ave.  
Corona 11368  
592-7569

Henry & Betty Salfeld  
Yorkville Catholic-Jewish Council  
799 Park Ave.  
Manhattan 10021  
861-0319

Morris H. Schneider  
ADL - LI Region  
250 N. Village Ave.  
Rockville Centre 11570  
(516) R06-2283

Bro. Denis Sennett, S.A.  
Graymoor Ecumenical Institute  
Garrison  
NY 10524  
(914) 424-3671

Inez Sevaard  
Fellowship of Churches & Synagogues  
215 E. 84 St.  
Manhattan 10028  
734-0768

Rev. Joseph G. Sexton  
N.Y. Archdioc. Ecumenical Comm.  
215 Halstead Ave.  
Harrison 10528  
(914) 835-0677/0796

Arthur & Eleanor Siegel  
Yorkville Catholic-Jewish Council  
215 E. 68 St. - Apt. 6Y  
Manhattan 10021  
288-4966

Adam Simms  
American Jewish Committee  
5 Bond St.  
Great Neck 11021  
(516) 466-2980

Rabbi Ronald B. Sobel  
I.J.C.I.C.  
5 Ave. - 65th St.  
Manhattan 10021  
744-1400

Siegmund & Ruth Spiegel  
L.I. Region ADL  
2035 Hempstead Turnpike  
East Meadow 11554  
(516) 794-8050

Page 4

Rabbi Theodore Steinberg  
Malverne Jewish Center  
1 Norwood Ave.  
Malverne 11565  
(516) 593-6364

Rev. Kenneth G. Stofft, S.A.  
Graymoor Ecumenical Inst.  
Garrison  
NY 10524  
(914) 424-3671

Mrs. Agnes Sylvestro  
Edith Stein Guild  
439 Union St.  
Brooklyn 11231  
UL2-5493

Bro. Thomas N. Trager, S.M.  
St. John's Home  
144 Beach 111 St.  
Rockaway Park 11694  
945-2800

Paula G. & Saul Witheiler  
ADL of B'nai B'rith  
524 E. Olive St.  
Long Beach 11561  
(516) 431-0642



אין וועל די קינדער ישראל ארויפפירען פון צפון-לאנד און פון אלע לענדער  
וואו אין האב זיי פערשטויסען און אין וועל זיי צוריקברענגען צו זייער  
לאנד וואס אין האב געגעבען צו זייערע אבות. זעה אין שיק נאך פילע פישער  
זאגט דער האר און זיי וועלען זיי פישען און דערנאך וועל אין שיקען פילע  
יעגער און זיי וועלען זיי פערזאגען פון איסליכער בארג און פון איסליכער  
היגעל און פון די לעכער פון פעלזען. אנטלויפט פון מיטען פון די גוים  
און אנטרינט איסליכער זיינע זעלע. זייט נישט פערשניטען וועגען אינעם שולד  
ווארין א צייט פון נקמה איז עס פון דעם הארן ער בעצאלט אינעם א פערגעל-  
טונג. און אין וועל צו די גוים בעצאלען די גאנצע שלעכטיקייט וואס זיי  
האבען געטון אן די קינדער ישראל. אבער דער האר איז מיט זיין גלייך וויא  
א שטארקער העלד אבער די גוים וועל אין פארטיליגען נאך א קורצע צייט און  
פריער וועט פאלען איבער די גוים. בשעת ווען די גוים וועלען זאגען: "שלום  
ושלום", וועט דערמלט פלוצלונג קומען אויף זיי זייער בראך ווי ווייזען  
אויף א קימפעטאריין און זיי וועלן בשות אויף נישט אנטרינען, זיי וועלען  
זאגען צו די בערג: "פאלט אויף אינז!", און צו די בערגלעך: "דעקט אינז צו!"

(קרא גט הספר "שני פנים הקץ" מן אהרון בן זאב, דערשיינען אים פערלאג  
ראובן מאט אין ירושלים)





Department of Historical  
and Doctrinal Studies

12 January 1980

TO: Eugene Fisher  
FROM: John T. Pawlikowski  
RE: Priestly Formation Document

I have read through the entire document. I think it is very well done. I really could not find anything that I would change. The text needs some polishing stylistically, but I am just presuming this will take place.

The only suggestions I have are the following:

- (1) Some attempt should be made to schedule panels around the document at such gatherings as the NCEA Convention and the Midwestern Association of Theological Schools Meeting (MATS). Otherwise I am afraid the document could be buried in Deans' drawers.
- (2) As for bibliographical suggestions, I would just mention that my overview of Christian-Jewish relations will be released by Paulist on March 1st. Perhaps you would want to include. I would also mention my ADL monograph on THE CHALLENGE OF THE HOLOCAUST FOR CHRISTIAN THEOLOGY which you might consider mentioning. These I make it clear are only suggestions.

For Mr. C  
Tannenbaum  
at AJC  
FYI  
G. M. C.

NATIONAL CONFERENCE OF CATHOLIC BISHOPS  
BISHOPS' COMMITTEE FOR ECUMENICAL AND INTERRELIGIOUS AFFAIRS  
SECRETARIAT FOR CATHOLIC-JEWISH RELATIONS  
1312 MASSACHUSETTS AVENUE, N.W. • WASHINGTON, D.C. 20005 • 202-659-6857

TO: Members of the ADL-NCCB-USCC Joint Working Study Group,  
ADL Regional Directors, Advisory Committee of the NCCB  
Secretariat for Catholic-Jewish Relations,  
& all Concerned

FROM: Dr. Eugene J. Fisher <sup>ES</sup> & Rabbi Leon Klenicki, Co-Chairpersons

SUBJECT: Joint ADL-NCCB-USCC Working Study Group, Third Meeting, June 17, 1980

The Joint Working Study Group was established by the United States Catholic Conference, the National Conference of Catholic Bishops' Secretariat for Catholic-Jewish Relations, and the Anti-Defamation of B'nai B'rith to study and discuss specific problems of the dialogue relationship. It is a pioneer experiment, the first of its kind, designed to enhance the understanding and the knowledge of the problems affecting both communities.

The purpose of the group is to establish a format for in-depth communication and study relating to the Catholic-Jewish relationship and the work of the ADL and the USCC-NCCB. It is intended to assist the participating organizations in the education of their respective constituencies and promote an awareness of those problems that relate to the dialogue, mutually and individually.

Catholics and Jews face particular problems in their community life, and a sincere creative dialogue involves knowledge of and sensitivity to what hurts the other. The work of the joint group, which makes for a closer relationship of both communities, hopes to avoid crisis situations and prevent the kind of interreligious tensions and misunderstandings which developed in 1967 as a result of the Six Day War in the Middle East.

The founding meeting of the joint working study group, convened on February 14, 1978, was devoted to the question of Israel and peace in the Middle East. Special attention focused on President Sadat's visit to Jerusalem, its repercussions in the region and the implications of this political development for interreligious relationship. A study paper on "Israel and the Middle East" was given by Rabbi Murray Rothman.

The second meeting, held November 1, 1978, discussed the matter of "Federal Aid to non-Public Education." The study paper was prepared by Brother Robert J. Keaney, Associate Superintendent of Schools and Director of Curriculum, New York Diocese, on "The Catholic Schools in New York City 1978."

The third meeting of the Joint Working Study Group took place in Washington, D.C. on June 17, 1980. The study session was given over to a presentation and discussion of a paper by Max N. Kampelman on "National and International Tensions: the Jewish Perspective." The lecturer referred to national community tensions, Jews and social justice, the Black-Jewish relationship, the Hispanic-Jewish relationship, affirmative action and the quota system. Mr. Kampelman devoted the latter part of his paper to an analysis of international tensions, Israel and the Middle East, the settlements in the West Bank, American-Israeli relations, the U.N. and the Middle East situation. A copy of the study is enclosed for your reading and information.

Present at the meeting were:

Rev. Rollins Lambert, Social Development & World Peace, USCC  
Mr. Ronald Krietemeyer, Department of Social Development, USCC  
Brother Cyrian Rowe, National Office of Black Catholics  
Sr. Rose Marie Salazaro, Hispanic Affairs, USCC  
Mr. George Wagner, Migration and Refugee Services, USCC  
Rev. John Sheerin, Catholic-Jewish Relations, NCCB  
Dr. Eugene Fisher, Catholic-Jewish Relations, NCCB  
Mr. Max Kampelman, Chairperson, Anti-Defamation League Foreign Affairs Committee  
Rabbi Leon Klenicki, Co-Director, Anti-Defamation League, Dept. of Interreligious Affairs  
Rabbi Martin Cohen, Co-Chairperson, Anti-Defamation League, Dept. of Interreligious Affairs  
Mr. Ted Freedman, Director, Anti-Defamation League, Program Division



The luncheon meeting began with an opening prayer by the Rev. John Sheerin and introductory words by Eugene Fisher, Ted Freedman and Leon Klenicki. The co-chairpersons gave a general introduction explaining the purpose and meaning of the present meeting.

Mr. Kampelman gave a summary of his paper which had been distributed to participants in advance of the meeting. He summarized the main points of his paper as representing a Jewish position on national and international areas of concern. The general discussion was opened by a series of questions on Israel and the Middle East. One person suggested that Prime Minister Begin's policies and attitudes towards the West Bank and the Palestinians might be responsible for a certain deterioration in pro-Israel feeling in the United States.

Mr. Kampelman recognized that there is a certain coolness in reference to the present Israeli government's positions. But he also reinforced the sincerity of Israel's policies. The speaker stressed the eagerness of Israel to honor every detail of the Egyptian-Israeli agreement. The country has given up all of Sinai and very specially the oil resources so important to its economy. Oil from the Sinai used to cover 25% of Israel's needs. The speaker felt that not enough credit is given to Israel for these attitudes. He thought that President Carter's latest statement concerning a homeland for the Palestinians on the West Bank lacked historical perspective. He repeated some historical details that he had dealt with in his paper. He said that many of Israel's critics do not live in the area, but were talking from the ivory tower of American security and democracy. It was pointed out that oil is still the background question for many of the problems of the area. ADL recognizes this and the speaker stressed that even other political parties in Israel, once in power, will continue a similar line as that of the present administration. Someone suggested that both Jews in Israel and outside Israel tend to criticize the policy of settlements. The speaker and other

representatives of ADL said that although there has not been public debate on the question, there have been serious discussions of the issues within the Jewish community.

The discussion then focused on Palestinian rights. The speaker answered one question concerning those rights, saying that they were given a special character beyond the reality of the area. Half of Jordan is Palestinian, even though King Hussein himself does not belong to the Palestinian people. Palestinians have more freedom under Israel than in any other area in the Middle East. The refugee camp situation is a sign of the lack of sensitivity among Arab nations to their brethren. Before 1967, the refugees needed no permission to create a state on the West Bank and the Gaza Strip which were in Arab land. The refugee camps were instituted for political and propaganda reasons by the Arab nations, and they have not achieved the rehabilitation of the internees. In many cases international organizations and churches have prolonged the presence of these refugee camps by providing them with food and generous financial aid, thereby avoiding the final responsibility of resettling them elsewhere. Mr. Kampelman pointed to the reality of former Jewish refugees from Arab lands, who had become integrated in Israeli society and in other countries.

It was asked how the Jewish community views the position of the Vatican on Israel. ADL representatives acknowledged that unlike other national and international Christian organizations, the American churches and the Vatican have been most careful not to deal with terrorist groups, especially not with the PLO. However, the Jewish community feels uneasy about Capucci. The archbishop has been very active politically, traveling all over Europe and Iran, denouncing Israel and fostering the political terrorist pretenses of the PLO. The Jewish community is concerned that while the Vatican directives prohibiting political activities on the part of the clergy have affected a man like Drinan, a man totally committed to the welfare of his constituency and the community at large in the United States, they



have had no effect on clergy with a deep involvement in terrorist activities like archbishop Capucci. In the case of Capucci, the promise given to Israel for his release has not been kept.

Another area of concern is the dubious language used in connection with Jerusalem. It is a well-known fact that the rights of different religious groups in Jerusalem are scrupulously protected, and that there have been practically no complaints from Christian citizens and religious organizations about the excellent administration of the Holy Places by the Israeli government. For this reason, it is of concern and even dismay to read the Vatican response to the U.N. resolution concerning Jerusalem, asking for international statute of guarantees. It is quite difficult for anyone to understand how certain powers, known for their anti-religious and atheistic propaganda, could become international guarantors of the Holy Places. Finally, the lack of direct diplomatic relations between the Vatican and the State of Israel creates serious problems of communication, about which the Jewish community is uneasy. There is still the feeling that the lack of recognition of the State of Israel is rooted in the anti-Judaism going back to the Middle Ages and in the anti-Semitism still present among many Christian thinkers and leaders.

Special attention was paid to affirmative action and the quota system. The Black and the Hispanic representatives pointed out the importance of affirmative action for the social and political integration of minorities in national American life. They were concerned by ADL's negative attitude towards these attempts at integration. Mr. Kampelman explained ADL's position by emphasizing clearly and strongly that ADL is for affirmative action but against any form of quotas that will allow agencies of any type to determine the number of people admitted to educational institutions or jobs. The quota system is a reminder of other times, here and abroad, when certain groups, especially the Jews, were allocated a certain



number of places in universities and other institutions. A USCC representative pointed out that the quota system was an infringement of fundamental rights. He felt it was not really a reaction stemming from collective guilt but rather a consequence of the responsibility of the majority, or the well-adjusted to society, to the desire of minorities and new groups to become integrated in American life. ADL reacted by saying that while healthy social behavior entails a responsibility for past mistakes, this does not necessarily imply a lowering of present standards in order to help those who suffered in the past or are part of a minority. Affirmative action, which ADL defends, should be a means of helping minorities and disadvantaged sectors of the population to adjust to the standards of education and working conditions of all Americans. Again, it was strongly stressed that ADL is for affirmative action but not for the quota system which does more harm than good. While Blacks and Hispanics, for example, are favored by the quota system, other minorities, like Poles and Italians, are not even considered in it.

The Black representative stressed that the members of his community are not yet prepared to compete with the white community; it might take them twenty-five years to achieve the proper level. It was stressed, however, that the process would not have to take that long if the school system were adequately prepared to help youngsters to advance their academic standards and reach the stages that would allow them to work and compete with others at the accepted level. ADL expressed its concern that at this stage of our society and the world, it would be far from beneficial for the United States to have unqualified people becoming doctors, lawyers, or technicians. In the long run, the society is damaged when certain standards of quality and scholarship are not established and maintained. Really effective affirmative action would bring people up to the standards of our highly developed technical society.

Another part of the discussion was devoted to an analysis of the situation in South Africa. A USCC delegate pointed out that Israel has been providing economic and technical assistance to the South African government, thereby indirectly helping its present racist policy. Max Kampelman answered that the reality of the business relationship of Israel with South Africa is minimal, if not insignificant. Only 1% of South African trade is with Israel. He stressed the fact that most of the business dealings of South Africa are with Black African nations. Whoever goes to Johannesburg or any other city in South Africa will see merchandise being shipped to different countries of Africa. When another delegate pointed out that Israel was selling and providing South Africa with a special technology, Mr. Kampelman pointed out that the reverse might be true, for South Africa is a producer of technology, in certain instances even more advanced than West Germany or the United States. He pointed out that the other African nations have refused to continue their relationship with Israel after the 1967 War. Israel had been extremely helpful to some nations in developing their agricultural potential by teaching them the irrigation system practiced in the kibbutzim. Israel had also been active at the scientific level, helping African universities create schools of engineering and scientific research. All this is no more since these nations broke off diplomatic relations with Israel. It is hoped that after their disillusionment with the international oil producers, they will rethink the value and importance of their relationship with Israel, an advanced society in the non-industrial world.

Commenting on the relationship of Black nations with the Arabs, one representative of the Justice and Peace division pointed out that the slave dealers in the 18th and 19th centuries, and even in our own day, have been Arabs, and that this fact has been conveniently forgotten by many nations because of their present

fascination with oil money. ADL pointed out that a real double standard was being applied towards Israel by many national groups at the U.N. and other organizations.

Attention was also paid to the role of minorities in big corporations. ADL referred to a study of 500 corporations which shows how Jews and Catholics suffer from discrimination at their places of work. Much more attention should be paid to certain anti-Catholic trends, represented by corporations and banks, and also shown in movies and TV programs.

Finally, ADL pointed to the need to continue with our joint discussions, in order to work out problems of communication and problems in the relationship between Catholics and Jews. Nuestro Encuentro, ADL's Spanish-language bulletin directed to the Hispanic community is an example of the desire to exchange information concerning mutual problems. At times the lack of communication creates legends, if not outright prejudice, which hurt our human relationships.

Dr. Fisher announced that the next meeting of the Joint Working Study Group will take place in New York to continue the discussion of Federal aid to non-public education.

Rabbi Martin A. Cohen closed the meeting with a prayer.



"National and International Tensions: A Jewish Perspective"

Remarks by

Max M. Kampelman

before

the Anti-Defamation League -

United States Catholic Conference -

National Conference of Catholic Bishops

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זכר אלה יעקב וישראל

Thank you for your invitation to participate with you in your deliberations. You are all to be commended for nurturing and stimulating this Catholic-Jewish dialogue.

Although my contribution is to explore in particular "A Jewish Perspective" to the subject of our concerns, I will heed that label only after reminding you that the Anti-Defamation League, which I have the honor to represent here today as its Vice-Chairman, was founded in 1913 not only "to stop the defamation of the Jewish people," but also expressly "to secure justice and fair treatment to all citizens alike."

In that same spirit, I note my identification as a member of the Board of Governors of the Hebrew University of Jerusalem, known as the University of the Jewish People, and also my identification as a member of the Board of Governors of Georgetown University, that truly exceptional Jesuit institution of higher learning.

## I. Historical Perspective

Our American democratic society takes great pride, and justifiably so, in the principle of the separation of church and state. Our Founding Fathers felt secure in this constitutional separation of these substantial human commitments, because this early American society was already firmly rooted in a religious tradition and there was every reason to believe that this tradition was an essential part of the society and the government it would establish.

In the early days, before the states united to form our nation, the Judaic-Christian ethic was a driving force in the community. The Hebrew language was frequently the language of prayer of the early Puritans. Indeed, the Hebrew words are still evident in the emblems of some of our great early universities. As further illustration of the prevalent appreciation of our common religious roots, the second President of the United States, John Adams, four years before his death in a codicil to his will, bequeathed funds for the establishment of a school in which Hebrew was to be taught along with the classical languages, because, as he wrote in a letter to Thomas Jefferson, "I will insist that the Hebrews and their teachings have done more to civilize man than any other nation."

Indeed, it might well be said that our whole democratic system is the political expression of the Judaic-Christian ethic. The ancient Hebrew tribes made their historic contribution to civilization by proclaiming to their neighbors that there was only one God. The immense significance of that insight was in the concept that if there is only one God, then all of us are His children and thus brothers and sisters to one another. In a real sense, here lies the basis for our law, our system of jurisprudence, our political democracy.



It is important for us to note that the ancient Hebrews might not even be remembered today, except as a learned footnote in the history of the Near East -- and certainly their offspring would have been lost in the vast chasm of history -- had this new and astute insight not been proclaimed and then found expression in the message and preachings of the Hebrew prophets, in the later teachings of the great scholars, the Rabbis, and the preachings of Jesus and the Disciples. History reports that in the year 70 A.D., as the armies of Israel were going down to defeat before the Romans, Rabbi Jochanan Ben Sakai, later recognized as the founder of the Diaspora, found his way out of Jerusalem and into the camp of the Roman general, where he asked for and received permission to found a university and thus perpetuate the principles of Judaism. The Jews lost their state at that time and their temple, but they salvaged the essence of their reason for being, their value system, their place of learning, and thus began the process of finding the strength to survive exile in the Diaspora.

A word now about the historic and spiritual continuum between the Old and the New Testament -- between the Torah and most particularly the Sermon on the Mount as understood and recorded by Matthew.

Jesus appeared on the Jewish scene at a time when there was considerable ferment regarding the correct understanding of the Torah. This was theologically important because there was a Messianic expectation in the air and the Torah, the Law for the People of the Book, was expected to play a central role in the Messianic age. The Great Instruction, through the Sermon on the Mount, was obviously a teaching to provide a guide as to what the Law was or should be, how the Torah was to be interpreted if its permanent validity was to be demonstrated and maintained.

The purpose of the Great Instruction was clearly not to diminish the Torah, the written law. It was, rather, to separate from it the superficiality and rigidity that threatened to smother the Law and lose its essence.

Building on the principle that if there is only one God, all of us are his children and then brothers and sisters to one another, Leviticus (19:18) could command: "You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself, I am the Lord." This noble assertion of human brotherhood came to mean in the established wisdom that one should love his neighbor and hate his enemy, but that injunction to hate one's enemy cannot be specifically documented any place in the Torah. Indeed, in the same chapter of Leviticus that commands the love of one's neighbor, there is to be found the equally strong requirement to love the stranger who sojourns with you as one's self (19:33-34)

Here is the basis of the famous Hillel story about the essence of the Torah being recited while standing on one foot as meaning that one should not do unto others that which one would not want done to oneself. Thus, the belief of Many Jewish scholars that universal love is a principle rooted in and required by the Torah.

But it was Jesus who proclaimed and unequivocally asserted this essence of Jewish law as he saw it, the teaching that one love his enemies and pray for those who abuse him. This extension of love to one's enemies had scriptural basis in Exodus (23:4-5). And it had and has a basis in any profound undertaking of love, if love is to be properly distinguished from self-interest. Here was a revelation that strengthened and clarified the very essence of Judaism and the real implication of the message of the early Hebrew tribes with their assertion of the oneness of God.

If there is, therefore, any reason for the Jewish people to exist as an integral segment of our society, given all of the controversy that existence has inflamed over the centuries, it is because they identified and now hopefully still represent a community of brotherhood. Should that be lost, there would be no reason for being. No wonder, therefore, that throughout history, Jews, and Jewish organizations, epitomized by the Anti-Defamation League, have been so closely allied with human welfare causes designed to realize on Earth the brotherhood of man.

## II. National Community Tensions: Jews and Social Justice

There is a broad spectrum of national community tensions that concern us all. The Jewish role in dealing with, preventing, or resolving such societal anxieties is well documented, but the role is not particularly more noteworthy than the role played by other sensitive individuals, groups, or religiously motivated organizations. What is perhaps unique is the height of sensitivity understandably possessed by a people whose history has too often been one of a persecuted minority wherever they have placed their heads to rest.

The American experience to the Jew has been a unique one. The hospitality and freedom here produced a loyalty to the institutions and a commitment to the principles of liberty which nurtured that hospitality. American Jews constitute the largest most favorably situated Jewish community in the world and this fact is viewed as an awesome responsibility.

In the summer of 1790, after the troubled years of the American Revolution, the first President made a tour of the new Republic and came to the little



seafaring town of Newport, Rhode Island. Following that tour, he wrote a letter to the Hebrew Congregation in Newport, which had greeted him. It was in 1654 that the first Jews arrived in the land, 23 Portugese Jews to New Amsterdam, seeking freedom in the new land. By the time of the Revolution, there were only about 2,000 scattered in all 13 colonies, but George Washington had come to know some of them, such as Haym Salomon, who had provided him significant assistance. The George Washington letter reaffirmed that "All possess alike liberty of conscience and immunities of citizenship" and went on to say: "May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while everyone shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

That the organized Jewish community is identified with the struggle for justice and equality in the nation is, therefore, fully understandable.

Jews were not only among those who supported the American Revolution. They were also among the leaders of the Abolition movement, just prior to the Civil War, with seven Jews receiving the Congressional Medal of Honor for heroism during the Civil War.

And Jews could be found among the leaders of the struggle against the sweatshop and the other indignities of the Industrial Revolution before it was modified and fashioned by the humanism of the Judaic-Christian ethic.

Jewish immigrants, many of whom like David Dubinsky of the International Ladies Garment Workers Union, escaped from Czarist Russia to pursue their socialist and humanitarian ideals, formed the nucleus of the newly organized labor unions, the economic expression of human brotherhood. Names like Dubinsky and Samuel Gompers, founder of the American Federation of Labor from his base as

leader of the cigar makers, became synonymous with this significant humanizing effort which permitted industrialization to spread its blessings on our society without the tensions of the class struggle.

Similarly, it is in the area of civil rights, especially ensuring those of Black Americans, that we find a particularly fertile history of Jewish concern and action. Jews were among the founders of the National Association for the Advancement of Colored People, with the Spingarn brothers holding national offices in the organization for many years. It is, therefore, useful to pause here for a further examination of the intricacies of the Jewish-Black relationship.

When President Truman in 1946 established the President's Committee on Civil Rights, there began a period of intense activity in civil rights which produced impressive progress unparalleled in American history since the end of slavery. This was due in large part to the joint effort of Jews and Blacks working with lay and church leaders all over America representing the conscience of our democratic society.

Divisions began to appear in the early 1960's, with the emergence of the radical New Left in concert with Black nationalism. The growth of anti-Semitism among the Black extremists of the 1960's tracked the anti-Semitism harbored by the Radical Left, and was capsulized by such sloganeering as: Jews are the oppressors of the black ghettos, Israel is the instrument of American imperialism, and Zionism is racism. As much a rejection of the established Negro leadership as a revolt against the white dominated society, the black power movement which spawned much of the anti-Semitism was based on the concept of separatism. It rejected any white support for civil rights, with special

hatred vented towards Jews because they had been so prominent in civil rights activity. Malcolm X set the pace for black power advocates, as he declared:

In America the Jews sap the very life blood of the so-called Negro to maintain the State of Israel, its armies and its continued aggression against our brothers in the East.

This hostile, inciteful attitude, in no way representative of Black leadership, received encouragement as differences developed within the civil rights movement on definitions of "affirmative action" and their impact on racial quotas. The Bakke case became the battleground. On June 28, 1978, the Supreme Court rendered its decision, by the slimmest of majorities, 5 to 4, that the University of California Medical School at Davis had implemented an unlawful admissions quota system because it denied the right of whites -- even disadvantaged whites -- to compete for 16 of the 100 spots in the entering class which were set aside for members of minority groups "economically and/or educationally disadvantaged." At the same time, the Court affirmed that race could be considered as one factor in admissions programs seeking redress of past discriminations. In sum, while the Court rejected the use of quotas as a device in university and college admissions, it declared permissible the favorable consideration of racial factors for the "benign" purpose of rectifying disadvantages created by ancient wrongs.

The Court's decision in Bakke posed a tough philosophic issue: could the consideration of race in admissions programs ever be truly benign? The ADL and an associated group of organizations submitted a brief amicus curiae, which addressed the issue. That brief went to great lengths to express the ADL's



long-held commitment to equality for each person without regard to race or creed, its solid opposition to discriminatory practices, and its support for corrective measures that would repair historic disabilities without infringement of the constitutional rights of others. Counterbalanced against these concerns was the ADL's conviction that as the most invidious form of discrimination, the racial quota violates the fundamental American principle of judging people on the basis of individual worth and capacity rather than on the basis of race. With this in mind, the brief forcefully asserted:

A racial quota cannot be benign. It must always be malignant, malignant because it reduces individuals to a single attribute, skin color, and is the very antithesis of equal opportunity; malignant because it is destructive of the democratic society which requires that in the eyes of the law every person shall count as one, none for more, none for less.

It should be noted that the Court, speaking through Mr. Justice Powell's majority opinion, expressed much the same doubts about the benign effects of a quota as was advanced by the ADL.

A year and a day after its decision in Bakke, the Court shifted courses in the Weber case by upholding the voluntary affirmative action plan of the Kaiser Aluminum & Chemical Corp. That plan granted preferences to black employees over more senior white employees in admission to in-plant craft training programs. For example, at one particular plant the corporation established a training program and selected trainees on the basis of seniority, with the proviso that at least 50 percent of the new trainees were to be black until the

percentage of black skilled craft workers in the plant approximated the percentage of blacks in the local labor force. Again, while entirely sympathetic to the plight of the minority workers, the ADL filed an amicus curiae brief opposing the Kaiser Aluminum program on the grounds that it institutionalized a racial quota, and thus breached, as in Bakke, the notion of advancement on the basis of merit rather than on the basis of skin color or religion.

The positions taken by the ADL in the Bakke and Weber cases have led much of the Black leadership to question and challenge AdL's commitment to "affirmative action" and has added to the strains in the relationship between the communities.

It is now appropriate to draw our attention to one other related community development, the emergence of Hispanics as a vital and dynamic minority in the United States. The initial ingredients for a harmonious relationship are present. Both communities have certain common features that lend themselves to the establishment of a meaningful relationship. And both communities have reached out to one another to facilitate common understanding.

As evidence of the spirit of friendship and concern to resolve mutual problems, the ADL and several religious and Hispanic lay groups have established organizational relationships. For example, ADL officials have met with the Northeast Regional Pastoral center for Hispanics to discuss the creation of a "Hispanic -- Jewish Task Force" to meet regularly. I am informed that the ADL has associated with Paul Sedillo, director of the USCC's Secretariat for Hispanic Affairs and the Forum of National Hispanic Organizations, to pursue the possibility of holding a national meeting to explore methods of strengthening the relationship between the Jewish and Hispanic communities. Finally, ADL has

started the publication of a quarterly entitled Nuestro Encuentro (Our Encounter) directed to the Hispanics in the United States. Written in Spanish, this bulletin has been warmly received by the Hispanic community and its daily New York newspaper El Diario - La Prensa, which editorialized:

The publication is of great importance to the relations between the millions of Hispanic Americans and Jews who reside in the U.S. . . . [We look] with sympathy and enthusiasm upon the noble gesture of the Jewish community toward the Hispanic-Americans and [hope] that the beginning of this noble effort contributes to the peace and understanding so necessary to all.

These common efforts demonstrate a joint commitment to live by the words of the great Hispanic -- Jewish philosopher Moses Ibn Ezra, who proclaimed: "Friendship is the most precious gift of Man."

### III. International Community Tensions: Israel and Jewish Power

The Middle East is today in the forefront of our Nation's international concerns. In any realistic analysis of the crises in the area, Israel plays only a minor role, but international attention has riveted itself on Israel, disproportionately in my opinion, but enough to justify our attention to the problem today.

One important element of the issue is the question that has been raised as to the extent and propriety of the influence of the American Jewish community in that debate.

Until recently, it was less necessary to emphasize that the people of Israel and the people of the United States shared a common heritage and a common



sense of purpose. From the early days of our founding as a society, as we have seen, the ties that have bound Judaism to American democracy have been strong. But today the ties that unite these two vibrant democracies are being tested. Today there are those who suggest that the American Jewish community may be faced with the dilemma of dual loyalty. It is proposed that the best interests of the United States may no longer be identical with the best interests of Israel. In that context the challenge is subtly presented: "Where do your loyalties really lie?"

There is a misconception in the challenge and an ignorance, if not always a malevolence, in the question. The unique character of American democracy which makes us all proud to be Americans is the fact that our loyalties as Americans, whatever our religious or nationality heritages, are harmoniously interrelated, because these identifications unite themselves in a common faith -- a faith in justice, in human brotherhood and in human dignity.

It is not my intent to over-simplify complex issues, but I have no hesitation in stating that a commitment to these common values is the standard by which policies and politics must be evaluated. So long as these principles remain the guidelines for our country and for Israel, the national self-interest of these two great democracies are in harmony, whatever temporary disagreements and differences of emphasis may exist.

Our concerns, however, are real ones. I do not recall a period in Israel's brief history of 32 years when its standing in the United States has been as tenuous. For a variety of reasons, Israel's moral position has been undermined. And, to the extent that this has taken place, the basic unity of

values and purpose which has endeared Israel to the hearts and traditions of American society is being threatened.

With that background, it is beneficial for us to focus on the question of power and influence to put the role of the American Jewish community in its proper perspective.

Power is not anathema to a democracy. Power is not evil. Power is the ability to make or to influence decisions and, as an essential part of the decision-making process, is crucial to the proper functioning of a democratic society.

It was de Toqueville who said: "Social power superior to all others must be placed somewhere." In a democracy we place it in a majority. There have been societies that have placed it in the military -- others in a political elite and others with the blue-eyed and blond-haired -- but the powers must be exercised some place. In a democracy it is placed in a majority.

And in all societies civilized thinking understands that the power must be restrained in its exercise, so that, in de Toqueville's words, it has "time to moderate its own vehemence." It was Thucydides who said that "of all manifestations of power, restraint impresses men most."

It is essential that we spend a few moments looking at this role of majority power in a democratic society and there is no better place to start than the Federalist Papers. These papers made clear the unique quality of majority rule in a complex society by pointing out that "democracy requires the continuous formation and reformation of majorities."

The essence of this message is that there is no continuing, easily identifiable, always constant majority. I am a member of a majority in that I

am white and I am a member of a minority in that I am Jewish. We are, each of us, in our differing roles and with our differing perceptions of the common good, at the same time members of a majority and members of a minority. This is a fluid concept. James Madison pointed out that majorities are ever moving and that they consist of a great "variety of interests, parties and sects." These must coalesce to form a majority. Majorities are in effect coalitions, and they are fluid coalitions. This realization, that at different times we may be members of minorities or majorities, is basic toward the development of a respect for minority rights and an appreciation for restraint in the exercise of power.

Madison's faith was expressed in the following words:

In the extended republic of the United States, and among the great varieties of interests, parties and sects which it embraces, a coalition of a majority of the whole society could seldom take place on any other principles than those of justice and the general good . . .

The American Jewish community, therefore, with all of its internal divisions, agreements and differences of emphasis, plays an expected and necessary role in the democratic process when it competes with and cooperates with other minority interests in the effort to form a majority coalition. In discussing Jewish influence, therefore, we are discussing a vital democratic function, a responsibility of citizenship, a process under which all minority groups search for influence and for a role in decision-making.

Given the need for coalitions in the effort to be effective in the exercise of power, it is clear that Jewish influence is limited to the extent that allies can be located in the non-Jewish community. I have already alluded to the invaluable historic assistance from American Presidents and the alliance



Jews have had in the past with the Blacks in America. Our alliance with labor continues. Our support among church groups has been a fluctuating one, but in the early days of Israel's striving for independence, it was indispensable. It is no accident that among the leading modern day spokesmen for Jewish interests in the Congress have been people like Humphrey, Jackson and Moynihan, non-Jews.

Similarly, Jewish influence in decision-making has been directly related to the extent to which Jewish objectives have been consistent with the American "ought." It was Gunnar Myrdal who brought to our consciousness the vital role played by the "ought" of American ideals in the developing saga of our great country. There is an awareness that our "is" may not always be consistent with the "ought." And there is the knowledge that the "ought" might not always be practical or realistic at any given moment. But the inconsistency always brought with it a feeling of guilt and the understanding that the "ought" should be defended and advanced when possible and would inevitably be realized.

The "ought" of American life is the search for an expanding and more meaningful democracy, for greater liberty and equality among all peoples. These are elements consistent with human brotherhood and the ethic of our Judaic-Christian civilization.

The great problem faced by champions of Israel today is in that area. We have lost the exclusive moral position. For years our American universities and churches have been bombarded by a relentless campaign highlighting the Palestine refugee question and the issue of Palestinian rights as a moral issue, with Israel the transgressor and the Palestinians as the victims. Our newer and younger political activists, including many of the younger Congressmen, are men

and women who have been affected by this campaign. These are people who have not themselves lived through the Nazi Period, the Holocaust, the early brutalities, the anti-Semitism and the birth pains related to the creation of Israel. We know that a people without a memory is only half a people and sadly much of our society is today without a memory. The absence of that memory is a significant contributing factor in helping to understand the diminishing influence of Israel and the American Jewish community on the body politic.

The real problem we face is that through the absence of memory and through the relentless onslaught of effective public relations, the realities have been distorted. We are witnessing a Kafka-like phenomenon under which Israel is increasingly identified with the powerful and the immoral, while the sins of the terrorists are neglected. The present Israeli government's settlement policy and emphasis in favor of new settlements have regrettably and unnecessarily contributed significantly to this phenomenon.

What about the morality and the legality of Israel's fundamental position in the Middle East? American presidents and the American society have had a rather consistent view of these questions. When John Adams wrote "I really wish the Jews again in Judea an independent nation," he was reflecting Christian theology and Biblical faith. But by 1891, under the administration of President Benjamin Harrison, it was the political conclusion of a Presidential study that the vast area of Palestine belonged to the Jews, historically and legally. The analysis pointed out that the Jews had "never abandoned the land," had never signed a treaty giving up the land, had never surrendered the land, even to the Romans, and for 1,900 years had not only continued to be a presence on the land but had claimed it as a Jewish home.

The land was barren, the population was sparse, but there were Jews living in this area. There have always been Jews in Palestine, beginning long before the Christian era; long before the word Moslem or Arab or Palestine had any meaning or identity. The Romans expelled many Jews, but never all of them. Jews lived in Palestine and studied there. Indeed, there is reason to believe that within the city of Jerusalem Jews have been a majority through most of recorded history.

It was, therefore, to be expected that the Zionists of the 19th century, with the growth of anti-Semitism in Europe, would intensify their efforts for a Jewish national homeland in Palestine. Since the 16th century this area of the Middle East had belonged to the Turkish Ottoman Empire, but during these years, and for the 1,500 years that preceded them, there were always Jews in the Holy Land, then known as Palestine.

When the Allies defeated the Turks in World War I, they captured this area known as Palestine, and the question became what to do with it. In November 1917, Lord Balfour, the foreign secretary of the British government, officially declared that Palestine would be a national home of the Jewish people. When the Allies then turned Palestine over to the League of Nations at the end of the war, it was understandable that President Woodrow Wilson would take a personal interest in the Jewish claim to that area. The League of Nations now had control over the land known as Palestine and decided that a portion of it -- 46,000 square miles -- would be set aside as a mandate for an eventual Jewish national homeland. It is interesting that Woodrow Wilson strenuously protested this decision because he felt that the 46,000 square miles, which included the trans-Jordan area encompassing what is now known as the West Bank, was too



small, truncated and not economically viable. He, therefore, urged a larger area of 66,000 square miles.

I refer to 46,000 square miles and to 66,000 square miles, but I also remind you that the League of Nations turned over 5 million square miles to those "non-Jews" who lived in that area. The word "Arab" was not even mentioned in the League documents, because there was no such entity indigenous to that immediate area. The document referred to "non-Jews."

Not one state now known as an Arab state existed as a sovereign entity before 1922, when the League of Nations acted. It was the League which declared the states of Egypt, Saudi Arabia and the Yemens to be sovereign nations. The legal right of those nations to exist has its roots in the same legal documents of the League which established Israel's right to exist.

The League set aside the area of Palestine, the Jewish national homeland, as a mandate under English control, to be governed and moved toward independence under the jurisdiction of the League. It did the same for Iraq and Syria-Lebanon -- which also were mandated. Here, too, the legal rights of these nations to exist is no greater than the legal right of Israel to exist, because the League reaffirmed the rights of the "Jewish people" to "return" to their "historic homeland." These are the roots of Israel's existence under international law.

It was President Truman who helped bring into reality the creation of Israel as a state. Israel was the last of the Middle East nations to be created. It was not until 1947 that the League of Nations' decision was actually implemented, in part due to a resolution passed by the General Assembly of the United Nations -- and Israel came into being. It was an Israel which was not

66,000 miles, as urged by Woodrow Wilson; not 46,000 square miles as mandated in 1922; but which came into being with 8,000 square miles cramped within its boundaries.

Israel was recognized by the United Nations and its sovereignty granted, but in size it was smaller than many counties in the United States, while its Arab neighbors occupied a vast area double the size of the continental United States -- 20 Arab nations and one small Jewish state.

But the Jews accepted the decision of the United Nations and the partition it proposed in the hope that this would satisfy the Arabs and that there could be peace. The Palestinian Jews were to live in Israel and the Palestinian Arabs in Jordan. But there was no peace. And in the May 1948 war, with the end of the British mandate, seven Arab armies invaded Palestine. Jordan conquered land on the West Bank, Judea and Samaria, and Egypt captured the Gaza Strip -- lands that did not belong to them and that had never been juridically given to them in international law.

There was no world outcry that the land should be returned, that the aggressors should withdraw to their original borders, and that there should be no profit out of the violence they instigated. But the United States of America, our country, did assert its principles and did remain true to its values. It was President Truman who recognized Israel, and it was our ambassador to the United Nations who condemned the Jordanian invasion of Judea and Samaria as "the highest type of international violation of the law." Not only was Jordan's annexation of the West Bank by violence condemned by the United States, but, interestingly enough, also by the important states of the Arab League. Indeed, this active aggression was condemned by the international

community, and when Jordan later announced that it was annexing the area, only England and Pakistan recognized that annexation.

To those who say that Jewish settlements in the West Bank are illegal, we may ask which nation in the area has a greater moral or legal claim to sovereignty. It may be, as I believe, that it would be desirable or advisable for Israel to withdraw its settlements -- that is to be decided by the process of negotiation and by the likelihood of a real peace -- but there is no moral or legal justification for the assertion that those settlements are illegal.

Let us look further into law and justice.

U.N. Security Resolution 242, adopted at the end of the 1967 war and reaffirmed by Resolution 338 at the end of the Yom Kippur War, is today a common reference point in the negotiations. It calls for direct negotiations between the parties to establish a real peace and calls for the establishment of "secure and recognized boundaries" as part of that peace. Here was an implicit understanding that the 1949 armistice lines after the Arab aggression were neither secure nor recognized, and that Israel was not required to withdraw to these pre-1967 lines but to other "secure and recognized boundaries" to be negotiated between the parties. The resolutions and international law clearly do not require Israel to withdraw from any territory, let alone "all" the territory, short of an agreement to do so.

By no reasonable interpretation can either international law or Resolution 242 be defined to require Israel to be driven back to live in a coastal strip no more than ten miles wide within boundaries fixed by nothing more rational than the battles of the 1948 Arab-Israel war and the resultant pre-1967 armistice lines. Nor does 242 mean, may I parenthetically add, that Jerusalem must be split again to its pre-1967 monstrosity, sealed with machine guns.



#### IV. Conclusion

In closing, we should not lose sight of the fact that our nation has profound and far-reaching interests in the Middle East, geo-political interests of a vital character. These depend on a strong, stable and independent Israel, just as they depend on an economically healthy and western-orientated Egypt and on a politically stable Jordan and Saudi Arabia. All five of these nations -- the United States, Israel, Egypt, Jordan and Saudi Arabia -- have a common interest in the health and stability of each other and in a system of growing trust, confidence and alliance with each other. That should be the goal of American foreign policy.

Let us remember that the aspiration for peace runs deep in the heart and soul of Israel and its people. Golda Meir once said that she could forgive them for the fact that they forced Israel's young men and women to learn how to kill. Israel's reason for being and the essence of Judaism is faith in and the building of a society based on human brotherhood, learning, culture, civilization, and peace among the people of the world.

That is the essence of the common interest that binds Israel and the United States, that binds the aspirations of the Jewish people with the aspirations of the American democracy, and that ultimately binds all Christians and Jews alike.

# Interface

SUMMER '80

## Formation of Social Policy in the Catholic and Jewish Traditions

ISSUE 3

### Introduction

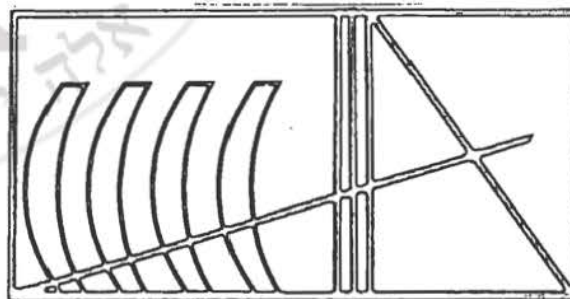
On May 8-10, 1979, the BCEIA's Secretariat for Catholic-Jewish Relations and the Synagogue Council of America co-sponsored a major Catholic-Jewish exchange, hosted by Notre Dame University, on "Religious Traditions and Social Policy." Participating were some of the major figures in the social policy field, both domestic and international, in the two organizations. The papers, edited by Eugene Fisher and Rabbi Daniel Polish, are being published this year by Notre Dame Press.

To whet your appetites for the book, we have devoted this issue to excerpts from John Pawlikowski's much longer summary paper analyzing "Method in Catholic Social Ethics in the Light of the Jewish Traditions."

### Social Ethics in Pre-Twentieth Century Catholicism

Any serious student of Catholicism will soon recognize that the theological vision of Thomas Aquinas shaped in a significant way the thought of the church on social questions. In the synthesis created by Aquinas the primary stress fell on the duties of a person to society rather than on the rights an individual could claim within any given social setting. The end result of the theory of society and social obligation espoused by Thomas was to link the individual person to other persons and to the social institutions of the state by duties which were not conceived as an integral part of the person, but rather were seen as a consequence of the social functions which a given individual fulfilled. In other words the basis of social policy was to be

located in an agreed-upon set of duties attached to the important institutions and functions of the state. A person serving in these offices automatically acquired a whole set of social responsibilities . . . This emphasis on social duties as a cornerstone of medieval social thought had the effect of maintaining organic unity within medieval society.<sup>1</sup> Fulfillment of particular responsibilities by each member of the society assured the presence of domestic peace. Thus the methodological basis for determining social policy in this perspective in part resided in the *a priori* assignment of duties and responsibilities to each social function in a community. In such a situation the only condition, for example, under which an individual could legitimately claim infringement of human rights would be for the state to impede his/her performance of defined societal duties. Only the eventual collapse of medieval society would force Catholic theology to rethink its approach to what determines the shape of social policy.



Another central aspect of medieval Catholic thought that is pertinent to the question at hand was its understanding of the relationship between church and state. A unity between the two in which the church prevailed was the stated ideal. There existed the firm conviction in the church that with its reservoir of revealed truth this arrangement would guarantee total justice



in all aspects of social life. Not even the slightest suspicion is evident that the church itself could ever be an instrument of oppression. As long as the church-state relationship had not attained its ideal point, the church and its theology stood over and above the state in judgment to assure that its actions were in line with the perceived will of God.

An important by-product of this church-state conception was the principle that "error had no rights." I think we cannot overestimate the significance of this principle in probing Catholic attitudes toward social policy. It colored the whole picture, and in particular any policy connected with human rights questions. In this model for the ideal society those outside the Catholic church were *in principle* not entitled to political and civil rights because they lacked the true faith. *In Principle* needs to be underlined because in practice we do find outstanding examples of Catholic leaders, both clerical and lay, who defended the rights of non-Catholics. But these exceptions should be seen for what they were—the result of personal sensitivity rather than official Catholic teaching. . . .

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All this is to say that the whole methodological basis for determining social policy in Catholicism has experienced serious erosion in the twentieth century. The Roman church is really confronting the task of building a substantially new base for its social policy decisionmaking. No one should attempt to conceal this reality. The crisis of modern civilization is something that Catholicism has been seriously working through only in this century, and for the most part only in the past several decades. It is a process that is far from over. I might add in this context that Catholics can learn a great deal from Judaism in this regard, since it underwent this crisis much earlier on. . . .

THE DECLARATION ON RELIGIOUS LIBERTY must be seen as a significant new milestone in Roman Catholicism's attempt to grapple with the complex realities of modern civilization. The era when Catholicism could expect the

government and its socio-political institutions to serve in the capacity of defender of the faith had ended. The highest value that the secular, constitutional state is called upon to protect and foster is the personal and social value of the free, unimpeded exercise of religion. As a result, and this must not escape our attention, the declaration carries a significance for all social policy decision-making on the part of the Roman church, not merely for the limited issue of religious liberty. As the collapse of medieval society destroyed one of the theological bases of Catholic social status, so II Vatican undercut another traditional base. Fr. (John Courtney) Murray speaks of the extended meaning of the document in this vein:

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Thus the Declaration assumes its primary theological significance: formally, it settles only the minor issue of religious freedom. In effect, it defines the church's basic contemporary view of the world—of human society, of its order of human law and of the functions of the all too human powers that govern it. Therefore, the Declaration not only completes the *Decree on Ecumenism*, it also lays down the premise, and sets the focus, of the church's concern with the secular world...<sup>2</sup>

Murray also understands the declaration as invalidating the post-Reformation and 19th century theory of civil tolerance. Within the conciliar document, in his view, there has been elaborated a new philosophy of society and state—one more transtemporal in its manner of conception and statement. The new philosophy is likewise less time conditioned and more differentiated. Four main structural elements undergird it. They are the four principles of truth, justice, love and freedom. Murray adds that

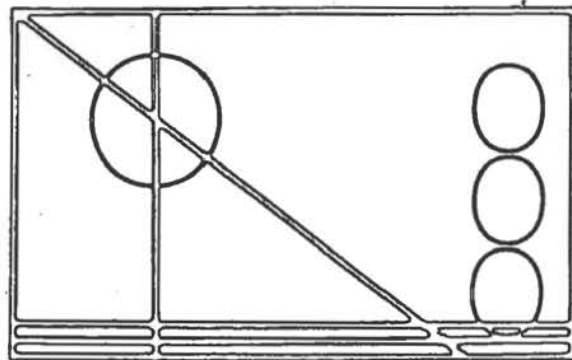
The declaration of the human and civil right to the free exercise of religion is not only in harmony with, but also required by, these four principles. The foundation of the right is the truth of human dignity. The object of the right—freedom from coercion in religious matters—is the first debt due in justice to the human person. The final motive for respect of the right is a love and appreciation of the personal dignity of man.<sup>3</sup>

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### the four principles

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It is useful at this point to reaffirm the fact that the ideas on religious freedom advocated by theologians such as Murray became acceptable only because of the lived experience of the church in the United States. Not until a major branch of the Catholic community had functioned for nearly two centuries in a religiously plural society and its leadership had come to admire such a context was there any realistic hope that the traditional theological conception of church-state unity could be moderated. Here we have a clear instance of experience forcing the hand of theology....



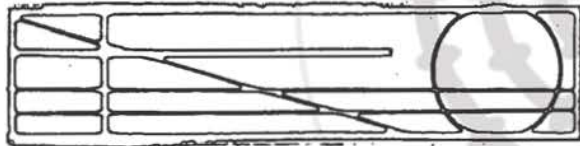
When we shift our attention to the conciliar document on THE CHURCH IN THE MODERN WORLD (GAUDIUM ET SPES), we are struck by the beginnings of a basic shift in focus on social policy. This is true with regard to both argumentation and content. For one thing this document emphasizes the question of cultural rights, something little discussed in previous Catholic teaching. One of its most famous and innovative sections deals with this issue. What was happening at II Vatican, of which this stress on cultural rights is illustrative, is the internationalization of the Roman church. In the same way that the experiences of American Catholicism had been responsible for eroding traditional theological attitudes on church-state relations, so the experiences of Catholics in the Third World, entering the Catholic mainstream for the first time, were transforming the discussion on social justice. It was no longer possible to speak about issues such as human rights from a narrowly defined natural law tradition developed in the West nor restrict human rights questions to the religious and civil liberties area. The bishops and theologians from the emerging churches were bringing new issues to the attention of the worldwide Catholic community. Poverty, political oppression, hunger, housing and the like have assumed a new priority status. This non-Western influence has become even more evident in the documents emerging from the Bishops' synods held in Rome during the past decade.

After a careful look at the documents of II Vatican, in particular the ones dealing with church relationship with the modern world and with religious liberty, the presence of a still unresolved tension becomes increasingly apparent. From one perspective it may be rightly said that the statement on religious liberty once and for all closed the door on a long-standing tradition of resolving social policy questions within Catholicism. GAUDIUM ET SPES, however, im-



mediately unlocked a significantly new dimension. Apart from content, a methodological tension also exists between the documents. Religious liberty makes its appeal on the dignity of the individual and on the basis of the natural law tradition; the pastoral constitution on the modern world virtually ignores the natural law tradition and shifts its focus away from concentration on the individual person towards stress on communal rights. Civil and religious liberties, while certainly not totally ignored, do not receive the prime attention. . . .

The text rejects any sharp dichotomy between gospel and human experience of the kind traditionally postulated for the relationship between gospel and natural law. Human experience is not restricted merely to the realm of the natural. Moral insight merges from the totality of the cultural experience in which transcendent elements play a vital role. . . .



The period since the close of the Council has witnessed further development in Catholic social justice thinking. And most of the recent documents in their argumentation have proceeded along the path carved out by GAUDIUM ET SPES rather than by the religious liberty document or the natural law tradition. Pope Paul VI's encyclical POPULORUM PROGRESSO (ON THE DEVELOPMENT OF PEOPLES) is one example. It uses the term natural law on only one occasion. And that is a citation taken from Leo XIII. For Paul VI it is no longer adequate to ground a theology of social ethics in a supposed natural order which God has imprinted in the hearts of people and from which the concrete rules for a well-ordered, just society can be conveniently drawn. To indirectly emphasize this point, POPULORUM PROGRESSIO is the first official Roman document to cite the works of contemporary scholars in the socio-political field.

In his first encyclical REDEMPTOR HOMINIS<sup>4</sup> Pope John Paul II does tend to bring back a focus on the individual person rather than community, reversing in some measure the orientation found in the documents since the Council. But it is only a matter of degree, not a total turnabout. Nonetheless he does not ground his argumentation on the natural law tradition; in fact, his approach to the fundamental holiness inherent in all people would seem to implicitly reject the nature/supernature dualism at the heart of the natural law position. He does make at least one appeal to the decree on religious liberty, but does not really employ its methodology to any serious degree. John Paul's stance might be best characterized as faith-initiated and exhortatory for the acceptance and proclamation of the gospel, rather than a theological expose of the bases for social policy. . . .

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**his approach to the fundamental holiness inherent in all people would seem to implicitly reject the nature/supernature dualism at the heart of the natural law position.**

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### Some Contrasts with Judaism

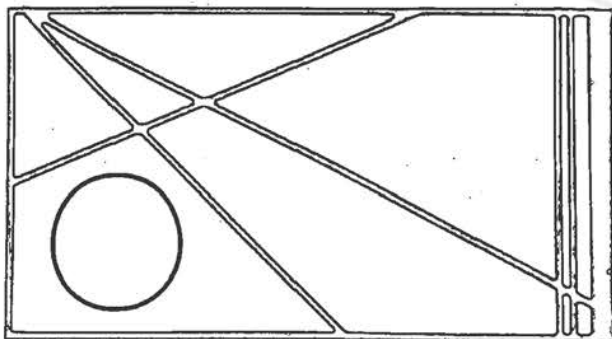
I would now like to suggest some possible contrasts between the Catholic approach to the basis for social policy and the Jewish orientation as I understand it. These are tentative suggestions for further discussion—nothing more . . .

(1) Both Judaism and Catholicism have recognized that in determining social policy questions from a religious perspective Scripture by itself is not a totally adequate resource. Both have acknowledged that extra-biblical sources are indispensable. A major difference, however, is that Judaism has generally allowed for the preservation of minority viewpoints on particular questions whereas Catholicism has had the tendency to adhere to one and only one valid answer for a given issue.

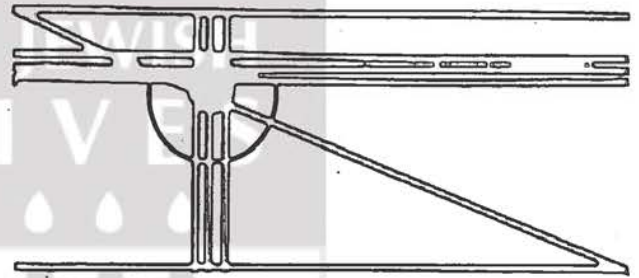


Part of the reason for this lies in the differing approaches to history in the two communities. Judaism, much more historically oriented than Christianity, has at least tacitly recognized that the flow of history might eventually bring a minority viewpoint in a given age to the status of majority opinion at a later date. Catholicism, working out of a much more static worldview, has been much more committed as a result to the notion of moral absolutes that remain unchanging and unchangeable throughout the course of human history. This situation is being altered to some extent in present-day Catholicism as European political theology and Latin American liberation theology are forcing

upon the Roman church a much more profound awareness of the need to take history seriously as a component of any sound ethics methodology. Charles Curran has referred to this phenomenon as one of the most crucial developments in Catholic social ethics in several centuries.<sup>5</sup> This is an area where Catholicism stands to learn much from contact with the Jewish tradition. (2) Both Judaism and Catholicism have admitted the ability of people outside their respective traditions to make sound moral decisions. On the Catholic side, the usual basis for this position was the natural law. Increasingly, as Catholic social ethics shifts away from the natural law position, the question will need to be re-thought. Insofar as any rethinking has taken place thus far, it has moved in the direction of acknowledging that other religious traditions are authentic sources of revelation and hence provide the non-Catholic with the basis for the possibility of sound moral action. . . . (3) Judaism and Catholicism both have to wrestle with the fact that in our time modern biblical scholarship and new approaches to the role of authority in religion have seriously



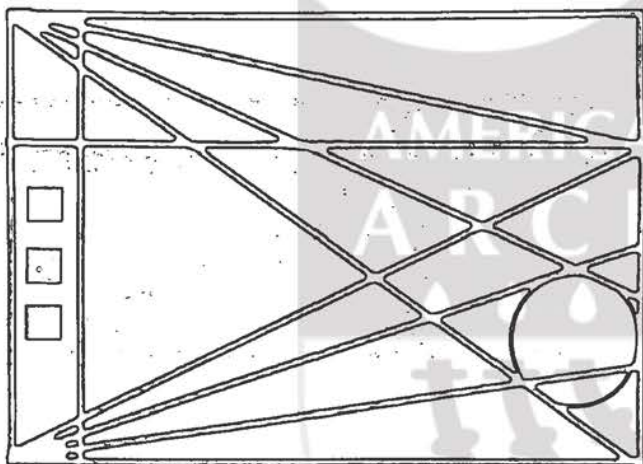
eroded the Scripture/authority base for social policy formulation as we have known it in the past. In many ways the history of modern Judaism can be seen as a history of trying to grapple with this erosion. The reality has hit Roman Catholicism more recently, but with equal intensity. How can Scripture be utilized in the development of contemporary social ethics? What force do, what force ought, concrete social policy decisions made by religious leaders carry for their membership? These are questions that both contemporary Judaism and Roman Catholicism are struggling to answer . . . (4) By and large, there is no social ethics tradition in Judaism akin to that found in Roman Catholicism as I see it . . .<sup>6</sup>



Part of the reason for the above situation may admittedly be the fact that Judaism has never taken the strong interest in philosophical/speculative theology that has marked Catholicism. (Likewise, Jews have not often found themselves in a situation where they had opportunity to share social policy.) Whatever the reason, however, it is my personal view that this represents a shortcoming in the Jewish religious tradition that stands in need of correction. This is especially true in our day now that Jews enjoy sovereignty of a nation-state. There is need from my perspective for Jews, both in the Diaspora and in Israel, to develop a more sophisticated theological method for handling questions relative to political decision-making in terms of war, use of nuclear weapons, sale of arms to repressive regimes, the role of minorities in Zionist ideology and so forth. While I am deeply sensitive to the belief of someone like Emil Fackenheim that the *operating* principle for Jews today in light of Auschwitz is survival, especially survival of Israel, I must question



whether this is sufficient in and by itself. I am not for a moment pretending that Catholicism has handled all these issues with convincing thoroughness. But nonetheless I do feel this is an area in which Jews can learn something from the tradition of Roman Catholicism. Very much involved here will be the kinds of questions connected with the expansion of the ecclesiological vision in Catholicism about which I spoke earlier. Where does Judaism theologically place the survival of non-Jews in any authentic self-definition?



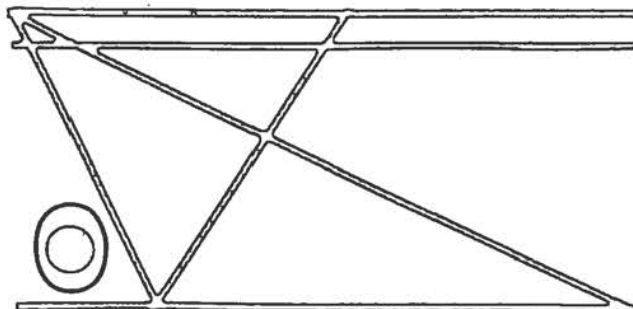
(5) One area that has been very important in recent Catholic social ethics is the notion of social structural sin, the notion that sin is not only to be located in the individual person but also in the social-political institutions and patterns of society which can lead otherwise moral people into unjust ways of relating to their neighbors. Liberation theology has made this idea central to its thought. It was also stressed in the Medellin documents and emerged as a core notion in the 1971 Synod of Bishops document on social justice.<sup>7</sup> Again I find no real parallel concern in contemporary Jewish social ethics, even though I myself feel that it is possible to argue for the existence of such a notion in the Pharisaic revolution in Judaism.<sup>8</sup> Here is another area where I believe contact with Catholic social ethics thinking might provide fertilization for Jewish thought.

(6) Insofar as "human experience" has emerged as a significant methodological category in

contemporary Catholic social ethics, there is need to ask whether there exists any parallel to this in Judaism and, if not, whether present-day Jewish social ethics would want to introduce such a category into its scheme of things. One complicating aspect is that in Roman Catholicism this category has been largely added as a result of the new influence of non-Western churches. Given the fact that Judaism is being more and more confined geographically to the Western world, will this seriously affect the content and method of Jewish social ethics? Do the non-Western Jewish traditions, insofar as they have been preserved, have anything to offer here. This is something I for one would be interested in seeing Jewish scholars explore.

(7) We might profitably examine how both Judaism and Catholicism root their social justice traditions in a prayer basis. The connection between social ethics and prayer is one that is becoming much more important in recent Roman Catholic thinking. Thomas Merton raised it in an American context and Liberation theology has discussed it from a Third World perspective. From what I have studied on the question, ethics also has a strong basis in the prayer experience in the Jewish tradition.<sup>9</sup> This is another area that I feel we could explore together.<sup>10</sup>

(8) The final point I would raise has to do with how Jews and Catholics view the role of religion in social decision-making in a pluralistic society. In many ways both of our communities have been historically minorities in a supposedly secular, but in most respects actually Protestant America. We have experienced some of the same new freedoms of this pluralistic society, as well on occasion the same rejections. We both have been committed to the concept of the separation of church and state, Jews perhaps even more strongly than Catholics. Yet





the time has come for both our communities to rethink our traditional outlooks in this regard. . . . All of us I assume are deeply grateful for the positive contribution the church-state separation doctrine has made to the quality of our life together in this land. But as Fr. Robert Drinan asked in a presentation to the 1975 American Academy of Religion Convention in Washington, has the price of separation not been the "overprivatization" of religion in American life? The time has come, I feel, for both faith communities to ask together what role we want religion and religious institutions to play in shaping the public values of our society. I think it is one of the most important questions we now face as a nation, even though re-opening it represents a potential mine field. Obviously what we decide on this question will greatly affect how each of us methodologically approaches social policy decision-making. . . .

For me, it is imperative that Catholicism, Judaism and other religious traditions begin to join hands in meeting the current cultural crisis in the Western world. The peoples of the West are now experiencing on a mass scale an unprecedented degree of personal freedom—call it a Prometheus Unbound experience—which is leading to a rejection of imposed values from religious sources or elsewhere. Yet there is a genuine search afoot for new values and a hunger for a new spirituality. Dr. Robert Muller of the United Nations in addressing a conference on transcultural spirituality at Petersham, Massachusetts, in June 1977 sponsored by the Vatican Secretariat for Non-Christians, said that "The world is on the threshold of a new period in history in which our understanding and experience of spirituality catches up with the rapid pace of technology."<sup>11</sup>

To respond to this challenge organized Judaism and Catholicism will have to work together with others to shape the public and private values of the new society that is arising in our midst. I am convinced that all fundamental value reconstruction in the future will need to be done in an interreligious setting.

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<sup>1</sup>(Garden City, NY: Image Books, 1977), pp. 21-22.

<sup>2</sup>Thomas F. Stransky (ed.), *Declaration*, p. 139.

<sup>3</sup>*Ibid.*, pp. 147-148.

<sup>4</sup>Cf. *Origins*, NC Documentary Service 8 (March 22, 1979), pp. 627-644.

<sup>5</sup>Cf. "Social Ethics and Method," 60-61.

<sup>6</sup>There are exceptions, of course, to this picture such as: "Non-violence in the Talmud," *Judaism* 17 (Summer 1968), pp. 316-334; Cf. Eric C. Freudenstein, "Ecology and the Jewish Tradition," *Judaism* 19 (Fall 1970) and Monford Harris, "Ecology: A Conventual Approach," *CCAR Journal* 23 (Summer 1976); "Cloud of Smoke, Pillar of Fire: Judaism, Christianity and Modernity after the Holocaust," in Eva Fleischner (ed.), *Auschwitz: Beginning of a New Era?* (New York: Ktav, 1977), cf. *The Cunning of History*. (New York: Harper & Row, 1978).

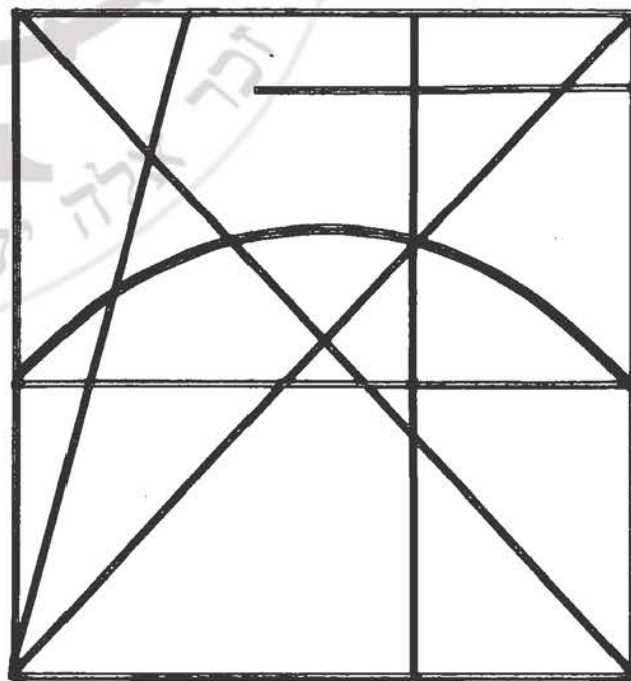
<sup>7</sup>Cf. Patrick Kerans, *Sinful Social Structures*. (New York: Paulist Press, 1974) and Peter Henroit, "Social Sin and Conversion: A Theology of the Church's Social Involvement," *Chicago Studies* 11 (Summer 1972).

<sup>8</sup>Cf. "On Renewing the Revolution of the Pharisees," *Cross Current* 20 (Fall 1970), pp. 415-434.

<sup>9</sup>Cf. Herbert Weiner, *9½ Mystics: The Kabbala Today*. (New York: Holt, Rinehart and Winston, 1969) and Max Kadushin, *Worship & Ethics: A Study in Rabbinic Judaism* (Evanston, IL: Northwestern University Press, 1964).

<sup>10</sup>Editor's note: The 2nd SCA/NCCB exchange, to be held at Notre Dame on June 3-5, 1980, will be devoted to this topic.

<sup>11</sup>As quoted in the Newsletter of the American Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, 7 (April 1978), 4.



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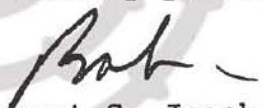
January 23, 1981

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

Dear Marc:

I am enclosing a memorandum concerning the Jerusalem program I discussed with you yesterday. I am sending a copy of this memorandum and letter to Bert Gold. I hope that you and he will share this with any other staff or lay persons you feel appropriate.

Sincerely yours,



Robert S. Jacobs

RSJ:cmd  
cc: Bert Gold  
Sheryl Leonard





# MEMORANDUM

January 23, 1981

TO Rabbi Marc H. Tannenbaum

FROM Robert S. Jacobs

On Thursday, January 22, 1981, the Foreign Affairs Commission of the Chicago Chapter presented a program entitled, "Christian Attitudes Toward An Undivided Israeli Jerusalem", featuring as speakers, Dr. Andre LaCocque and Rev. John Pawlikowski. The program announcement is attached.

One aspect of the comments made by Dr. LaCocque and Father Pawlikowski should be noted with concern: their view, expressed both publicly and privately, that among mainline Protestants and Roman Catholics there is likely to be little understanding of, or support for, the concept of Israeli sovereignty over a unified Jerusalem. This memorandum summarizes that part of the program and subsequent private discussion on this question.

During the course of their presentations, both Dr. LaCocque and Father Pawlikowski made reference to the significance to Jews of the city of Jerusalem as a place, while the prime interest to mainline Protestants and Roman Catholics (but not necessarily Orthodox) is in the events that occurred there, and to a lesser extent, in the particular holy places located there.

During the discussion period, I asked the following question: "It has been said that Jerusalem and the Holy Land generally have meaning to Christians because of important events which occurred there, while for Jews, the land itself is important. While this is a simplification and the truth may lie somewhere between these positions, they are representative of the attitudes and feelings you mentioned. In your opinion, do Christians in the United States understand this difference?"

The response from both speakers was that Christians do not generally understand the significance of Jerusalem to Jews, nor do they generally understand the qualitative difference in the Jewish relationship to Jerusalem. The exceptions would

be conservative Evangelicals with their eschatological beliefs concerning Israel, and Orthodox who have a degree of attachment to the land.

Dr. LaCocque stated, and Father Pawlikowski affirmed, that were an atomic bomb to fall on Jerusalem, the typical Christian response would be the same as if it were to fall on Paris; that is, there would be no added spiritual element in their grief because it was Jerusalem.

After the meeting, I spoke with both Dr. LaCocque and Father Pawlikowski privately. I said, "In effect, you are saying that the bottom line is that Jews cannot count on real support on the Jerusalem issue from Christians in America." (This, of course, assumes there is a "Jewish position" and that such position favors a unified Jerusalem under Israeli sovereignty, with free access to all holy places). Their response was simple: "That's right."

If Dr. LaCocque and Father Pawlikowski are correct - at least as to mainline Protestants and Roman Catholics - I think we have a more serious problem than we may have thought regarding Jerusalem. Implicit in much of our thinking has been the belief that Christians at least understand our feelings toward Jerusalem, even if they may not agree for any one of a number of reasons with the resulting political solutions. It appears the problem is more deep-seated, and that an extensive educational program is necessary to increase the awareness of the mainline Protestant and Roman Catholic communities to Jewish feelings and beliefs toward Jerusalem.

I hope this will be placed high on our agenda.

-RSJ-



# The American



# Jewish Committee

CHICAGO CHAPTER • 55 East Jackson Blvd., Suite 1870 • Chicago, Ill. 60604 • (312) 663-5500

## THE FOREIGN AFFAIRS COMMISSION

presents

CHRISTIAN ATTITUDES TOWARD AN UNDIVIDED ISRAELI JERUSALEM

with

DR. ANDRE LA COCQUE and REV. JOHN PAWLIKOWSKI

Thursday, January 22, 1981

Noon to 2 P.M.

AJC Conference Room

DR. ANDRE LA COCQUE is Director for the Center for Jewish-Christian Studies at the Chicago Theological Seminary where he is a Professor of Old Testament. He is also a Visiting Professor at Spertus College. Dr. La Cocque is co-chairman of the National Interreligious Task Force on Soviet Jewry.

REV. JOHN PAWLIKOWSKI is a Professor of Social Ethics at the Catholic Theological Union. He is also a member of the Advisory Committee, Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops. He is a former chairman of the National Council of Churches' Faith and Order Study Commission on "Israel: Land, People, State."

Also enclosed is a recent article from The New Republic, entitled, "Jerusalem Belongs to Israel". The article discusses the history and controversy over Jerusalem.

Lunch is available at \$4. Please return the enclosed card at your earliest convenience if you plan to attend.

12/23/80

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GANN  
id."



REP. MARIO BIAGGI  
Prays for Cooke.



As Terence Cardinal Cooke fights his last battle against terminal cancer, a solemn New Yorker offer prayers and lights a votive candle for the ailing prelate in St. Patrick's Cathedral today.

# LEADERS KEEP VIGIL FOR FAITHFUL FRIEND



dition slipped last night.  
iced he was near death.

NEWS of Terence Cardinal Cooke's fatal illness broke in late August, sparking expressions of shock and sorrow from religious and political leaders.

A spokesman for President Reagan said he was "very" concerned, later sending flowers, telephoning and finally paying a personal visit.

Pope John Paul II said shortly afterward, "In his hour of suffering I have spoken to him and written to him to thank him for what he has been in the church of God — a living sign of Jesus Christ, a faithful pastor and servant of



RABBI TENNENBAUM  
"We all pray."

his people, living and willing to die for the church."

"It is a religious experience just to be with Cardinal Cooke," Mayor Koch said at the time.

"Just by his moral

presence he has had an incredible impact on the quality of life of our city," Koch said at the time.

"Now is the time for prayer," said Sen. Daniel P. Moynihan. "There is not a person in New York who would be missed as much."

Sen. Alfonse D'Amato said, "I wish him Godspeed. My prayers are with him."

Gov. Cuomo noted, "He went through a period of suffering and pain. You couldn't tell it. He worked very, very hard."

Cuomo added: "He is one of the great religious leaders in the na-

tion's history."

Rep. Mario Biaggi commented, "For many years, Cardinal Cooke has unselfishly offered us prayer and hope and strength. The time has come for us to return the favor."

Bishop John McGann, head of the Rockville Centre Archdiocese which embraces all of Long Island, said: "I am very much saddened to hear of the illness of our beloved Cardinal Cooke. My personal friendship with him goes back many years."

Bishop Francis J. McGavero, head of the Brooklyn diocese said, "The cardinal's per-

sonal courage in facing his illness and the faith in God that he expresses in every aspect of his life underscores again that he is a special person in the eyes of all of us."

Rabbi Marc Tennenbaum of the American Jewish Committee said:

"We've been close friends for 20 years. He refers to me as Rabbi Confessor. He comes from a very poor Irish immigrant background and he had early contact with the poor immigrant Jews who faced the same bigotry and discrimination. We all pray."

# NEWS

FROM THE

# COMMITTEE



**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

*MORTON YARMON, Director of Public Relations*

## FOR IMMEDIATE RELEASE

NEW YORK, Oct. 6...The following statement was issued this morning by Howard I. Friedman, President of the American Jewish Committee, on the announcement of the death of Terence Cardinal Cooke:

"We are deeply saddened by the death of Terence Cardinal Cooke. Until the last day of his life, he remained a true pastor for his flock and a model of gentle and faithful humility. Cardinal Cooke was a stalwart in the universal struggle for human rights, and we shall always remember with appreciation his public solidarity in behalf of the cause of Soviet Jewry. The Cardinal's commitment to building bridges of mutual understanding among all peoples will be one of his permanent legacies.

"To the people of the Archdiocese of New York we add our sympathies. Our thoughts and prayers are with you in the hour of your loss."

\* \* \* \* \*

83-960-315  
10/6/83

Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees.

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August 28, 1983

JEW'S PRAY FOR CARDINAL COOKE'S WELL-BEING  
WINS RELIGION COMMENTARY  
RABBI MARC H. TANENBAUM\* OF THE AMERICAN JEWISH COMMITTEE

*Of the death of* -----  
The news ~~that~~ His Eminence Terence Cardinal Cooke is ~~terminally ill~~  
~~with leukemia~~ has been received with shock and pain in the Jewish community as it has in the city and nation at large.

I feel a personal sense of grief because I have had the privilege of a warm friendship with Cardinal Cooke for more than twenty years. I first met him as Monsignor Cooke when he served as personal secretary to Cardinal Spellman. He was then a frequent liaison between Cardinal Spellman and myself as we worked together on common issues of Catholic-Jewish relations at Vatican Council II.

Shortly after he was designated Archbishop of New York in April 1968, the American Jewish Committee held a luncheon in his honor attended by prominent Catholic and Jewish leaders. He then made a moving speech in which he said, "We Roman Catholics are more than ever convinced that anti-Semitism should never find a basis in the Catholic religion and must never find a place in any Catholic's life."

In July 1979, ten religious leaders, including Cardinal Cooke and myself, were invited by President Jimmy Carter to a Camp David summit meeting to discuss the moral condition of America. And later, we worked closely together on world refugee and world hunger problems, always finding deep common bonds in our shared Biblical and immigrant heritages.

Through all these years and common labors for the welfare of ordinary people, Cardinal Cooke ~~has been~~ <sup>was</sup> a warm, loving, caring friend, and clearly a man of personal courage. The Jewish people, and all who ~~know~~ <sup>feel</sup> him, pray fervently for the Cardinal's well-being and ~~for the peace of mind which he so richly deserves.~~ *rest*

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\*Rabbi Tanenbaum, who is national interreligious affairs director of the American Jewish Committee, presents a weekly religion commentary over WINS-Westinghouse Broadcasting System.



AMERICAN JEWISH COMMITTEE  
165 EAST 56 STREET  
NEW YORK, NEW YORK 10022

TELEGRAM SENT:

AUGUST 26, 1983

HIS EMINENCE  
TERENCE CARDINAL COOKE  
ARCHDIOCESE OF NEW YORK  
452 MADISON AVENUE  
NEW YORK, NEW YORK 10022

THE AMERICAN JEWISH COMMITTEE AND I PERSONALLY ARE DEEPLY UPSET TO  
LEARN OF YOUR ILLNESS. DURING THE 20 YEARS OF OUR FRIENDSHIP AND  
CONSTRUCTIVE COOPERATION IN SO MANY CAUSES SERVING GOD'S HUMAN FAMILY  
AND IN PARTICULAR THE CAUSE OF CATHOLIC-JEWISH UNDERSTANDING, YOU HAVE  
BEEN AN INSPIRATION AND TOWER OF MORAL STRENGTH. MY COLLEAGUES JOIN  
ME IN PRAYING FOR YOUR WELL-BEING AND FOR GOD'S PROVIDENTIAL CARE  
OVER YOU.

RABBI MARC H. TANENBAUM

MHT:RPR

83-700-47

DR. IRVING GREENBERG  
Director

Dear Max

I thought this might  
interest you. The column is syndicated in  
eight other Jewish Presses -  
all the best -

Yitz



NATIONAL JEWISH RESOURCE CENTER  
250 WEST 57 STREET, SUITE 216  
NEW YORK, NEW YORK 10019  
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BY DR. IRVING GREENBERG

POPE JOHN PAUL II AND THE JEWS

If he is to achieve true greatness, Pope John Paul II will have to make up his mind who he is.

From the beginning of his reign, the Pope has sent out mixed messages to many audiences. It started with his name which left open the identification question. Was he the magnetic Pole, identified with John XXIII, the warm, open Pope who embraced contradictories, whose intuition triumphed over the limits of doctrine and enabled the Church to begin to repair the damage inflicted by millenia of Jew hatred? As John trusted that his Church would outlast the storm winds which blew through the windows he opened and even would flourish—would John Paul extend the range of Catholicism and break through even more barriers? Or did he see himself as the successor to Paul VI, the intellectual who made even more concessions but who tried to reassert a coherent ideology that would reinforce the authority of the Pope and the sufficiency of the 'deposit of faith'? A move to enforce the current magisterium consistently would leave many value issues—including Jewish ones—beyond reconciliation with Catholicism.

The contradictions have been the consistent pattern. To assert his moral authority, early on, Pope John Paul went to Auschwitz. He called it "a pilgrimage to the heart of cruelty and hatred"—and cried out "no more war." He referred to the Hebrew inscription on the monument there and pointed out that this "people...was intended for total extermination." Yet he managed not to mention the word Jew nor to confess any of the Church's historical treatment of Jews which might have set the stage for the Holocaust or created indifference to Jewish fate during the catastrophe. Standing in that place where honest faith—whether in humanity or in God—must be shattered, he quoted the Epistle of John—that anti-Semitic gospel—"This is the victory which overcometh the world: our faith." Still determined to assert the significance of the Holocaust, John Paul hastened the canonization as saint of Father Maximilian Kolbe, a martyr for a fellow human being at Auschwitz, who apparently now turns out to have a pre-war record of active anti-Semitism in journalism and education.

John Paul had an outstanding record as an open, progressive Polish prelate standing up to the doctrinaire atheist Marxist regime. Since, in the Eastern bloc, Marxism is a hollow ideology, covering for opportunism, exploitation and bureaucratic apparatchikism, he turned its intellectual and moral challenge back very easily. As a result, he is more closed to the recognition of the limits of church doctrine in dealing with the phenomena of freedom, pluralism, women's capacity, anti-Semitism and a host of



intellectual and moral issues raised by modern culture. Similarly, he alternates between his image as anti-Communist, the patron saint of Solidarity and the dovishness, bordering on naivete, of his declarations on disarmament.

The Pope's deepest split may well be found in the confrontation of his extraordinary talent for public relations versus his stature as a moral leader. His trips have given him a free media ride as the 'young', 'vigorous', 'open' Pope warmly reaching out to people but he has taken few steps or risks to confront the moral issues at their deepest level. Thus on his trip to the United States, he received enormous coverage as a liberal although his message on values issues such as birth control and especially on women was very conservative and even narrow. [God, i.e., Jesus, was male, therefore women cannot be priests.] It took a public declaration by Sister Theresa Kane to dramatize the women's question but the Pope and his entourage's reaction was reproof for her instead of a sympathetic response to the issue.

The same contradictories operate in John Paul's treatment of the Jews. In a 1980 talk, he addressed the Jews as "today's people of the covenant concluded with Moses...the people of God of the old covenant never retracted by God (Romans 11, 29)" thereby going beyond the ambiguities of the Vatican II schema on the Jews in asserting the current validity of Judaism. Yet he has steadfastly continued to refuse Vatican recognition or to establish diplomatic relations with Israel—which would be the admission that Judaism is truly alive, spawning new vital social and spiritual phenomena, making unequivocally clear that the Jews will not be converted and that they are the heirs of the Biblical promises.

Nowhere are the contradictions more glaringly illustrated than in the Pope's meeting with Arafat at a time when media-generated sympathy for Lebanese civilian casualties, Arafat and Palestinians were all mixed together and all at a peak. To put it bluntly: John Paul's unfailing sense of public relations and his moral shallowness vis-a-vis the Jews (out of lack of a sense of guilt and inadequacy) combined to overwhelm his judgement—so he received Arafat.

If he wanted to speak to the moral issue of the Palestinian cause, he could have called in a Palestinian or Arab statesman less identified with genocide. If he wanted to help Israel find peace, he could have sent a message that he will receive Arafat if he gives up terrorism. Some might argue that he could have even received Arafat but made a public statement that he must repeal the clause of the Palestinian National Covenant that calls for liquidation of Israel. Instead, he gave recognition and legitimacy with no significant reciprocal act by Arafat. It borders on collaboration with attempted genocide.

In light of a reception for a man whose troops killed more than 50,000 Christians in the Lebanon civil wars with no serious rebuke from the Catholic Church, the Pope's statements about the Lebanese are unbelievable. It approaches being a mockery. It constitutes the application of a double standard to Israel's behavior which coming from a less positive person would be deemed to be a display of anti-Semitism. In the context of the history of Christian-Jewish relations, the Arafat interview was grotesque. In the context of publicity seeking, the interview was a public relations triumph.

(To a Jew, it was a devastating comment on Israel's international standing

that an Arafat meeting was judged to be so promising. It is a danger signal that the delegitimization of Israel might be achieved by the constant chorus of criticism and international rejection.)

One must be this blunt in writing about the Pope because he is too important and too precious a possibility to squander his potential. At his best, John Paul can become one of the greatest Popes of all time, the man who brought the Church fully into the mainstream of human life and to peace with the Jews. At his worst, John Paul can become a media star whose shallow judgements and policies are dangerous to Jews' and others' moral and physical health. Writing off Pope John Paul or Catholicism will not do. This Pope is too important to be left to Catholics. He needs help to insure that his best side overcomes his worst. Jews and Jewish issues have been a sensitive litmus test on the health of societies and religions for a long time. The Arafat interview and the Pope's behavior vis-a-vis Jews has been an 'early warning system' to John Paul that his easy victories may undermine his true potential greatness. He may have to choose between the roar of the crowds, the applause of his faithful and the moral/intellectual agony--almost a crucifixion--that he must undergo to deepen his response. He needs to open up to embrace those who are beyond his Church and always will be. But the embrace cannot be the quick abrazo of public encounter. True grasp can only be achieved when he fundamentally critiques his own history and doctrine, when he puts himself into the historical shoes of others. He could well start with a pilgrimage of recognition to Jerusalem, old and new. There the people-family of the god he worships strives to establish its life beyond challenge on the foundations of security and justice. It needs all the political, moral and religious help it can get.

---

c National Jewish Resource Center, 1982.

Dr. Irving Greenberg is Director of the National Jewish Resource Center.





ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET  
LOS ANGELES, CALIFORNIA 90015

DUnkirk 8-8101

COMMISSION ON ECUMENICAL  
AND INTERRELIGIOUS AFFAIRS

TO: Ecumenical-Interfaith Officers

FROM: Rev. Royale M. Vadakin

REGARDING: Summary of November 10th - 11th Interreligious Council  
of Southern California Conference

The attached material will give some idea of the Interreligious  
Council of Southern California Conference, November 10th - 11th.  
Theme for the conference was:

The Encounter of Judaeo-Christian Schools  
of Spirituality with Classical Schools of  
Eastern Spiritualities

Included in the resume are the following:

- A) Breakdown on those attending the conference
- B) Brief reflections of major presentations by:
  - 1) Hutchison
  - 2) Roth
  - 3) De Souza, S.J.
- C) Summary of presentations by resource people representing  
Buddhist, Vedanta, Sikh, Islamic and Baha'i communities
- D) Possible results of conference
- E) Future directions based on the issues raised in the  
conference



[start]

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## The "Pride" of the Church and her Hostility against the Jews

One may get the impression that the Church wants to put away all prejudices against the Jews. Going back to the first relations between Church and Synagogue one finds that these prejudices are already expressed by the Church-Fathers. Origin writes: "Since Christ the new and true Israel is the Church, the heir of the old one but the Jewish People is rejected and stands under judgment." Concerning the synagogue and the Church Tertullian says: "The elder has to serve the younger one as a slave." Chrysostom speaks of the Synagogues as: "Houses of Prostitution, Meetingplace of the Lemons and gatherings of the Murderers of Christ." Here we have very early the whole spiritual equipment of the Enmity of the Church against the Jews and here is seen all the Pride of the Church that still exists today.

Saul of Tarsus admonishes the Romans in his letter not to be proud and to despise the Jews. He declares that the faithful Israel is the root and the gentiles who believe are wild branches now engrafted into the stem of Israel. Concerning the Church he says: "So do not be arrogant, but fear. For if God did not spare the natural branches, neither will he spare you. (Romans 11) With his proclamation in Bethlehem the Pope indicated that he claims the inheritance of the Kingdom of God, but this does not belong to the Church but to the true and faithful Jews of all ages (see Daniel 7: 15 - 26). The aspiration of the Church to gain the spiritual leadership of the World has caused much trouble in the past and will in the near future lead to her own great humiliation. ( see Isaiah 47 and Revelation 17)

## The Jews and the Church

The policy of the Church to the Jews has changed and unfortunately the attitude of the Jews toward the Church also. At Bethlehem the Pope spoke to those who worship the God of Abraham and in doing so he knitted ties between Moslems, Jews and Christians. The Roman Empire included Palestine also and a part of the continent of Africa and Pope Pius XII. said, a world of peace maintained by the Christian Faith should be realised in Europe at first that is in the region of the old Roman Empire. Church and Governments may work together to build such a world of peace and it would be useful if Christians, Moslems and also Jews might be united in this work. Hence the address of the Pope at Bethlehem and his greetings to Christians, Moslems and Jews. Some years later he spoke in similar terms also to the whole world at New York before the General Assembly of the U.N.

Can a Jew work together with the Church for this world of peace maintained by the Christian Faith? Does not the Torah and do not the Prophets point to such a time of peace for Israel and the other nations? Indeed they do, but this peaceful era will not be introduced through the help of political leaders who follow the instructions of the Church. This Kingdom of God will be introduced by the God of Israel through sending from Heaven the coming Messiah. This Kingdom will be given to those Israelites who kept their faith and resisted even unto death rather than to be united with a Church that is un Jewish, un Godly and full of superstition and other abominations.

Every Jew who is helping the Church to build her Empire denies the Torah of the God of Israel!



## The Council and the Jews

The Church insists on her mistaken belief that the Jewish People must be united to her and she defiles it as a "Hope"! Not only "Absolution" is given for the Jews as people but all enmity against the Jews is deplored and the Jews may now forget all the slaughter of the Holy Crusades and the countless hosts of the generations of martyrs and tortured. Now the Jews can live in peace perhaps but on the other hand the Pope expects of the Jews that they shall sacrifice themselves with Moslems and Christians. So the Pope claimed the "Defence" of the common ideals in his encyclical "Ecclesiam suam".

And who is this man and what is worth his Council if he underlines a book where you can read:

"The condemnation of the Jewish World will be proclaimed through the Holy Ghost..., they shall be condemned to destruction..., this is the punishment for the murder of justice" (in the person of Jesus). These sentences are written in the book:

"Il Messaggio degli Evangelii, by Angelo Alberti, Edit. Massimo, Milano (1959) page 383." A foreword of his own and signed by himself wrote the Archbishop of Milan, Monsignore Giovanni Batista Montini (now Pontifex Maximus Pope Paul VI.)

"It is not we who have sinned - but we who have been sinned against. Who will absolve the Church from her guilt of making - Crusades - Inquisitions - Progroms and to taking blood-revenge?", writes P. J. Iapide in "Deicide or Fratricide".

The Jewish Faith has no Ideal in common with Moslems or Christians and for these and other reasons a Jew cannot follow the call of the Church!

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